

his support. Likewise a true teacher, he also is worthy, like the workman, of his support. Every firstfruit, then, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets; for they are your high-priests. But if you have no prophet, give it to the poor. If thou makest a baking of bread, take the first of it and give according to the commandment. In like manner when thou openest a jar of wine or oil, take the first of it and give to the prophets; and of money and clothing and every possession take the first, as seems right to thee, and give according to the commandment.

CHAP. XIV.—But on the Lord's day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But everyone that hath controversy with his friend, let him not come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: At every place and time, bring me a pure sacrifice; for a great king am I, saith the Lord, and my name is marvelous among the nations.

CHAP. XV.—Now appoint for yourselves bishops and deacons worthy of the Lord, men meek and not avaricious, and upright and proved; for they, too, render you the service of the prophets and teachers. Despise them not, therefore; for they are the ones who are honored of you, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as ye have it in the gospel; and to every one who erreth against another, let no one speak, nor let him hear anything from you, until he repent. But your prayers and your alms and all your deeds, so do ye as ye have it in the gospel of our Lord.

CHAP. XVI.—Watch for your life's sake; let your lamps not go out, and your loins not be relaxed, but be ready; for ye know not the hour in which the Lord cometh. But ye shall come together often, and seek the things which befit your souls; for the whole time of your faith thus far will not profit you if ye do not become perfect in the last time. For in the last days the false prophets and corruptors shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increaseth they shall hate one another, and shall persecute and deliver up, and then shall appear the world-deceiver as the Son of God, and shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all created men shall come into the fire of trial, and many shall be made to stumble and shall perish. But they that endure in their faith shall be saved from this curse. And then shall appear the signs of the truth; first, the sign of an opening in heaven, then the sign of the trumpet's sound, and thirdly, the resurrection of the dead; yet not of all, but as it hath been said: The Lord will come and all the saints with him. Then shall the world see the Lord coming upon the clouds of heaven.

crossing and recrossing the island in every direction, which of course makes travel easy, provided a person has got the wherewith to pay passage. This winter has been unusually mild, scarcely any frost or snow, but a great deal of rain has fallen during the season. H. POULSEN.

MISSIONARY MATTERS.

Portsmouth and Southampton Branches.

No. 4 HENRY ROAD, Buckland, Portsmouth, England, April 7th, 1884.

Editor Deseret News:

Perhaps a few lines from me would not be uninteresting to some of the readers of the News, respecting the Southampton and Portsmouth Branches, as there are many Saints in Utah who have emigrated from this district. I believe it is about 35 years since the Gospel was first introduced in these parts, and I believe the first one who embraced the Gospel in Southampton has never gathered with the Saints, and still holds a position in the Church. For some length of time the branches have been pretty well reduced, for no sooner did people embrace the first principles of the Gospel than the spirit of another portion of the Gospel rested on them—that of gathering, and in consequence the assemblies of the Saints have been small and it has been a hard struggle for them to bear the necessary expenses of keeping up a branch, paying hall rents, etc.

Although the Gospel has been well ventilated by many able fishers in days gone by, when their congregations were large, and there was an earnest manifestation to investigate the principles of truth and to embrace them, the patient hunters are out, and are not discouraged, but are gathering them up, "one of a city and two of a family."

Very many of the English people cling tenaciously to the "Established Church" and it is observable that they are drifting back to Catholicism, to "the most abominable idolatry" where they had been so many hundreds of years, and from which they had so miraculously escaped. A few days since it was remarked by a lady to a class of young ladies, "that it was as well to be a Mormon as a Methodist, there was none right but the Church of England." Surely, if the English people are acquainted with English history, they must know that Henry VIII was wavering in his faith during his entire reign; that his subjects were unable to keep up with him in his religious views, changing as he was from Catholicism to Protestantism, and finally, after a series of years of strife, contention and bloodshed, an act of Parliament was passed, and the English Church established, since which time it has been upheld and sustained by the strong arm of the law. In the late "Luther Commemoration" great praise and honor were bestowed on him as the founder of the Protestant religion. "Honor to whom honor is due." Martin Luther never claimed to have received a visitation from an angel, the restoring the gospel to the earth. Then it stands to reason that the "Established Church" is a man-made system, hence the confusion that abounds. It required no acts of Parliament to establish the Kingdom of God in ancient times, and instead of bishops and clergy, there were Apostles and Prophets, and holy men of God spoke as they were moved upon by the Holy Ghost. Their first sound was not as that of to-day, "Are you saved." On the contrary, "Repent and be baptized for the remission of sins" was the first sound heard. Today the faith of the religious sects is fastened upon a few isolated passages of scripture made to a people who had complied with the first principles of the gospel, not to a people who had wandered in darkness and superstition for 1,700 years.

The DESERET NEWS is not only a welcome visitor to the Traveling Elders and Saints, but others also; for the public mind has been literally stuffed with so many diabolical lies and nonsense, and when people stop and peruse the other side of the question, it relieves their minds to an extent from the prejudice they had so long harbored. I also, with others, believe that the sending of the DESERET NEWS abroad is doing much good. It is like pouring oil on the troubled waters. I have proved this.

