

constructed in such a way that it constantly builds for the morrow—and who can build for the morrow without faith and hope?

The Christian religion is constructive and optimistic. The youth who emerges safely from the "doubting period" looks about him and discerns the manifold evidences of the fact that Christianity is constructive. He sees that it not only builds character but it builds great hospitals and noble institutions of learning. He sees that it is a barrier against those who would despoil the home—the cornerstone of our civilization. He finds that the admonitions of the Great Teacher constitute the warp and woof of our laws that are enacted for the safety of human society. He finds that all literature is redolent of Bethlehem and Judea. He learns that the most profound philosophy will not explain any of the mysteries of death, and that science offers no comfort or consolation to those who look with tear-dimmed eyes through the glass of the coffin lid. And if the youth grows into a man of reflection and discernment he will soon learn that such men as Ingersoll offer nothing to take the place of that which they would destroy, and that life to those of simple faith is much sweeter and fuller than it is to those who have the ripest fruits of scholarship with doubt and unbelief.

If there were less of lavish praise or of bitter denunciation, and more of rational criticism and dispassionate indications of their ultimate effect, bestowed upon Mr. Ingersoll's tirades against Christianity, there would be fewer people caught by his sophistries; and in its apology for misleading headings our contemporary sets a worthy example. The obligation of a newspaper is not only to give the news out to lead the public mind aright; and its captions should conform to that idea as nearly as possible. And upon no point should public journals be more insistent on this course than in leading to God instead of away from Him. The existence and activity of Deity as the Father of mankind are certified to His works and by direct and positive evidence of His identity, presence and power—testimony which never has been and never can be brought to the support of unbelievers, and without which they fall utterly.

#### A SENATE SENSATION.

In another column appears an account of proceedings that occurred in the State Senate today, which, for a time, bore some semblance to a sensation, but on a second glance take on more the appearance of a farce. Taking Mr. Harbour's statement at its full face value, it forms no ground for the action that grew out of it. It shows nothing more or less than the fact that he had asked a favor from a railroad, and had been denied for the reason that, in his official acts and utterances, he had shown himself unfriendly to railroads.

The claim that Mr. Babcock's action in refusing the pass for which Mr. Harbour asked him was an attempt on the part of the former to intimidate or unduly influence a member of the Legislature, is untenable. The railroads could much more plausibly show that the Senate, in sending its sergeant-at-arms after Mr. Babcock, was attempting to intimidate them.

Mr. Babcock had a perfect right to refuse the free transportation for which

request was made; and the pursuit of him by the Senate is little short of ludicrous. The charge against him is not that he gave or tendered a bribe, but that he refused to give what might, under some circumstances, have the appearance of a bribe.

The threat by a member of the House, to the effect that the incident would result in the passage of the anti-railroad measure known as the fellow servant bill, amounts to this: A railroad has refused free transportation to a member of the Legislature, for which reason the latter will enact legislation inimical to railroads. It is to be hoped that such a motive will never influence the vote of a Utah lawmaker. In the opinion of the NEWS the Senate made a mistake, and its action in expunging the record of the incident was eminently proper.

#### RUSSIA MASTER NOW.

Great Britain yet may claim the title of mistress of the seas, but in the light of the way the British government has had to come to the Muscovite's terms in the Cretao business it is clear that Russia is now master of Europe. It is the czar's ministers who now dictate what shall be done, and though the other cabinets and privy councils make wry faces, they ultimately "concede" what the colossus of the north insists upon. This is the first time in the world's history that the Russian bear has put its paw upon the British lion; but it is there sure enough, restraining the "king of beasts" from doing what would be done in the eastern Mediterranean now were it not for Russia's commands—viz., advance English interests in the East by supporting instead of antagonizing Greece. The change that has taken place in the relative position of these great powers is significant of portentous events, which it will pay students of prophetic history to watch with special care.

#### RELATING TO TITHING.

A correspondent writing from Wanship, Summit county, asks the NEWS for an explanation of the latter part of the 14th chapter of Deuteronomy. No particular points in the section indicated are mentioned, therefore a few general remarks only can be given.

In the 21st verse the covenant people were forbidden to eat anything that "dieth of itself," and also to cook a young animal in its own mother's milk. The reasons for the first prohibition are plain enough, while those for the second are less obvious; yet concerning both the remarks of Josephus are very appropriate. He says: "All our actions and studies, and all our words, in Moses's settlement, have reference to piety towards God, for He has left none of these things in suspense and undetermined. Our legislator neither left practical exercises to go without verbal instruction, nor did he permit the bearing of the law to proceed without the exercise for practice; but beginning immediately from the earliest infancy and the appointment of every one's diet, he

left nothing of the smallest consequence to be done at the mere pleasure and disposal of the person himself."

That ceremonial, rather than moral principles, were involved in these precepts may be inferred from the express permission given to the people to sell the animals they could not eat, to strangers that were not subjects of the Mosala law.

The following verses of the chapter relate to the setting apart for a special use of a second tenth part of the produce of the land.

According to Leviticus 27:30 and other places, all the tithe of the land, whether grain or fruit, should belong to the Lord—He being the supreme ruler of the people, uniting in His hands both the lawgiving, administrative and judicial functions of the government. It could be redeemed only by the payment of its full value and adding to it a fifth part of its value, by him from whom it was due. But in Deuteronomy, chap. 14: 22—29, a second tithing is required. For two consecutive years the Israelites were commanded to bring this to the place chosen for the building of the Temple and there spend it in feasting "before the Lord." And those who lived too far away from the Temple to carry this feast offering conveniently to the sacred place were permitted to turn it into money first and then spend the money similarly at the journey's end. The third year this tithing was to be spent at home for the benefit of the Levites, (who had no allotment of land) the poor and needy of all kinds.

By these provisions of the Mosala law the people were drawn towards the Temple and given an opportunity to spend their time there in the observance of holy ordinances, in communion with the servants of the Almighty and with their brethren and friends. They were calculated to promote social intercourse, friendliness and liberty and counteract covetousness and selfishness, as well as to create an abundant fund for the relief of the poor.

The promise attached to the observance of this beneficent law was: "That the Lord, thy God, may bless thee in all the work of thine hand which thou doest."

#### INQUIRIES FROM LAKETOWN.

"An Old Subscriber," writing from Laketown, Utah, states that some time since he submitted two questions for a reply through the NEWS, but heard nothing further from them. We do not recall ever having received his letter. He now presents three other questions as follows:

1. Where can I find the saying: "Man is prone to evil even as the sparks fly (or incline upwards)?" If it is not scriptural can you tell me how, where or when it originated.

2. What is meant by Church works? Is it only works accepted by the Church in conference or otherwise convened, by voting upon them?

3. Is (Robert's) Outlines of Ecclesiastical History, also (Cannon's) Life of Joseph Smith, to be accepted as Church works?

1. The saying referred to is not a quotation from scripture but a compilation of the ideas expressed in