

cepted as divine, both must be accepted. The two must stand or fall together.

To prove this statement in full would not be possible within the limits of this article, but one point or two may be offered for consideration. Mr. M. T. Lamb, who is about the only one who has attempted to handle the Book of Mormon critically—and he does it only in order to pull it to pieces—may conveniently be referred to in this brief investigation.

His first objection is that God's hand cannot be traced in the book. To him it is blundering, stupid, etc. This is no doubt true with regard to all who read this sacred record with unbelieving heart and prejudiced mind. But what is the fact in regard to the Bible? Can Ingersoll trace the hand of God in it?

The fact that an unbeliever cannot see the hand of God in a book, does not prove that God is not the author. The question is whether the Book of Mormon gives enlightenment and consolation and hope to those who study it with hearts prepared for the truths it contains. And to this fact thousands can testify. Many are unable to trace the hand of a Creator even in nature, but that does not prove that nature has no divine Creator. To the thoughtful mind every flower, every leaf, every little beautiful insect is a poem of divine authorship. So with the Bible and the Book of Mormon. The hand of God is everywhere traceable.

Another objection is the grammar of the sacred volume. "That all might see the writing which he had wrote upon the rent" is given as an instance of bad grammar, and it is seriously argued that God could never have inspired that. Well. The fact is that the same objection might be applied to the Bible. In the Revelation of John for instance we read that the Revelator heard a great voice as of a trumpet, "and I turned to see the voice." (Rev. I, 12.) When we accept—as all Christians do—that God inspired the words "to see the voice." It is not difficult to accept the inspiration of the first quoted expression. Inspiration does not mean that the Almighty uses the inspired man as a machine, a typewriter, as it were. It means that the divine mind operates through the human mind, moving the inspired person to act, speak, think or feel for the time being in harmony with God. But in this operation the faculties of man are the instruments used. Hence the perceptible results of inspiration must necessarily partake to some extent of the individuality of the person inspired. This is exemplified everywhere in the Bible. The student will notice the difference between the language of David, the king, and Amos, the shepherd; Paul, the flaming orator and keen logician, and Peter, the unlearned fisherman. Now, it is not known that God ever selected his inspired servants with reference to their linguistic abilities. On the contrary, He had regard to other and more important qualifications.

Thus it happened that the Son of God chose as His messengers, men whose rural dialect and ungrammatical provincialisms excited the ridicule of the educated Jews; and thus it also happened that Joseph Smith was hon-

ored with the commission to give to this age the most remarkable record in existence, and this at an age when he had as yet acquired no learning as the world understands it. That his individuality should to some extent be stamped upon the record he translated by divine inspiration, is as natural as that the individuality of the authors of the Bible should be found on the books they wrote. If Joseph Smith must be rejected as a prophet because he was no scholar, Peter and John and others must be rejected, too.

Every objection that can be raised against the Book of Mormon finds its true counterpart among the objections raised against the Bible. It is well to reflect on this. For the Bible has been successfully vindicated through all ages as the word of God. To the believer it has always carried its evidence with it, and as the history of the world has been unfolded, the evidences have multiplied. So with the Book of Mormon. To the believers the evidences of its divinity are already sufficient. But as the closing scenes of the age are being enacted, these evidences will be still more overwhelming, until the world shall have no choice but to acknowledge that God surely spoke through Joseph the Prophet.

In the meantime, honest criticism is invited. The Book of Mormon is published to the world, to be read and searched and diligently studied. Those who will do so prayerfully shall find it all that it claims to be—the word of God.

A CARNIVAL OF ROBBERY.

Chicago is luxuriating in a carnival of robbery, if such an expression may be allowed. One of the papers with a mildness of tone suggestive of timidity pronounces it a "fad," like the rage for chrysanthemums or the craze for playing the races. It says the suburban residents find themselves mixed up rather unpleasantly in this system of levying a tax on a citizen for graciously permitting him to live. While they resent such interference with their simple pleasures and hasten to pursue the highwaymen down interminable roads and through romantic hypaths with weird instruments of retaliation ranging from shotguns to hayforks, the marauders have escaped pretty well up to date. A number of instances are given, in which peaceable citizens pursuing their daily course have been "held up" and subjected to gross annoyance and even fright in some cases, while the danger in being mistaken for a highwayman by the ever vigilant guardians of the peace is perhaps greater than the other. In fact, we are informed that the robberies, though numerous, have been singularly unprofitable. Whether the suburban resident, after settling his winter's coal bill and purchasing his commutation ticket, has little loose change remaining to turn over in forced loans to chance acquaintances in masks, or whether those armed adventurers are pursued by desperate luck, is not quite clear.

So common and audacious have the robberies or attempted robberies become that a general cleaning out of the thieves and miscellaneous rascals

is demanded, "from the slender pick-pocket and sneak-thief to the brawny Abram man and sand-bagger," and it is further declared that that "vast community and its environs cannot submit longer to be harried by picturesque ruffians, whether they go on foot, on horseback or in chaises." Robbers in chaises are a new development in the practice of the "gentlemen of the road," and it has remained for the city of great enterprises to introduce that grotesque method of plunder to the world.

That such a state of things should prevail just at a time when all of civilization and a few more are about to congregate at the lake city, is ominous at least. If highwaymen can ply their vocation under normal circumstances and meet with so little discouragement that the business grows apace, and that, too, when it is evidently carried on by tyros and bunglers, what may we expect when the place is swarming with visitors each and every one of whom has more or less money and while expecting robbery of another and more systematic kind, is not in the least prepared for a request to "halt and hand over" while peaceably threading the thoroughfares? Just fancy what a modern Dick Turpin or Claude Duval with a few well-trained and iron-nerved pals could do! Chicago had better take on a big convulsion and shake the lawless crew out of its recesses; such advertising will be found disastrous.

THE SILVER CONFERENCE'S WORK.

Speaking of the Brussels conference and what was likely to result from its labors, the Chicago Dispatch of Wednesday last contained a hopeful article in which it stated that "the proposals of Alfred de Rothschild have been well considered and favorably received in the financial circles of the world. The conference appointed a very able committee to consider the Rothschild proposals, and it is believed that they will be accepted by the committee and reported to the conference for adoption. The conference will very likely agree to them, with some modifications. One will undoubtedly be that all gold coins below the value of twenty francs be withdrawn from circulation and replaced with silver notes. A late telegram from Brussels indicated the adhesion of the German delegates to this course." But the sequel, as arrived at by the conference yesterday, was that the Rothschild proposition was rejected by the narrow majority of one vote. The announcement was also made that the result gave the American delegates confidence, believing that they would now be able to get even better terms. We greatly fear that this is doubtful; it is idle to overlook or underestimate the potency of Rothschild in the monetary circles of Europe, and what he proposes is very apt to be looked upon by the others, or a majority of them, as the limit to which they should go; in other words, his say-so amounts virtually to an ultimatum. We naturally look for the best, but as things stand if anything better than what has been rejected by the com-