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GENESIS NOT A COPY.

Those modern theologians who insist that the opening chapters of Genesis, containing the accounts of the creation, the fall, the flood, etc., are but condensed translations of much older Babylonian works on the same subjects, the existence of which has in late years been revealed through the labors of explorers, have but little claim to be heard until they are able to explain with some degree of probability when such translation could have taken place. For, if no period could be pointed out in the history of the Hebrews, as now known to us, to which such a transcription could have been made, the whole theory is of course worthless.

The time of the exile has been suggested. During the seventy years that the Jews in Babylon were prohibited from returning to Canaan, there were undoubtedly some who had access, at various times, to the royal libraries and who might be supposed to have had the qualifications necessary for the deciphering of the ancient Babylonian inscriptions. We need only mention Daniel, who for a number of years held the position of prime minister in the vast empire; and Ezra, who was much favored by the emperor, Cyrus, and who is supposed to have been a man well versed in the sciences of his age. But notwithstanding this, an reflection is will appear how absurd the supposition is, that Genesis during this period received an addition from Babylonian sources. On this subject a writer in the July number of the *Revue Semitique*, Paris, remarks with much force:

> Without shutting his eyes willfully to the light, no one will believe that during the half-century that the exile lasted, an Israelitish priest would unite the polytheistic documents of the destroyers of Jerusalem, in order to extract from them an edifying recital, with the object of explaining the origin of the holiness of the Sabbath. This hypothesis is the more senseless because an author of the time of the exile would have been incapable, without having lost all patriotic sentiments, of fixing the place of the Garden blessed by Yahweh amid those accursed waters of Babylon which had witnessed so many tears and heard so many imprecations of his countrymen. (The theory generally accepted by the theologians.) No such a monster ever existed among any people, and the very fact of having imagined it does no honor to the critics.

The alleged addition must certainly have taken place previous to that time.

The era of David and Solomon was a golden era in many respects. Intercourse with foreign nations flourished as never before. Cuneiform inscriptions were understood by the scholars of the country. Literature was encouraged and the language developed to its highest perfection. But with all this the impossibility of engrafting upon the sacred Scriptures anything foreign to them ought to be apparent. At this time particularly, when the spiritual interest of the nation was centered in the temple and the religious observances connected with the holy place, any attempt at adding to those books or taking anything from them would have been detected immediately. And when we go beyond this point and reach the reign of the judges, it is obvious that no literary importations from the far east are possible. The only rational conclusion is that the first chapters of Genesis, as the rest of the Pentateuch, belong to the age of Moses.

It has been supposed, because the Babylonian accounts are older than those in Genesis, that the latter must be copies of the former. The supposition is not sound. It has about the same logical value as the hypothesis once advocated that China was first settled by colonists from Egypt, because a resemblance was discovered in the seat of temples of the Chinese and a similar feast observed by Herodotus as observed by the Egyptians. All the ancient nations exhibit many striking similarities in traditions, history, habits and religious ideas. It is related that sepoys who at one time joined the British army when visiting the ruins of the ancient temples in Egypt, thought they had found temples dedicated to their deities, and that they proceeded to worship according to their own customs. Babylonians, Egyptians, Hindoos and Hebrews, all had similar accounts of the creation, the fall, the deluge, etc. But it does not follow that one nation had copied the records of another.

A far more rational conclusion is that the agreement found is the result of instructions received when mankind was but one family, whose instructions spread through the diverging lines as people multiplied and settled in the various countries. This accounts satisfactorily both for the similarities and discrepancies in the accounts.

As for the Hebrews, their knowledge of the first history of mankind may have been received through Abraham, who, according to the chronology of Genesis, might have heard it from Shem, the oldest son of Noah, with whom he was contemporary for some years at least. That the descendants of Abraham should have retained the instructions of their illustrious ancestor, Abraham, Isaac, Jacob, Joseph, is certain. Moses has therefore no need of Babylonian works for his historical part of Genesis. Further, Abraham had, as is well known, visited Egypt and gained considerable influence at the court. Joseph's influence in Egypt was also second only to that of the king. There is no doubt that the influence of such men was exerted to give the Egyptians a knowledge of the true God and His dealings with men from the beginning. But the Egyptian priests guarded with the utmost care their learning. Moses was educated as a prince and had consequently access to any historical works or traditions left by Abraham or by Joseph. It will therefore be seen that Moses, even if his own people should have forgotten the teachings of their ancestors, had been placed in a position where he could obtain full and authentic information on the subjects pertaining to the world's history.

