

and regret if you have not been faithful to this requirement in times of prosperity, and while you could have paid as well as not.

There are some features of this subject which seem like a crowning climax of the text. After the Lord revealed to Israel the law of tithing, and after telling them how to keep the feast of the Passover, etc., he tells them another peculiar thing, to which I wish to call your attention, as it is connected with the subject—in Deuteronomy xxvi. 12, 13.

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled,

"Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me."

Here is a curious saying: When thou hast made an end of this tithing and eaten within thy gates, then thou shalt say before the Lord: "I have brought away the hallowed things out of mine house, and also have I given these unto the Levite, and the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them." Now, supposing there was an ordinance of that kind instituted among us that at the close of each annual settlement, it was required of each man to say, I have paid my tithing, the tenth of all the Lord has given unto me; I have delivered it to my Bishop or to the storehouse of the Lord, as the Lord has required. And then to say, I have done all things according to the commandments of the Lord my God, and have not failed in any of these things. How many of us could lift up our hands and say that we have done all that God has required? There was the point—God brought it home to the people, and when a man could say this his neighbors knew he was living the law of God, this was something that created confidence and fellowship between man and man. When they could thus testify that they had done all that was required of them, they could also, with good grace and faith, ask the blessings of God upon them and their land as written in the 15th verse of the chapter just quoted: "Look down upon thy holy habitation from heaven and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." As the Lord has in like manner said unto us:

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

There is one other thing in connection with this wherein the Lord gave to the people a requirement which it would seem was intended to reach home to their hearts and to prevent greed and covetousness. Every seventh year was a year of jubilee or release when the poor, the unfortunate, the bondmen and the debtor were set free.

If a man borrowed of his neighbor during the early part of the six years, he had more time which gave a better prospect of being able to pay before the seventh year arrived. If another wished to borrow during the sixth year, not having so much time to earn or make the pay, persons having money to lend would naturally feel that it was doubtful if they would get their money back.

Upon this peculiar feature of financial policy the Lord says "If there be among you a poor man or one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor

shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him and shalt surely lend unto him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, 'The seventh year, the year of release is at hand,' and thy eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deut. xv. 7-11.

How wonderfully the Lord in all his teachings seeks and works to do away with covetousness, that sin which is idolatry, from the midst of his people. If thy brother come to thee on the sixth year thou shalt not close thine hand against him, but thou shalt open wide thine hand unto him. Thou shalt not let thy wicked heart say, that the seventh year, the year of release is at hand and I perhaps will lose it all.

Brethren, since so exalted sentiments of charitable benevolence were given to the ancients under the law, shall we to whom the fullness of the Gospel has come, let these precepts pass by unheeded without treasuring them up in good and honest hearts?

I have but just begun to open the door, just commenced to enter into some details that environ this great and vastly important subject. I have only aimed at the importance and general bearing of this law upon the Saints, as touching all that the Lord gives unto us, not dealing in the least with the administration of His law.

Let us consider—who is it that causes the grain to increase when we put it into the earth? Who makes our flocks and herds to increase? Who gives us the vitalizing air we breathe—the liberty we enjoy with all the hopes and promises of eternal life and glory through obedience to the Everlasting Gospel? God the giver of every good gift.

From the foregoing we learn that the law of tithing is a strict commandment, a law which if obeyed faithfully by God's people will bring blessing, plenty and sanctification of the land occupied by them unto God and His purposes, but if disobeyed the disobedient "shall not be found worthy to abide among the Saints, and this land shall not be a land of Zion unto them."

That the difference between tithing and offerings is that tithing is designated, meaning one-tenth, neither more nor less; while offerings are also required, the amount is left optional with the giver—the measure he metes will be measured to him again.

That the tithing of all that the Lord gives unto us belongs unto Him, and it is our first duty to the Church to pay it, and after that the sacred precepts teach offerings and a generous benevolence to the poor and needy, whether in gifts or loans—discouraging greed or covetousness of this world's goods, which is idolatry.

I earnestly pray that the Spirit of God may enable us to master this and all other principles of the Gospel, until we shall possess the riches of eternal life, the greatest gift of God to man. Amen.

IDAHO NEWS.

[News Special Correspondent at Boise.]

The Late Election.

BOISE CITY, Idaho.
December 24, 1882.

Editor Deseret News:

The defeat of Hon. George Ainslie, in the last congressional election of this Territory, and the election of T. F. Singiser, the present Secretary, as the next Delegate, has caused more or less surprise in view of the large democratic gains in nearly all the States. The large majority claimed by the Delegate-elect is set forth by Gov. Neil, in his late message, as a vindication of his antagonistic and proscription policy towards the "Mormons" in the southeastern portions of this Territory. A few plain, common sense facts will not fail to knock the wind out of this ridiculous bubble, as your readers will be able to see.