The system of tracting has been continued in this district for some length of time, with apparently no beneficial results. We have the satisfaction of knowing that many have been presented with the gospel, and in due time other hunters may be more successful. The meetings are attended more or less by strangers, some baptisms have been attended to, others in progress, and, with the help of the Lord, we hope that at no distant day many more will be added to the Church.

Elder Denney is with me, and we feel well and humble in the discharge of our duties, and many times can see the hand of the Lord wrought in our behalf, and the experience gained is not to be purchased with money.

One thing more I will mention, that is, the neglect of many who emigrate to write to their friends here, as they promised to do. Months and years pass by, and as they do not hear from them they settle down with the idea that they are walled in and that letters are opened and contents examined before permitted to pass off. An effort

on the part of Saints to write and tell the truth would, in time, break down the barrier.

Respectfully,
JOHN L. BENCH.

MISSIONARY LABORS - OPPOSITION - BAPTISMS - HEALINGS, ETC.

West Tennessee Conference.

NEW ERA, Perry County, Tenn., April 19th, 1884.

Editor Deseret News:

I was first assigned to the Hickman County field, where I labored for about three months. From there I went to attend Conference in Wayne County on the 25th, 26th and 27th of May, 1884. I was then with Elder Miner Wilcox, of Paris, Idaho, assigned to this field, which consists of a part of Wayne, Perry and Decatur Counties. Since then we have baptized fourteen members, blessed two children and emigrated upwards of forty Saints from this field. Elder Wilcox being released on account of poor health, started home on the 24th of March. On the 30th, Elder Lyman A. Shepherd, of Beaver, arrived here to fill the vacancy.

I will here say that I have met with many kind friends that I will never forget; and while many have been kind and hospitable, I have met with some persecution. At our Conference on Beech Creek we were threatened by a mob, but still we held our meetings in peace. Notices were posted that all the Elders must leave that field within thirty days, or they would be whipped. We being left here, had all of the persecution to meet, and were notified to leave there immediately or we would leave with sore backs. We did not choose to leave, and the foregoing is the result of our labors.

There are many instances I might mention that would be of interest, but one which has just occurred, I will relate. There was a man attended one of our meetings on the fourth of last November; meeting was at 11 o'clock and we were to have a baptizing at 2 p. m. on the same day. This man had been afflicted with chills and fever for two months, and having never heard a "Mormon" Elder preach before or witnessed the ordinance of baptism, he desired to attend, but as it was time for his chills to come on, and it was about two miles to the place where we were going to attend the ordinance, he was afraid he could not go. I told him that if he would go, he would have no chill that day; he went, and has not had a chill since, according to his own statement. Since then he has attended several of our meetings; and about a month ago, he and another man applied for baptism. On the following Sunday we went to attend the ordinance but they did not put in an appearance, as per agreement, and I have not seen either of them since till last Sunday.

On Thursday the 10 inst. Elder Shepherd and I returned and gave out an appointment to preach at 3 p. m. at the residence of Bro. Henson, just before the appointed time arrived, these two men and some others came, the two being under the influence of liquor. They began making a noise, rolling barrels around, and halloing and they said they had come prepared and would take the lives of Brother Henson, Elder Shepherd and myself before the sun went down; they also talked very abusively and insultingly to Sister Henson and her daughters. Finally they went off and several respectable persons came to hear us preach; those two then returned one of them having a large black snake (alive) in his pocket, which he put around his neck, put his finger in its mouth, and scared some of the ladies with.

We began our meeting at the appointed time, and they began throwing rocks at the house, halloing, etc. Elder Shepherd arose to address the meeting, and they still kept up their noise outside. They were requested to keep still, but they only made the more noise, breaking up hoes and other property outside; they came in twice and helped themselves to water from the stand, talking aloud, and the last time they took the pitcher out with them. They kept up the disturbance till we closed the meeting, they then went off and thus ended the disgraceful occurrence.

I now wish to relate another circumstance, a case of healing the sick by obedience to the laws of God. Sister Catherine, wife of Samuel Inman, had been prostrate for about eight months; she desired to be baptized, and had faith that she would be healed. Accordingly on the 18th of January, she was taken to the water (not being able to walk) and I baptized her; the next day Elder Miles and I anointed and administered to her, and she has never felt a pain since. I saw her a few days ago and she then said she had not felt as well for five years as she did at that time.

The work of the Lord is progressing in this field quite favorably; the Saints are all feeling well in the cause of truth, and everything looks prosperous. I will now close praying for the welfare of Zion.

Yours in the Gospel Covenant,
JOHN A. HAWKS.

Glove contests are not unknown to the fair sex. Did you ever see a young lady putting on a tight pair of kids while the last bell is tolling for church on Sunday morning.

A TALK ON TOBACCO.

SOMETHING WORTH THE CONSIDERATION OF YOUNG MEN, AND OLDER ONES IN PROPORTION.