Genesis is evidently an introduction to the Law. It contains the groundwork for the Theocracy, the development of which is recorded in the following books of the Bible. Only those who would like to make of the whole sacred volume a work of fiction can find any difficulty in believing that Genesis is the work of the inspired pen of the founder of the Mosaic Theocracy.

THE UNEMPLOYED.

According to the dispatches from Tucson, the refusal of the Southern Pacific company to permit tramps to ride at will on its trains is likely to cause serious trouble. It would be an awful thing if the threats made by the Arizona vagrants to derail passenger trains should be carried into effect, and a number of lives as well as considerable property be sacrificed through the selfishness of vengeful loafers. Then the officers of the law will wish that they had taken action to prevent the crime, and will expend their awakened energy against the offenders in particular, if they can be caught, and unemployed men in general.

It is all very well to manifest sympathy for the unemployed who are willing to work, and the proper way to exhibit that sympathy is by a practice in harmony with the profession made. As Governor Lewelling, of Kansas, said in his recent proclamation forbidding the prosecution of vagrants, "it is no crime to be poor," especially in such financial times as these. But the governor goes to the other extreme when he renders mugdery laws enacted to protect peaceable citizens from being imposed upon by the idlers which swarm the country. There is no crime in being poor, but when that condition is brought about by a willful avoidance of work, the individual who is thus reduced to poverty should not be given to understand that he is at perfect liberty to sleep in any barn or enter any building when it meets his fancy. There is a difference between exempting a poor man from punishment because of his destitution and turning loose a horde of loafers to prey at will upon the citizens whose hinted toil goes to build up the commonwealth.

There is now in this country a vast army of men who are willing to work and earn their living if they had the opportunity, and toward these the utmost leniency and kindness should be shown. But it is doubtful whether any of this class are among the number who threaten to wreck trains because the railway company will not carry them free. The likelihood is that the threats emanate entirely from an element already far too numerous, and increasing because of official leniency, who would about as soon starve as work and would rather beg or steal than do either of the others. The kind commiseration about now employment are not coming from the unemployed who do work. These men proved on legitimate lines. The idle and intimations of violence are mainly created by the unemployed who wish for no change in that relation. There was a very fair exhibition of this in San Francisco a short time since. This unemployed fell charitable toward men who were without work, several squads of whom were being fed at charity houses, and it provided for the employment of a large number for that purpose a day, the pay for this time to be merely cents. It was the design and understanding that the plan was merely to provide means of subsistence until something better should turn up. The men who accepted the offer had much of the time to hold for a job and they could have the night service whenever they pleased. The rat-hole men went into effect the effect the employed men had been fed a wholesome wing supper, and the capital was called on with an official tender of work on the terms named for the whole job. The army captain thought this a good chance, and so it was for honest men; but with all his powers of persuasion he could induce only eighteen men out of the four hundred and fifty to start on the night's job, and all but two of those of them dropped tired and returned to loafing.

It is likely that in this and other cities in the West there will be this winter a considerable number of men who will be out of work and wanting, yet who are willing to do something for their bread and lodging. It will be too bad to leave these men to suffer. Some of them may have resolve, which adds to the seriousness of the condition. Under such circumstances it would be a very proper thing for municipal authorities to consider a means of relief. Salt Lake, for instance, and probably other cities as well, cannot afford to give remunerative employment to all, nor can public contributions be secured for this purpose. Neither should able bodied persons be fed free if work can be provided, for if they are, the indolent vagabond of a tramp would receive a fat living. It would seem that under the circumstances a way might be devised whereby the unemployed who are willing to work might be given some employment and receive therefor the necessities of life. They would have to sacrifice considerations of remunerative wages, but that is better than starvation. The greater sacrifice would be on the municipality in so doing for unnecessary labor, or at least labor that it could get along without; but it would be better than permitting any to perish from want. There is no doubt, if a plan were formulated to arrange for the poor to earn a subsistence until better times come, that it would receive generous public support, but any scheme that offers a means to barter tramps or idle and vicious persons will meet with decided opposition.

THE NAME OF THE LORD.

A subject that should receive special consideration from religious people is the proper and reverential use of the name of the Supreme Being. Reflecting upon certain very common practices when referring to the Father of all, we cannot but reach the conclusion that in many instances this subject does not receive the close and measure of attention to which its importance entitles it. Judging by what frequently salutes the ears upon the streets and in public halls, it would seem that there are many, even among those who have a belief in the Deity, who fail to inquire whether the frequent or vain repetition of the sacred name of the Almighty does or does not diminish the measure of veneration which they profess to accord to Him.

