

"whitecaps," doubtless elated with the success of their first venture, are threatening other persons with a visit. In the case of the man Goff it is given as an excuse for punishing him that his offense was such that the law did not seem to touch him.

It is time right now for this business to be stopped. Whether or not the law will deal with a case such as Goff's is alleged to be, it does reach that of his assailants, who have no legal or moral right to engage in such outrageous proceedings. As an organization they are neither conservators of the peace nor administrators of the law; in purpose and action, they are a band of ruffians. Perhaps some well-meaning persons have become associated with them, and if so, the quicker these learn the true nature of such a combination, and get out of it, the better. As for those who persist in carrying out the schemes of the band, the officers, local and otherwise, should see to it that the nefarious work is put an end to, and that at once. Utah has no room or sympathy for lawlessness, organized or otherwise, and least of all that baser sort which proceeds in line with "whitecap" methods. This American Fork society should be broken up without delay, and its wicked career ended.

#### FACTS AND CONJECTURES.

Some of the allegations made by modern advocates of "higher criticism" as applied to the books of the Bible rest on assumptions so fanciful as to be almost ridiculous to any one who has given the subject a careful consideration. Recently a writer in the *Arena* asks, what was the "law of Moses" which Ezra read? And he replies:

We do not know with absolute certainty, but it was probably the Pentateuch, or first five books of our Bible, still called the books of Moses, and containing the account of the creation and of the flood, the early history of the Hebrews, the commandments, and the priestly ritual. These records had been written by many a hand, through many a generation; they were now for the first time gathered together in one book. As their authors were unknown, to whom should they be ascribed but to Moses, the lawgiver and leader, the great national hero?

The author simply contradicts all the testimony on the subject and assumes without trace of proof that, at the time of Ezra, the authorship of the Pentateuch was unknown; the books collected for the first time and the name of Moses stamped on them for effect. If historical testimony is worthless and conjecture substituted for argument, of course anything can be "proven," and that is pretty near the very essence of "higher criticism."

The fact is that Moses (according to Deuter. 31:9) wrote the law and delivered it to the sons of Levi, officiating in the sanctuary. It was carefully placed in the ark and was to be read to the people, old and young, citizens and aliens, at stated intervals. It remained in the custody of priests during the journeys in the wilderness and afterwards in Jerusalem. When the temple was built in that city Solomon deposited the law in the sanctuary. As time

passed on it seems to have been forgotten through negligence of reading it in public until, during the reign of Josiah, it was found by the officiating High Priest. A succession of prophets arose after this, all flourishing before the destruction of the temple, and all were familiar with the sacred manuscripts, proving beyond contradiction that they were preserved. During the captivity Daniel refers to the law as familiar to him, and it is therefore no conjecture that Ezra, upon the return from Babylon, had in his possession the law in the main as originally deposited in the sanctuary by its illustrious author. To this were added the then extant writings of the other Old Testament historians, poets and prophets, and the divine inspiration, the learning, integrity and zeal of Ezra and his co-workers are a sufficient guaranty that nothing was admitted to the sacred collection but that which could be proven, on historical grounds, to be genuine and authentic. Let it be remembered that the collection of books as made by Ezra was accepted by the Son of God Himself as Scripture and that New Testament writers refer no less than 249 times to the Pentateuch. Christ generally prefacing His quotations by ascribing its authorship to Moses, and the true nature of "higher criticism" will be better appreciated. Ordinary critics, however, will be content with resting on the statement of the great Nazarene.

The New Testament is disposed of with equal nonchalance. The author in the *Arena* says:

At the time of Christ's death there were in existence only some of His sayings and certain stories of His life. Moreover, these were not in writing—they were oral. By 70 A. D., the date of the siege of Jerusalem, there were in writing certain epistles, or letters, and (probably) part of the Book of Revelation. In addition to these, however, there were memoranda of Christ's life and death; but these were uncompiled, unarranged and not recognized as Holy Scripture.

Yes, they were. At the very first conference in Jerusalem the resolutions adopted were recorded as the word of God (Acts 15:28) and as early as at the date of the writing of the second epistle of Peter, the writings of Paul are referred to as "Scriptures." (2 Peter 3:16.) This settles the important question whether the Apostles of our Lord claimed authority equal to the more ancient inspired men. They both claimed such authority and were from the first sustained by their followers. They did not gain such distinction gradually but were at once recognized, in speech and writings, as the messengers from God.

The fact is that in the beginning of our era a great many writings were circulated claiming inspired authorship. Finally it became necessary to determine which were genuine and which were not. This was the work of the early councils, and so careful were they in this regard that they would reject a possibly genuine book, if the evidence seemed insufficient. It is on record that the Apostle John publicly acknowledged the authenticity of the first three Gospels and added his own as a supplement to them. Most of the epistles of Paul bear his name and were written in the presence of wit-

nesses; they were sent by private messengers and generally addressed to public bodies; they were read in public and copied and circulated throughout the churches. The church councils that collected these writings had, therefore, evidence sufficient, and they were guided in their decisions by such evidence. Moreover, their work was practically concluded as early as in the third century after Christ, while historical facts still were easy of access.

If the decision of a competent legal tribunal is conclusive evidence of a fact proven before it, or if the opinion of an eminent mathematician may be accepted as proof of the soundness of a demonstration, the declaration of the early Christians as to the genuineness of the New Testament is a proof—not authority, but evidence—that cannot be shaken by a criticism that is based largely on conjectures.

#### G. A. R. AND THE SCHOOLS.

A score of years ago it would have been the height of rashness for a periodical or public officer in the North to have made any assault affecting the honor or patriotism of the Grand Army of the Republic organization. The services of the Union soldiers in the Rebellion, in preserving an undivided country, were too fresh in the memories of the people to permit a word hostile to the nation's defenders to go unrebuked. But as time goes on adverse criticisms on the G. A. R. become more frequent and attract less attention. Of course, no one will pretend to say that every member of the organization is an ideal of perfection; yet with all the mistakes it may have made, and the unfortunate tendencies that may have crept into its ranks, there does not appear to have been any adequate cause for the bitter attack made in the issue of the *Christian Cynosure* (Chicago) of May 9. That paper says:

One of the worst features of the G. A. R. movement is the effort that it is making to get our public schools into its clutches. Commander-in-Chief Lawler has appointed fourteen members of the order in fourteen different states as "aids in charge of the military instruction in the public schools." Here in Chicago permission was given the G. A. R. by the school board "to participate in the school exercises incident to Memorial Day."

There are two statements of fact on which the assault on the G. A. R. is based. One is that the school board gave the army permission to participate in the Memorial Day exercises of the schools. What a terrible offense, considering the origin of the day itself! Memorial Day was instituted in honor of the Union dead who fell in the Civil War—the companions in arms, the men who fought shoulder to shoulder and in common cause, with the G. A. R. members who survived the slaughter and claimed the victory on many a hard-fought battlefield. Of the national holidays which the G. A. R. above all others can look to and with peculiar appropriateness regard as their own, Memorial Day is especially marked out both in design and observance. Next