

body of land that are irrigated formed a trifle over one per cent, or for every acre irrigated there are nearly one hundred acres, in the hands of owners private or corporate, upon which water was not used for the cultivation of crops.

The comparison of the areas having been made, it becomes interesting to note the relation between the entire farm area and the amount of land irrigated. It has been estimated that the total farm area in the arid region was in round numbers a little less than 41,000,000 acres, and in the absence of definite figures this quantity will be used. If this is the case, then the farm area formed about 12 per cent of the land disposed of in one form or another by the general government; also, the area irrigated was only 8.73 per cent of the land owned by farmers. Coming down to still smaller figures, and taking the lands owned by the irrigators, including pasture lands and all other portions going to make up a farm, it has been ascertained that the total area was 17,199,925 acres. Thus the area irrigated was only 20.72 per cent of the total extent of these farms, which, as above stated, are irrigated in whole or part.

This brings us to the average value of the irrigated lands, including buildings and other improvements, which we are advised was found to range from \$31.40 per acre, in Wyoming, up to \$150 per acre, in California, the mean for the whole arid region being \$83.28. This, when applied to the total area irrigated, gives a total value of \$296,850,000. The average value of products ranged from \$8.25, in Wyoming, up to \$19 per acre, in California, the average for the whole arid region being \$14.89 per acre. At this rate the products of the census year amounted to \$53,057,000, considerably over half the value of the precious metals produced during the same year.

GENESIS.

The first book of the Bible, generally known as Genesis but also referred to by Talmudist writers as "The Book of Creation," or "The Book of Abraham, Isaac and Jacob" is one of the most important books in the sacred volume. It was evidently written as an introduction to the Mosaic law, showing the connection between the dispensation of Moses and the preceding dispensations. In it the basis on which the Theocracy is founded is laid down, and without it the first chapter of the ecclesiastical history of mankind would be missing.

The subjects on which this book more or less exhaustively treats are numerous and of the greatest importance to the human race in general. It opens with a cosmogony and a geogony which for sublimity of conception, depth of philosophy and simplicity of style has never been surpassed. It accounts for the generation of everything, animate and inanimate, first in its spiritual and then in its material existence, both pointing out the direction in which an inquiring mind must turn to find the truth and leaving ample room for further study and research. Then it narrows down to the history of

man, touching on the origin of evil, the spread of sin and its consequence, the destruction of the antediluvians; the repopling of the earth, the origin of the diversities of languages and the dispersion of the human family over the surface of the earth. From this time the book takes up the history of Abraham, the ancestor of the chosen people, and follows it with sketches of the life of Isaac, Jacob and the twelve patriarchs to the death of Joseph in Egypt, covering a period of, counting from Adam, at least 2369 years.

The question of who wrote the book of Genesis and when, is one that has caused some discussion. Critics have noted apparent differences of style in the various parts of it and what seems to be unnecessary repetitions as well as gaps in the narrative, and above all, the indiscriminate use of the names Elohim, Jehovah and Elohim Eljon, for God, which could not be explained on any doctrine known to the theology of the Christian churches. This has led to various suppositions. A few critics have advanced the idea that there was an Elohist author and a Jehovist, the former writing as late as Solomon and the latter about the time of Hezekiah. A still later editor, probably Ezra, is then supposed to have merged the two versions into one with but indifferent success. But this theory has not found any advocates among eminent critics. It is too improbable. Rosenmuller and others prefer to consider certain to them objectionable passages as interpolations rather than to question the genuineness of the book.

The fact of the matter is that the history of the Hebrew language easily shows three distinct periods. The first of these is the Mosaic. During this time words, forms of construction and phraseology are found which afterwards became obsolete. After this time new words were formed, new phrases coined; in short, the language developed with the people, till it reached its golden era during the prophets previous to the captivity. After this event the language became mixed with foreign words and expressions showing the influence of the surrounding nations over the people. The language of any book is a sure test of its antiquity. And by this test no scholar will hesitate in admitting that the book of Genesis belongs to the Mosaic period and not to a later date.

That Moses was the author can therefore hardly be doubted. Tradition, both Jewish and heathen, sustains this view. The book is appealed to as genuine and authentic by our Savior and His Apostles. Profane history adds its testimony. Even Julian, the apostate, maintained the genuineness of the Pentateuch, as does Porphyry with many others not inclined to be credulous in such matters. The fact is that the first doubt about the genuineness of these records did not emanate from men who can claim much credit for soundness of opinion. Thomas Hobbes, born 1588, is the first English writer who expressed doubt on this point. He also claimed to have discovered the quadrature of the circle, but was as unable to prove this as to shake the confidence in the genuineness of the books of Moses.

The probability is that Moses is the author of Genesis as well as the other

books which bear his name. That he as a historian made use of previous documents needs no argument, and that his narrative shows this is also admitted. That he wrote much of it during the wanderings in the desert, where his daily occupation, the duties of his office as the supreme judge of the people and the commander-in-chief of the army, left him but little time for literary pursuits, accounts fully for some peculiarities of composition, which a later editor would never have passed without correction. And that finally a few later interpolations have been made, no one disputes. But with all these the book must be considered both genuine and authentic.

It is a curious fact that the various books of the Bible have in turn been submitted to severe attacks by those who think their learning greatly in advance of the truths revealed by the Almighty. But from every contest the sacred books have come out with more brilliant luster. And while infidels come and go, making a stir for a short time and then die and with their boasted arguments are soon forgotten, the believers find in the Word of God that rock of ages on which they can safely build and live in happiness forever. The Bible contains the truth, and the truth is eternal, while infidelity even under the name of "higher criticism" is doomed to oblivion.

GENERAL WADE HAMPTON.

As distinguished a guest as Wade Hampton is seldom within our gates, and it is due to the high position which he holds, to those he has held and to himself personally that the event receive recognition. General Hampton comes of a race of fighters, beginning with the Revolution, extending through our border troubles and culminating in the great war of the rebellion, in which as a Confederate he distinguished himself again and again. He entered the ranks as a private soldier but became a colonel at once and advanced along the scale of promotion with wondrous rapidity, becoming a major general in two years and a lieutenant general in less than two years more. He was one of the few Confederate commanders who fought Phil Sheridan to a standstill, this being at Trevilian's station in 1864, and his record is conspicuous for such achievements.

While the very name of Hampton suggests the military service, our visitor has been as conspicuous as any one in showing to the world how true it is that peace has triumphs no less renowned than those of war. It is in fact recorded that General Hampton was, like A. H. Stephens, opposed to an armed conflict on the slavery or any correlative question and against the extension of slavery. He was and doubtless is yet an ardent state rights advocate and could not brook the crossing of state lines by hostile soldiery. But when the war was over he sought to cultivate peace and tranquility, and as to the freedmen he declared, in 1866, that "as a slave he was faithful to us, as a free man let us treat him as a friend; deal with him frankly, justly, kindly." He became governor of