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DID NOT JESUS CHRIST PREACH IN HEBREW?

The Rev. Alexander Roberts is at work, he informs us, on a pamphlet on the revision of the Old Testament, wherein that Jesus Christ must have spoken in Hebrew, in his Divine mission, and as a result, for his discussion says that for a time (the preceding years of Christ, the Greek language prevailed in the countries bordering on the Mediterranean. Only the learned men of that age, says he, could read the law and the Prophets, as the old Hebrew which Moses, Isaiah and the rest of the Prophets spoke and wrote had long before the time of our Lord become a dead language. He says that the pure Hebrew now the Arabic and Syriac, as it is spoken in Arabia, a language entirely different from the modern Hebrew.

Dr. Roberts states that one of the sweet proofs of this is that at least some of the epistles which the Apostles wrote to the Hebrews, were not written in Greek, which they would not have done if the common people had not understood the Greek tongue. Why, does Roberts ask, did Paul write to the Hebrews himself, write his epistles in Greek, except because the Hebrews, in the place to which he wrote, understood the Greek, some of whom, perhaps, could neither read nor write? Was not the epistle which Paul addressed to the Hebrews, written in Greek for the same reason? He further says that Greek was taught both Aramaic and Greek were spoken in Palestine at the time, and Greek was the language of civilization, because, where the people understood both, Christ preached in Greek. J. THORGERSON.

The language of Palestine at the time of our Savior is known as Syriac. This was a branch of the Aramaean language spoken in Chaldaea and Babylon. It consisted of a mixture of Hebrew and Aramaic, originating undoubtedly during the seventy years of captivity in Babylonia. Greek at that time was the language of the educated classes in Palestine as French and German for wide circulation were necessarily used at the present time. Books intended written in that tongue, but were not in the people in the synagogues or other public places were probably delivered in the Syriac dialect.

THE LAW AS TO DEBTORS.

"Justice," writing from Parowan, presents a matter which he would like the incoming Legislature to look into. The correspondent has arrived at the conclusion that this State is a sort of paradise for dishonest debtors—rather an abrupt, not to say a severe arrangement for a starter—because it allows them a very durable amount of property that is not attachable for a debt. Our Parowan friend holds it to be quite possible for the creditor to have absolutely nothing, while the debtor has all that the law allows him, by no means an unlikely circumstance, especially when it is claimed as in this case, by the editorial statement that several such cases to his own under his observation. On of these, he is locally related as to the circumstances, is as follows:

"A commercial house sold a small grub with some income that he had saved.

"Two years ago for a debt, but in the meantime all tools are allowed B. C. and D. to keep, merely into his debt. The story was that A's business was brought under attachment. Thus these farmers are compelled deliberately in the payment of their debts, but they milk their cows and feed their calves, fertilize to raise wagons that have been bought in the same way they bought goods from A. Suppose A. has no wagon, and B. B. has one, and A. wagon would be useful to take one from B. and give it to A. he would be able to equalize.

It is being suggested to A. that he appeal to the underwritten authorities, the reply was received that for only attachment would be that it is better to suffer wrong than defer it. Our correspondent adds this and says it is a most good sentiment, but asks is there no remedy of carrying that sentiment into effect? Is the law? "They" he declares, "has been taught to the people of Utah for so many years and it has made a peculiarly proper of them, but it would appear that in some cases it least they have not a thinking that it is better to suffer wrong than to do right."

The correspondent ends his communication with an allusion that while the merciful are blessed, he would prefer to have even-handed justice. Neither the admission nor the preference is at all out of the way so far as relates to general transactions in this life, but in this connection they seem to invite a little examination and comment.