It is a fact, as unpleasant as it is true, that there are many people who have little or no desire to obtain an understanding of correct principle in making reference to the Ruler of the universe, and probably it would prove a waste of time to attempt to reason with them on that topic. It would be vain to call the attention of those who profane the name of the Deity to the means for an increase or diminution of respect for Him, since that feeling has been crowded from their hearts. The preparatory work necessary with them is to implant in their minds the idea that there is a Being to whom they owe reverence. Another class of society consists of those who flippantly introduce the name of the Most High into trivial conversation and jests, or who irreverently use it to emphasize some expression on which they wish to lay particular stress. They are not so vicious as the willful blasphemer, but their offense differs only in slight degree. A very necessary qualification to constitute them good members of society is to bring them to realize that it is a sin to trifle with sacred things.

There is still another class of people whose situation is such that the theme under consideration is an appropriate one for serious reflection. This division comprises those who have a deep feeling of reverence for that which is sacred, and whose desire is to be guided by the Holy Spirit and to show their love of God by obeying His commandments. Among these there are many whose frequent use of the name of Deity in their prayers, their conversation, and their exhortations, is so marked that it causes a feeling of revulsion in those who hate, even though the utter at times do not recognize what it is that is objectionable. How many, too, there are whose position is that of religious instructors to the people, who reiterate the name of the Most High in their discourses until the devout and sensitive worshiper is made to shudder at the offensive and really sacrilegious practice!

The law given to Israel and the children of Moses Sinai was, "Thou shalt not take the name of the Lord thy God in vain." This commandment contains a principle or observance by men and for their guidance. The person who blasphemes the Most High by profaning His name is guilty of a crime; so was Ananias or Sapphira guilty of the title of the Holy One in vain, and he whose frequent repetition of that name makes unnecessary use of it commits no offense by taking it in vain—so act that is expressly forbidden by the great Lawgiver Himself. To impress the principle more deeply upon the minds of those who receive His law, the commandment was repeated in imparting the information that "the Lord will not hold him guiltless that taketh His name in vain."

Many of those who profess to be disciples of modern Christianity evidently do not realize the force of the divine command, judging by the careless manner in which His name is injected into their expressions, especially when they assume to pose as exponents of the doctrines taught by the Divine Master, and assume at this periodicity discovered in a direct command they will not be held guiltless when they come before the great Judge. As with the Pharisees of olden time, condemnation will rest upon them for their hypocritical practices of vain repetitions.

Those among the Latter-day Saints, if any there be, who have formed this habit of frequently and unnecessarily repeating the name of the Almighty, are without justification, and are in pressing need of repentance; for there is scarcely before them a prominent example of the acceptable rule, under divine revelation from heaven. In this example is found the reason for the same disciplinarian being applied to the Higher Priesthood. Melchisedek was a great High Priest, and the manner in which he originated his calling led to the selection of his name to designate that office. "Before his days," says the revelation given to the Prophet Joseph, "it was called the Holy Priesthood after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called the Priesthood after Melchisedek, or the Melchisedek Priesthood."

The Almighty endowed this action of the Church authority, and the same rule was enjoined upon the Church in this dispensation and is followed. Those who vary from the rule depart from the order which the Lord has instituted. The use of His name is necessary at times, as in certain ordinances, among which is the administration of Sacrament. There are occasions, too, in preaching, in prayer, in admonition, when such use is proper and is directed by the spirit of revelation. But the rule to avoid the too frequent repetition, to abstain from using it unnecessarily or in vain, should be strictly adhered to; in cases where doubt may arise it is well to be on the safe side and not transgress the limit of the commandment. The Latter-day Saints should be the most careful of all people in conforming to this principle, and should not enter the name of their Eternal Father unnecessarily or upon occasions when it will be treated lightly, or mention it except with feelings of the highest veneration.

STILL HARPING ON THE SITUATION.

The cry of hard times lingers yet in the lips of many persons. You hear it on the street, in the store, on test day, at all gatherings in fact. Men whose occupation calls them from home to house tell stories of destitution which seem incredible. Yet we ask the question, is this general in Utah, or is it of the same character in settlements remote or small?

One difference has been reported to us which seems to tell a story of its own. In this city and in Ogden, where there is a large proportion of persons seeking employment, and without better resources than this dependence on others for labor, the pressure is no doubt severely felt, because many of these are transient persons, coming to better their position. They hearn of Utah, they listened to her boasters; she was represented as a paradise, and far ahead of most places she is here. Speculators wanted to sell that class a building spot, or mining stock, or climate and less laughable things. They came—by the thousands. Public works were pressed for their subsistence; rates were increased beyond all experience, and so thoroughly was the speculative net overcast, this general invitation accepted, that the local population were crowded to the wall. Men of family, men with homes here, men who had made this country what it is almost, could find no job, could earn no money, could not pay their taxes even, or near nine thousand in this county, as it is said, would not have allowed themselves to be advertised as delinquents had common justice and mercy prevailed.