It is really surprising to the traveler, not only in the United States but abroad, to see how extensive has become the use, or rather the abuse of that narcotic plant—tobacco. It is not limited to any sphere of society. From the Irish navy who whiffs its noxious vapors through a short stemmed, and thickly coated clay pipe, to the nobleman who wafts a befogging stream of blue smoke as he sucks his Havannah cigar, tobacco is found to be the universal resort for consolation. By the delicate and fastidious dude, it is used as an "appetizer," by the dilapidated dyspeptic it is taken to stop "a craving in the stomach." By the disconsolate it is regarded as a "comfort." By the joyful as a good vent for high spirits. The beggar takes it to stay his hunger, and the epicure smokes for digestion after a full meal. In short, the numerous and flimsy pretexts offered as the reason "why I use tobacco," among which are toothache, headache and sore throat, simply show what a hold this habit can and does obtain on an individual or a community, and how those thus subjugated will descend to the meanest quibble, in order to satisfy their own higher nature, and the inquiries of their most solicitous friends concerning a loathsome practice.

The use of tobacco is not confined to secular circles either, its fetid breath mildly lisps the hymns on Sunday from the Christian pulpit. Its fumes rise in denunciation of what is vile, as the Methodist minister moans at the "wickedness of this wicked world." And "amen" resounds from a pew whose confines are tainted with the odor which in spite of cologne, clings to the clothes of its occupant.

In a recent report of the Lay Electoral Conference of Methodists in Philadelphia, one objection raised to providing for the entertainment of ministers was that he chewed and smoked tobacco, and by spitting around upon the carpets had on previous occasions ruined them, so that complaints were made looking to a correction of this evil!

The Rev. Doctor Cooper stated that one lady told him, she had purchased a new carpet and fitted up a room for the ministers allotted to her, and that when they left she found her carpet so injured by their filthy habit of spitting "tobacco juice," that she had to purchase another to put down in its place!

What can be expected of ordinary people, when their theological guides are themselves such fearful examples in this direction? Is it any wonder that boys cling to their cigarettes, and men to their meerschaums, when the highest officials in church and State can be seen smoking on the highway? When preceptors and prelates pull wry faces at the debauchery of the century, let them consider in what forms it had its beginning!

It is only by the strictest sense of propriety and its careful observance by the leading spirits of the times, that communities can be trained to curtail their passions and appetites, and be brought into that righteousness of life which should characterize a Christian country.

Everybody who uses tobacco realizes it is a habit which should be controlled. The moment a man takes a cigar from its case he feels that an apology is necessary. He knows he is about to poison the pure atmosphere of heaven, and that whoever is in his company is compelled to breathe for the next 15 or 20 minutes many cubic feet of air, heavily laden with narcotic poison. And the smoke thus infused into the atmosphere is not even in the condition of original purity, if anything can be pure which is poisonous, in which it left the cigar, but it has traveled through and around the corroded teeth, and foetid air tubes, and sometimes down into the diseased lungs, and then up through the filthy nose of the smoker, before it reaches us for consumption, as a concomitant of the life giving air we are to breathe and live on. The thought is too horrible to think of.

But some will ask what injury does smoking do to the principal party involved—the smoker. Well its effect upon the brain and nerves is touched upon in a special letter by Doctor Dio Lewis to a young friend, in this wise: "I trust you will never learn to use tobacco. It is doing more to destroy the brains and nerves of American boys than any other agency that can be named.

Within half a century no young man addicted to the use of tobacco, has graduated at the head of his class in Harvard College, though five out of six students have used it. The chances, you see, were five in six that a smoker or chewer would not graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead."

"The same physician thus shows its effects on muscle. If a man wishes to train for a boat-race, his trainer will not let him use tobacco, because it weakens the brain and muscles so that he can't win.

If a young man wishes to train for a long walk—say a hundred miles in twenty-four hours—his trainer will not let him touch a cigar, because he knows that the young chap will not be able to hold out in such a long walk. It is a powerful poison, and the brain cannot escape if it be used in any form. I can hardly imagine any other news from you which would hurt my feelings so

much as to hear that you had begun to smoke cigarettes."

This then is the private sentiment of one of the leading physicians of the age. Now who among our young men, would like to think it possible that he would weaken his own intellect so as to unfit him for position, for place, or power, or self unless in any sphere? Yet hundreds are doing that very thing by this accursed practice. The advice of the writer to all who use tobacco, and especially the youth of Zion, is,—conquer this horrid habit, no matter how hard the struggle, it will be easier now than ten years hence! Save your strength for better things! Cultivate your minds that you may be men in every sense of the word. Preserve your bodies that they may be pure and healthy. And in due time that providence which "shapes our ends," will reward you with glory because you are great, and with happiness because you are virtuous.

CHAS. W. STAYNER.

A guileless Western girl wrote to her lover: "Don't come to see me any more just yet, John, for father has been having his boots half-soled and two rows of nails around the toes."

A contemporary asks: "What are the street lamps for?" The man who does not know what a street lamp is for is not hardly fit to sit in an editorial chair and mold public opinion. Street lamps are for weary men to recline against at midnight when they forget the wayward home.

A young doctor of twenty-six, but who looked scarcely twenty, was presented in a Parisian saloon. "What, monsieur, so young and already a doctor!" said the lady of the house. "Yes, madam," replied the young physician; "but I attend only very little children as yet!"

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