

in the ways of virtue, that they may be useful in their generation. Give them if possible a good education; if nature hath made no differences, do you make none in your affections, countinances nor partious partiality their way begets envy, hatred, strife and contention.

"And as for Yourselves Within Yourselves—My desire hath been to carry an even hand towards you all and I have labored to reduce you as near as I could, all circumstances considered, to an equality and therefore my last request and charge is, that you will live together in an undivided bond of love: you are many of you, and if you join together as one man, you need not want anything; what counsel, what comfort, what money, what friends, may you not help yourselves unto, if you will all as one contribute your aids. Wherefore my dear children, I pray beseech and adjure you by all the relations and dearneess that hath ever been betwixt us and by the heart-rending pangs of a dying father whose soul hath ever been bound in the bundle of life with yours that you know one another, visit as you may, each other. Comfort, counsel, relieve, succor, help and admonish one another and while your mother lives, meet her, if possible, once every year. When she is dead pitch on some other place, if it may be your elder brother's house, or if you cannot meet send to and hear from each other yearly and oftener if you can, and when you have neither father nor mother left, be as many fathers and mothers to each other, so you shall understand the blessings mentioned in the 133rd Psalm.

"As to Your Estates—Be not troubled that you are below your kindred; get more wisdom, humility and virtue and you are above them, only do this. Deal with your hearts to make them less, begin low join together to help one another rest upon the promises which are many and precious this way. Love mercy and have mercy on yourselves and one another and I know; I know, I say, and I am confident in it, that if you will trust God in His own way He will make comfortable provisions for you. Make no more objections but trust Him.

"For the Public—Bless God that you live in a land of liberty and bear yourselves dutifully and conscionably towards the authority under which you live. See God's providence in the appointment of the Federal Constitution and hold union and order as a precious jewel. And for the Church of Christ neither set her above her husband nor below her children; give her that honor, obedience and respect that is due her. And if you will be my children and heirs of my comfort in my dying age, be neither another nor factions of any party or faction or novelty; it is true this is not a rising way but it is a free, fair, comfortable way for a man follow his own judgment without wavering to either hand. I make no doubt but you will hear divers opinions concerning me both before and after I shall sleep in silence but do not be troubled at that, I did what in my circumstances seemd best for me for the present, however, the event hath not in some points answered my expectations; yet I have learned to measure things by another rule than events, and satisfy myself in this that I did all for the best as I thought and if I had not so much foresight as some others I cannot help it.

"Sure, I am my Savior Christ is perfect and never will fall in one circumstance; to Him I commit your souls, bodies, estates, names, characters, *Suffragium, iustitiam, pacem, ius, pax, salutem, salutem* when he shall change my vile body and make it like His own most glorious body. And wish to leave to you everything that I have in this world but my faults, and them I take with me

to the grave, there to be buried in everlasting oblivion, but leaving my virtue if ever I had any to revive and live in you. Amen; so come Lord Jesus; come quickly, Amen!

"The above was written April 10, 1799, and left for my dearly beloved wife and children to view after my decease. ASAEI SMITH."

Asael Smith was the son of Samuel and Priscilla Gould Smith and was born March 7, 1744, and died October 31, 1830, aged 88 years.

After the reading of the above document President Joseph F. Smith spoke at length of the birth, life and accomplishments of the Prophet. Some very interesting incidents of his remarkable career were referred to and the profoundest attention was paid to President Smith's remarks. It was ascertained that 32 relatives of the Prophet were present, while 35 had a personal acquaintance with him.

Bishop Kesler then spoke of his personal knowledge and experience with the Prophet and recited a number of interesting incidents of his life. S. H. B. Smith was also one of the speakers. Geo. A. Smith read a poem by Charles L. Walker of St. George, and Patriarch John Smith pronounced the benediction.

JENSON'S TRAVELS.