It is well known in this city and county, that our Territorial Secretary has been absent from his office during most of the past year, having been in the eastern States and

Washington, and elsewhere, logging for Gov. Neil and T. F. Singiser. It is further known that while he should have been attending to his duties at our Territorial capital and taking care of the government property, and the Territorial library, which is now through his neglect a disgrace to his department, he was conducting a canvass on his own hook through the length and breadth of the Territory. He promised the several democratic counties of Northern Idaho to secure their segregation from this Territory and he secured thereby over 1,500 majority. He then, with the help of Governor Neil, captured Mr. Chahorn, a literary employee of the Union Pacific Railroad, who was employed by the last Legislative Assembly to write and publish a pamphlet on the resources of this Territory. Through this influence and certain tricks that are dark, they secured the votes of thousands of employees and common laborers, who were at that time working in our Territory on the Oregon Short Line. These votes were secured irrespective of the term of residence required by law, or the citizenship of the voter. Some idea of the rascally frauds perpetrated in the interest of these carpetbaggers may be obtained by referring to the Controller's report for 1882, in which Alturas County is accredited with 824 taxable inhabitants, and the Governor, in his last message, says that Alturas County polled in November last over 3,000 votes. See page 13 of his message.

It is well known that everything was voted in that county that had a Christian name to hang a vote on. Ben White and Major High used to vote Indians and Government mules in Oneida County a few years ago, and how many contractors' mules and jackasses were voted on the Oregon Short Line during the last election perhaps will never be fully known. It is known, however, that contractors or their agents marched 150 Italian laborers to the polls at one place, irrespective of their recent importation from Europe and the fact that they were not citizens of the United States, and had them cast ballots in favor of Gov. Neil's candidate.

We have heard gentlemen who had charge of polling districts in Alturas last November declare that the election was the most damned farce they ever saw, for they voted anything that came along.

And now comes Gov. Neil before the Legislative Assembly and thanks God and the people for this glorious Republican victory, and points to the result of the monstrous frauds with pride as a vindication of his hatred and hostility to the "Mormons." He has sought during the organization of the Legislative Assembly to use the plastic tools he picked up in Alturas County to deprive the three "Mormon" counties of their representation in this Territorial Legislature; he should rather hide his head in shame and cry piteously, than glory in these dishonest and shameful deeds.

Persons understanding the Governor's vanity are not surprised at his being so pregnant with the idea that he has by these political tricks and frauds redeemed the credit and prestige of the once great Republican party. New York, Ohio, California and other States may be lost, but no matter, Idaho is saved. The politicians once stole the Presidency to save the party, and why not gobble up one small one when it may be necessary for the same purpose? The end justifies the means where the "Mormons" are the objects, according to some Republican journals—of course it does—Judge Kelley at the close of his chapter of lamentations in the Statesman says: "We do not envy any man, elected outside of a Mormon county, the sympathy he will get when he goes home to his constituents and tells them that he did thus and so, because he wanted to be fair with the Mormons."

I do not envy the reputation of a journal so lost to decency and self-respect, as to tacitly encourage foul play in members of a Legislative Assembly, towards the Mormons or towards any human being. Neither do I envy the man, whether it be the Governor or his satellites who may obtain preferment through unfairness towards any people or community, not even to the "Mormons." Honesty is the best policy, both in politics and religion, as well as in finance, and in the end is bound to win. The prestige given through the wholesale frauds perpetrated in Alturas County as set forth above, braced the Governor with the effrontery to ask the twelfth Legisla-

tive Assembly to increase the representation of that county in the next Assembly, and pleads for said increase on the alleged ground that said county is one of the largest counties in the Territory, having polled over three thousand votes. I have already shown that this county has only 824 taxable inhabitants, any have shown also briefly the character of a large majority of these three thousand and odd voters, and leave the reader to draw his own conclusions as to the fairness, the justice and legality of the last election, and the Legislature will be the judge concerning the Governor's inflated bubble. And although it may have a voting capacity of 3,000 and over in certain contingencies, it will in all probability be exploded.

Bear Lake and other "Mormon" counties were visited by the Governor's spies, who carefully guarded the polls to prevent the possibility of any one of the dozen or so of persons, supposed to be polygamists, from voting, while on the same day his tools in Alturas County were voting aliens by the hundred. The former county is charged, however, by the reckless Governor with illegal voting, and polled only 404 votes, all told, with a population of nearly 4,000, while Alturas, that polled illegal votes by the hundred, was made the subject of special commendation.

What is needed in our Territory is a competent and honest Governor. A man whom the people can respect; a man who will deal fairly and honestly with all the people; a man that can sustain the dignity of the office, do justice to the people, and be a credit to the general government. We need hardly say, however, that John B. Neil is not that kind of a man in any particular.

Yours respectfully,
JAMES H. HART.

Correspondence.

New Zealand Missionary Work.

CHRISTCHURCH, Canterbury,
New Zealand, Nov. 24, 1882.