It was once said that "politics makes us acquainted with strange bedfellows." Men of our leading cities know this. Days of worry and sleepless nights, sinkings of temper and disturbance of family, tell the story of curses and imprecations. Even the surplus Mormon emigration sought the lucrative, and "city life" was to them the only thing desirable. They have to rent houses, for which money must be paid; to get living, which means of money is buy bread, meat, butter, eggs, if they can reach them, but they all cost money. Self-help is paralyzed under these conditions. As one day means looking, results of work means deprivation or want, coupled with the country "time worn" are brought, if not sickness, and much is placed in jeopardy which was created by years of toil, sacrifice and perseverance.

But, say you, it is no better in the country! Have you overlooked the long list of delinquent taxes in the local papers? Not at all. Have each visited them and been surprised at the difference between those and home. Not in the coverage probably, but taxation is as a million and if that sum is not paid it is difficult to pay. The situation in comparison seems small indeed! If the rural population were worried for rent, for food, it seemingly could be had there only for money, even taxpayers the dilemma thereafter would be let. Many of this class have a subsistence within themselves. The cow or more is theirs. They have a few chickens. They do not pay cash for butter, milk or eggs. It's chance is work for others presents itself, there is so much to do yet. Failing this, a thrifty man can employ himself. He can make some improvement on the little place he calls his own. He can raise his vegetables—his bread perchance. He is in fact a creator, an independent one at that. He plants a tree; he builds a shed; he does a little thing today, tomorrow, in a week; and gradually from toil he evolves a home, an abode of peace, his very own, the asylum of his family, and a place of welcome for his friends.

Said a capitalist one day to the writer, "We want to encourage immigration, to bring in the people, so we may rent the houses we have built." No, sir, was the response, the labors of the Elders is not for this. The sacrifices demanded in the missionary field are not for this. Those have gone into the nations proclaiming salvation, temporal as well as spiritual and eternal. No man has gone forth inviting his fellows to come and rent a house he owned. It has been, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." "You have been subjected to tribulation long enough. You have been trammelled and in bondage long enough. You shall have your own home. You shall sit under your own vine and fig tree, with none to molest you or make you afraid." "Freeman shall ye be," is the blessing, for the mouth of the Lord hath spoken it!

Now, money alone will not do this. Money is but a symbol—it is not wealth, homes, farms, orchards, meeting houses, school houses, families and culture. These are wealth; and Utah never in her history had so rapid an increase of true wealth as when her population hardly ever saw a dollar. To be sure money is a convenience, or as the man said, "a handy thing to have in the house;" but peace is worth more, freedom from strife is worth more, deliverance from accident and calamity is worth more. And when this great and marvellous community fulfil their destiny, the treasure of the world will be theirs indeed. Yet they will not worship Gold, they will worship God. They will not raise a man to eminence and power because he is a multi-millionaire, "the poor and the humble among men will arise, when the Lord shall bring again Zion."

It would pay many of the Mormon population of our cities to migrate. They have no home here; they never will have by dint of toil; and there are more than a few in Utah who are land poor. Even in this Salt Lake county there are too many acres uncultivated, held in large patches, without a tree, or house, or any improvement. This is not fortunate; it is not praiseworthy nor commend. Not that the owners should give away their possessions; but transfer should be easy, credit in whole or in part should be extended to industry, at least to those of "the household of faith." Many of our settlements have not received an emigrant for years. These close corporations should relax their exclusiveness, and where persons are moving out of any place for reasonable satisfactory to themselves, their interests should be bought at a reasonable figure by the ward or by machinists and new blood should be invited to "come in and possess the land," and they could redeem themselves in their inheritances. It is not good generalship to allow every place land coming into the market to be seized by a stranger and an alien. Union would buy, wisdom would divide or hold until desirable owners appear.

Death forged Memorial resolutions by Council Tuesday.

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LOST.

A SMALL BAG WAS LOST ON SUNDAY, the 3rd inst., containing a Bible and other articles. Finder will be rewarded by returning the same to the office of the Deseret Evening News, or to No. 51 of the Office.

LOST.

ON SUNDAY, EVENING, SOMEWHERE on the 2nd Ward Hill and the City Hall, a black Dog, answering to the name of Jack. Any information leading to his recovery will be rewarded. Address Jack, City Hall.

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