

toward Himself and when, in the familiar parable, He teaches that the best use to which riches can be applied is to render them the means whereby the sufferings of others are alleviated. The rich man in the parable referred to neglected to do this, although circumstances had brought to his very threshold a destitute brother. The consequence was that his life resulted in failure, all the more terrible because not found out till after death, when the opportunity was gone to exchange his earthly wealth for an eternal, imperishable treasure.

The Latter-day Saints have been taught the importance of attending to this duty and, we believe, understand its bearing upon their own future welfare thoroughly. Yet, it is a timely topic to consider again, at this time when the winter is drawing near. Those who have been able to provide food and clothing and a warm corner for themselves and family cannot very well close their hearts towards others who are but ill prepared to encounter the chilly blasts of the coming season. They can certainly not enjoy their own comforts unless they are conscious of having done their share towards removing the clouds of care and letting in a ray of sunshine in less fortunate homes, because true happiness is always built on genuine efforts of making others happy.

In the Church of Jesus Christ of Latter-day Saints, special meetings have been appointed for the purpose of giving the members an opportunity of regularly consecrating part of their property for the benefit of needy members. A vast amount of good is being done in this way. The Saints have even received well deserved commendation from outsiders on account of this feature of their religion. Yet it cannot be denied that there is room for improvement. It has on several occasions been pointed out that the fast offerings are inadequate to the just demands made, and that in order to fill the deficiency, means contributed and set apart for other purposes have largely been drawn on. This should be remedied speedily. There are blessings promised to those who give of their substance to the poor—blessings otherwise impossible to obtain.

The law concerning tithings and offerings is clearly set forth in the revelations to the Church. The former is the Lord's property. It is to be used for the building of His house, "for the laying of the foundation of Zion" and for the necessary expenses of the Church. The tithing is not a gift of charity, but a consecration of a certain amount of income to the Lord, and the promise is that by observing the law relating thereto, the land shall be sanctified. (Doc. & Cov. 119:6.) By the very nature of things, therefore, the tithings of the people, which by Divine law are set apart for other sacred purposes, cannot consistently by the people be appropriated to the support of themselves. It is the duty and the privilege of the Saints to care for the poor out of their own substance—that with which God has blessed them after their dues to the sanctuary are paid. To pay tithing and then ask for some of it for the benefit of the people is virtually to give with one hand and

take back with the other; it is to keep the law and violate it alternately. It is important to understand that the Lord expects His people to pay their honest tithing for the purposes He has designed and then take care of their needy brethren, in order that they may enjoy prosperity in all they undertake.

The Lord has given the Saints an abundance for all legitimate purposes. It is therefore urged upon them to attend more regularly their fast meetings and bring their offerings to the servants of the Lord, whose duty it is to distribute them among the poor. And if a suggestion might be offered, we would say that much good would probably result, if the Bishops of the wards could make some arrangement whereby the houses of the Saints were visited regularly for the purpose of conveying their monthly fast offerings to a storehouse. In this way many necessities of life would probably be contributed which otherwise are withheld, owing to the difficulty of transportation. The experiment might be tried. The Saints are known to be kind-hearted and have feelings of sympathy and brotherly love, and it would seem to be worth while to facilitate and multiply as much as possible the opportunities of expressing these feelings.

EXPLORATIONS IN PALESTINE.

Interesting explorations are being made by Dr. Bliss at Jerusalem, and his labors seem to be rewarded with success. Near the southwest angle of the wall he recently found the remains of a gate to which a lately uncovered paved road led. On going four feet lower he found traces of a still older gate, which must be part of the earliest wall of the city. A foundation has thus been laid for tracing the extent and form of the city at the time of the kings. Four large square towers have also been uncovered near the same corner. At the same time in the northern wall, Herr Schick, another explorer, reports the discovery of the gate known in the twelfth century as the Leper's Gate. As this is situated in the present northern boundary, the question seems to be settled that the northern wall never lay further out than it does at present. This again has an important bearing on the question of the location of Calvary and the sepulcher.

Western tradition has placed these almost in a central part of the city, about three hundred yards from the nearest part of the wall. All reliable information as to the location of the grave of Christ is that it was "near the city" and "without the gate." Supporters of the tradition have therefore contended that the wall at the time of Christ had a course materially different from the present, and that the location, although now within the wall, was outside at that time. Modern researches fail to corroborate this statement.

Attention has been called in later years to a rocky knoll near the cave known as Jeremiah's grotto, as the probable site of Calvary; and no unprejudiced traveler who has weighed the arguments and familiarized himself with the topography of the place, can fail to receive a strong impression

of the probability that on this hill the crucifixion took place. It has all the requirements as described in sacred history. Its shape is that of a human skull; it is outside the city, near the wall and close by the high road to Samaria and Galilee. Here, according to tradition, Stephen was stoned to death, and here, the Jews say, was once the public place of execution. The late General Gordon is among those who support this theory, and it is gaining in favor, although it stamps as erroneous the assertions of some of the most able Christian writers on the subject.

The question itself may be of but little practical importance, but the fact that interest is being revived in the sacred places of the Holy Land and that scientific men devote their talent to tracing its outlines, so long hidden in obscurity, bespeaks the drawing near of the time when the country itself will be given the prominent place in the events of the world clearly predicted by its great men of former ages.

WANTED—WORK!

Chill November has already run half his course, and heavy skies and a biting air betoken the near approach of the earth's annual sleep in the tight embrace of winter. We sincerely wish that every reader were well-provided with all that is necessary to satisfy the ordinary needs in food, clothing, warmth and shelter, and that the conditions warranted against any cry of suffering or distress in all our borders. We wish the abundance of the past season's harvest in farm, orchard and garden were equally divided among the inhabitants of our valleys, to the end that such things as physical want and woe might be unknown. Finally, since it was ordained that in the sweat of his face man should eat his bread, we wish there were suitable and remunerative employment by which every man could honestly earn the bread and other things that he and his require for sustenance and comfort.

On several occasions this paper has advocated the necessity of intelligent and united effort looking to the betterment of the prospects before the worthy poor. It is to be regretted that the suggestion has as yet received no known response. Our community is fortunate in occupying a land whose bounty and resources are so numerous that no man who has energy of spirit and the gift of "rustle" need suffer; but it is unfortunate in having perhaps its full portion of the unthriftly though not always unwilling element that cannot look out for itself. The duty of humanity is not altogether stated in the phrase, "live and let live;" it is better set forth in the doctrine, "live and help others to live." Particularly does this apply to the people specially to and for whom the News speaks. To the leading men among that people—the men who by their own success in life have shown the possession of practical wisdom—the appeal in behalf of their fellow-men is once more sent forth. The question need not now be how to raise means for charity; rather should it for the present be confined to the discussion of ways to furnish work for sturdy hands.