Editor Deseret News:

I feel grateful to God; my Heavenly Father, for being counted worthy to come on this mission. It has been the best twelve months of my life. This is the fifty-fifth year of my life here on this earth and I am truly thankful to my Heavenly Father for the good health He has meted out to me. I have not seen the day since I left home that I have wanted for anything. God has raised up friends unto me day by day, that I have the necessities of life to sustain my body, and likewise the Spirit of God to guide me in my high and holy calling, and I do not believe while I do right that I will ever stand in need of anything either spiritually or temporally.

Since my last letter to you, my brothers and sisters in Carterton have very good to me, they provided me with a new suit of clothes, and with money to aid and assist to pay my way back to Christchurch, and I must say that the Saints in this place have also been very good to me, and in fact to all the Elders, three families in particular; these are Brother and Sister Larsen, Brother and Sister Mortensen, and Brother and Sister Porter; their houses are always open to lodge and feed the Elders; and may the richest blessings of our Heavenly Father be given unto them. He has already commenced to pour out of His Spirit upon them—the gifts and blessings are being made manifest, such as the gift of prophecy and gift of tongues, and within this last week five cases of healing, which have been wrought instantaneously and in four cases before the Elders hands were removed from off their heads; and it did my heart good to hear them bear testimony to the same. All the opposition of the wicked cannot take away these testimonies from the Saints, and God knows there is plenty of opposition in these lands. I pray God our Eternal Father that He will soon deliver His faithful Saints from these lands. They are poor, but they are very good, and it would be a blessing and a benefit to Zion if those families could gather home, for they are hard working people, and each of them have noble families, and I always feel the heavenly influence of the Spirit of God when I go into their houses; they are worth a thousand drones. When they come to Zion it will be to help build up the Kingdom of God.

Since I left Wellington, Elder Farr has held two public meetings in that city, and in each of those meetings one would think that the halls were filled with evil spirits. The reports of the meetings were telegraphed all over New Zealand to the various towns and cities, and in the Christchurch library I read it in nine different papers. All the ridiculous nonsense satisfies the hireling priesthood, or it would never have found publication in so many papers. I must say, in behalf of one of the New Zealand papers, that it came out manfully and defended us as a people, and said we ought to have the same privileges as any other sect to expound our doctrines; the name of that journal is the *Dunedin Times*.

I will tell you the reason for this disturbance in the Wellington district. During my six weeks stay there, ten members were added to the Church and several children blessed, and there was a prospect of others obeying the Gospel. This caused the devil to stir up the minds of the hireling priesthood, to get mad, and they were talking of mobbing me before I left, but I had to leave to attend conference or I should have stayed there longer, for I feel no fear of what puny man can do to me, I have faith in the blessings and promises President Jos. F. Smith pronounced upon my head when he set me apart for this mission, that wicked and corrupt men and mobs should not be able to harm me, and that I should be enabled to return to Zion and bring my sheaves with me, and I believe it will be so, for I know he is a prophet of the living God. I have been in one or two rough meetings and they have not been enabled to harm me, and I do not believe they have the power to do so.

These lands are almost ripe for destruction, for the inhabitants thereof will believe a lie before they will believe the truth, and they close their halls against us; but truth is mighty and will triumph over all these lying reports that are circulated abroad to try and prevent the honest in heart from embracing the Gospel; but by the help of God we will do our duty, we will magnify our calling, and we will preach the Gospel and search out the honest in heart and not fear them that kill the body. For this purpose we have been called and sent to these lands, and the Elders have travelled over thousands of miles, going from town to town, village to village, and house to house, distributing tracts and warning the people. They are distributed all over New Zealand extending some twelve to fourteen hundred miles from north to south. I intend visiting Invercargill some time next month—a place nearly four hundred miles from here—I have been there twice before, since I have been on this mission. All the Elders are well, with the exception of Brother Barber, and he is recovering.

President Bromley is now in Auckland, he was on this island for nearly six months, he is a wise and good man, and all the Saints love him, and I say from my heart, God bless Brother Bromley, and I believe that is the feeling of all the Elders and the Saints in this mission. In the midst of all the opposition there are some few honest ones come forth and obey the Gospel, and I pray God the Eternal Father that he may fill me and my brethren at all times with the spirit of our high and holy calling, that we may never do anything displeasing to God our Eternal Father or dishonoring to the Priesthood we hold.

Your brother in the Gospel of Christ,
WILLIAM BURNETT,
President of District No. 1 of the Australasian Mission.

WANTED.

TWENTY-FIVE TIE CUTTERS ON THE Weber River and its tributaries. Apply to E. E. YOUNG, Iwds&w Wanship, Summit Co., Utah.

\$66 a week in your own town. Terms made. Costly outfit free. Address H. HART & Co., Portland, Maine.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address H. HART & Co., Portland, Maine.

RAILROAD WORK.

WANTED, 300 MEN AND TEAMS to work on the D. & R.G. Ry., east of Green River, Emery County, Utah. For prices and other information apply to JAMES ROBBINS, Sr., Contractor, Salt Lake, Sevier Co., Utah. sw & w lm