

crept in through the failings of transcribers and the difficulty of ascertaining, in some instances, the genuine reading.

It would seem that the Presbyterian church cannot well afford to declare this self-evident proposition heresy. A couple of hundred years ago, when the scientific criticism of the Bible was still in its infancy and but little material was at hand for the stupendous work it involves, it was but natural that reformers should declare the infallibility of the Bible as against the decrees of Roman prelates. Still it is a question whether the venerable men who entrenched themselves behind the Scriptures and held the fort valiantly, ever dreamed of an infallibly worded Bible text. It is a question whether they did not claim infallibility and authority for the doctrines expressed or implied rather than for the form in which these doctrines are put forth; the life-giving spirit, not the embodiment thereof, was always considered the essence of the Bible. With the progress made in this century in branches of science auxiliary to Bible study, no religious denomination can advance its cause by ignoring the facts brought to light and persecuting those who take an advanced view.

The sacred text as we now have it is not free from errors. Transcribers were likely to make mistakes by omitting words or syllables, or by misunderstanding the abbreviations, by inability to decipher an effaced word and sometimes by well-meant interpolations. Inaccuracies from all these causes are easily pointed out, but sometimes it is really impossible to ascertain the original reading and the error has been perpetuated in the received text and the authorized translations. The fact is incontrovertible.

But a faithful Bible student will further discover that even the original text may have been inaccurate, without destroying its authority as the word of God. Inspired men were men after all. They wrote, according to their own claims, as they were moved upon by the Holy Ghost. But this divine influence did not teach them correct grammar or furnish them with technical terms for scientific discourses. Hence we find a variety of style and expression, all due to the human instruments used in conveying the divine will. Just as a speaker may be moved upon to utter the will of the Lord, without being able to give to his discourse the perfect form of that of an eloquent orator, so a writer may be inspired and give to the world the word of God, though in language not perfect.

Theologians who deny this fact only prove themselves incapable of grasping the truth regarding inspiration and revelation. They ignore the plain teachings of the Bible itself upon these important subjects.

VARIOUS KINDS OF "CONSPIRACIES"

In another column will be found copies of a number of telegrams that are said to have passed over the wires between two members of the Supreme court of this Territory. They relate to the trial and treatment of the Lehi

Junction train-stealers, and were sprung by the Ogden *Standard* of Sunday morning as a stupendous sensation, the idea being that they furnish indisputable evidence of a cruel conspiracy against the men who were to be tried for the offense mentioned; and that they reveal the bias and prejudice prior to trial which made the conviction of the accused foreordained and certain. It will be noticed that one of the parties most prominently mentioned denies the accuracy of some of the utterances attributed to him, while another affirms that the copies as published are identical with the messages received by him. With the further observation that the manner of transmitting these messages was wholly unusual, that their matter is extraordinary and that the obtaining of the whole affair—private communications as they were—to be exploited in the papers is most singular of all, the News leaves the subject to the discriminating perusal and comment of its readers.

It is not probable that the matter will be permitted to rest as it is at present. Special criticism may therefore be appropriately withheld for the time being. It will not be unjust, however, to say that the spasms of virtue just now indulged in over the "diabolism of the conspiracy," by certain parties who a few years ago winked at other "conspiracies" against fair trials and juries for accused men, should not be regarded as possessing as much force, consistency and sincerity as if they came from bonester sources. As to the ethics of the proposition, it is of course a grave and despicable business to engage in a conspiracy to convict and punish men who may be innocent, merely because they may be unpopular; this latter applies to people in either a religious, a political or an "industrial" sense. It is also a serious and a risky business to enter into a conspiracy to violate the law and defy the law's commands, or to countenance and applaud such a course. Finally it is contemptible business to conspire, either as railroad, telegraph or other corporations, or as individuals, to entrap zealous officials, and exaggerate and advertise and misconstrue their motives, publishing their every personal utterance with prejudicial comments, with the object of defeating the law's enforcement, of humiliating its high representatives, and of rendering still more strained a situation which is already far too bad. All these forms of conspiracy are not only odious and unwise, but, we think, criminal. In the present instance we hope the investigation will be speedy and thorough, and that the blame and guilt with full force may be brought home to the proper parties, be they whom they may.

TEA-DRINKING.

It is generally recognized that tea-drinking has become a vice in England—that is, that the use of the beverage is now so immoderate that it is undermining the health of the nation to an extent but little behind the work of the beer can. In the United States the women are closely following in the

wake of their English sisters, and by comparison with other family provisions the consumption of tea is enormous.

For some time past Miss Winifred Ellis, the prominent English hygienist, has been endeavoring to check this tendency to misery and destruction among her countrywomen, but with such poor success that she is about to give it up as a hopeless task. It was conclusively shown that the indigestion and anæmia from which work-girls and servants in Britain suffer is chiefly due to inordinate tea consumption. In the slate quarries at Merioneth, in Wales, it was demonstrated also that the miserable condition of both the men and women of the district was due principally to the excessive use of tea.

Under these circumstances Miss Ellis has endeavored to introduce a change in the manner of life in this respect. She instituted cookery classes in which nutritious foods were substituted for the tea, and other and healthful drinks provided, without increasing the expense to the people. The meals were relished, but it was found impossible to wean the people from tea-drinking because the appetite for the beverage practically had made them slaves. They preferred to do without more nutritious food rather than abandon it. The teapot therefore remains in use all day long, appearing at every meal, bringing with it ill health and suffering which is shortening the lives of the present generation and increasing the ills of the next.

The inordinate use of tea in this section of country also is working serious injury. The same unhealthful effects which mark its path in Britain are evident to a considerable extent here in the evils of indigestion and a morbid diminution of blood with which so many persons, especially females, are affected. Of course there are other causes which produce these ills in numerous instances, but their existence among tea drinkers no doubt could be traced here, as in Great Britain, to a popular and enslaving beverage. Its use not only is rendering the lives of those who gulp down from one to half a dozen cups of tea daily when there is no necessity for it and speeding them toward the grave faster than there is occasion for, but is having a still more disastrous effect in reducing vitality among the offspring of such parents.

There is much said and done, and properly so, against insanitary regulations which engender disease and invite untimely death. An equal need exists for a crusade against the tea-drinking vice. It is a question in which mothers especially are deeply interested and which in this community they could correct if they would. In view of demonstrated facts as to the effect of the habit referred to, it is timely for many mothers who have laid their little ones in the quiet graveyard, never again to behold them in mortality, to ask themselves to what extent they are responsible for the irreparable loss they have sustained. And when they have answered the question in accordance with reason and the facts in the case, it will be interesting to note what influence the anguish, the sorrows and the heartaches which they