The case cited is one that is not calculated to stimulate good feeling and is of itself a condition of affairs that ought not to exist. But even our correspondent, so indignantly low as he seems to be, has failed to suggest a remedy. He informs us of the neglect to the Legislature, without pointing out to the others how they are to act in the premises. Do they have weaknesses and shortcomings of their own and would probably in every case refuse to go far aside from the beaten paths established by a long series of precedents and practices. One of the things stated to us by our Parowan friend is the reconstruction of the statute relating to debtors so that it would be equitable. Of course he means especially in the Territory sense, for being a portion of the people he understands that transactions closely definable and defined by law are not affectable on equitable bases. How would he, for instance, arrange change so that a failure in some of legislation is better word, they could be made to result in such cases? By forcing the strict fundamental principle that all people are equal before the law and provides that a creditor may rely the debtor of anything or if needs be all things that he hath to satisfy obligations? The proposition suggests an analogy that is one of our frontiers. We may we not suppose a frontier condition and an unfortunate debtor, the former with plenty and the latter with little, as in effect this situation the case, would it be "equitable" to take the debtor's little which he needs and turn it over to the creditor, who may or may not need it? In such case we can at least tell the case of the parties, with the chance of our sympathy siding him, while the certainly cause of infliction as injury on the other. In plain terms, we simply transpose the phases of the injustice complained of, and how much does the cause of humanity or the moral or material welfare of the body politic gain by that?

Again: There must be some conference of duty or misunderstanding of the law in the neighborhood referred to, or such a state of things as that, could would hardly be. H. B., C. and D. have horses, wagons and cows which were bought on credit and are not paid for, they have no title to the goods (unless, perhaps, the wagon was purchased), and these are recoverable. A judgment against them, or either of them, in favor of A., would be a live space as much of ownership in the property as they possessed, and if it would sell at forced sale for more than was due on it with costs, the balance could go to the creditor; if not, of course, he would be without remedy as to that. But the correspondent gives us the idea that H., having two horses, ought in justice to be compelled to give one to A., who has none. If he means the horses which B. bought on credit and has not paid for, we say no; the title remains in the seller, unless he wilfully surrendered it, and it would be if anything a little worse, under the circumstances, to defraud him than A. If they are not the same horses, then manifestly H. must have four, which is one two of them at least would be subject to execution under the law as it now stands.

"Justice" should consider the whole ground when considering at all. It is manifestly impossible to make a special law in each individual case, but that the lawmakers can so bring about general statutes designed for the protection of all parties and let it stand thus, no matter who may be specially favored or who specially disfavored thereby. It is a philosophic as well as Christianlike doctrine that those who have nothing wherewith to pay are badly enough off, without subjecting them to other deprivations. It need to be the case that the debtor could be sent to jail in default of payment—a savage and brutal note of former days which has long been discarded in all parts of this enlightened country. Would our correspondent have it otherwise and put us on the high road to a return to such conditions? We hope not, and yet we cannot do so he suggests without taking a step in that direction. Besides, it is pretty generally understood that those who have much or even a little have been pretty well cared for by the law. They are not compelled to sell or lend, and can make themselves—under the law—nearly secure when they do so. The rest must remain a matter of personal honor of ability, with the former of which the law cannot deal, and with the latter it has gone and will go as far as is consistent with the rights of humanity first, the principles of business next.

A LION HUNT.

The "News" acknowledges the receipt of an invitation by the Western Slope Hunting Association to send a representative to the first annual round-up of mountain lion, wolves, etc., to be given by the association in Colorado on December 8th and the following two days. The invitation says:

"This hunt will be the biggest thing of the kind that ever happened in this or any other state. Arrangements for entertaining sport are glorious, and the management promises every one a royal good time and numerous rapsodes. It is a place to see merely enough the interest of every man within 100 miles. There will be hundreds of hound boxes, and the hounds will be turned loose in the mountains to hunt for a run with the game. It is proposed to have the nine divisions of the hound boxes represent the United States, in representative fashion. If a day in the saddle does not appeal to you, we may be entertained in the shade of the trees. If you are not interested in hounds, you can be entertained by a game of cards, or if you are a lion hunter, you can be entertained by a game of cards, or if you are a lion hunter, you can be entertained by a game of cards, or if you are a lion hunter