Wednesday, July 8, 1896, after making a number of small excursions through the bazars and narrow streets of Jerusalem, I passed out of the gate called in Arabic Babel-Mogharibeh, or the Dung gate, and descended into the valley of the Kedron, where I visited the tomb of Absalom, the grotto of St. James, the pyramid of Zacharias, the village of Siloah situated on a ledge of rocks on the opposite side of the valley from the city, and St. Mary's Well. Descending further into the valley, I visited the Pool of Siloah, thence went down to Job's well, situated a short distance below in junction of the Kedron and the Hinnom valley. In returning I passed up the last named valley where I visited a number of rock tombs of more or less historical significance. One of them is called the Apostle's Cavern, owing to a tradition from the sixteenth century which alleges that the Apostles concealed themselves here when Christ was taken prisoner, and during the crucifixion.

Toward noon I returned to the city and completed the arrangement for a trip to the Dead Sea. I hired a Beduin to accompany me and a donkey to ride, and with this outfit I left Olivet House at 12:30 p.m. My Beduin, who carried an old rusty gun, a flint lock, which perhaps had not discharged a shot for twenty years, belonged to the village of Abu Dis, which lies on an eminence a short distance southeast of Jerusalem. Through some local arrangement between the several native tribes, it appears that the shekh or chief of that village has the exclusive right to escort travelers to the Dead Sea for a fee which generally means all he can get. It is not safe for strangers to go without one of the men from Abu Dis. In case he does, he is apt to be robbed before he returns. Myself perched on the back of the extremely easy donkey and my "armed soldier" walking behind endeavoring to remind the animal that it was a forward march, by a most liberal use of a number of switches provided for the occasion, we passed around the northeast corner of the city, then crossed the Kedron valley and passed around the south slope of the Mount of Olives, with the Mount of Offence on our right. At a point where the road leads around a gorge, is shown the site of the fig tree which was cursed by Christ (Matth. 21: 19). We soon reached the

village of El-Azariyeh, thus named for Lazarus, or Lazarium, the Arabs having taken the L for an article. Its site corresponds with the ancient Bethany, a distance from Jerusalem, fifteen furlongs, corresponding with the time, forty minutes, required to reach the place from the city at the present time, either on foot or on an animal possessing swiftness of an ordinary Arab donkey.

El-Azariyeh lies on a well cultivated spur extending southeast from the Mount of Olives, to whose somewhat barren slopes it presents a pleasant contrast. It consists of about forty hovels, containing Moslem inhabitants only. The water here is good, and there are numerous fig, olive, almond and carob trees. The most conspicuous object in the village is an old tower which, judging from its large, drafted stones, is supposed to be older than the time of the Crusaders. About twenty paces to the north of this so-called "Castle of Lazarus" is the Tomb of Lazarus, called by the Arabs Kabr et Azar. The door looks toward the north, and to the east of the tomb rises a mosque with a white dome; for the Moslems also regard Lazarus as a saint and have taken possession of his tomb. The main object in doing so, however, was and is undoubtedly to make money out of Christian pilgrims. As the Moslems prevented pilgrims from visiting the place except by paying extortionate fees, the Christians of the sixteenth century caused a stairway leading to it to be constructed from the outside. The visitor descends by 24 steps into a small, square ante-chamber, which is said once to have been a chapel and is a Moslem as well as a Christian place of prayer. Proceeding east we descend three high steps to the so-called tomb-chamber of Lazarus. The poor looking chamber is lined with masonry, and its whole appearance is unlike that of a Jewish tomb.

The tomb of Lazarus was formerly shown in the church above. About forty-three yards to the south of the tomb of Lazarus tradition points out the site of the house of Mary and Martha. The site during the past ages has been shown in many different places, and at one time the sisters were said to have had two separate houses, the authority for this statement being a strained interpretation of Luke 10: 38, 39. The same uncertainty characterizes the tradition as to the house of Simon the leper (Matt. 26: 6). Indeed nothing certain is known regarding most of the places or the exact spots pointed out as having been visited by Christ.

Beyond Bethany the road ascends a hill, and about a quarter of a mile from the village is the so-called Stone of Rest, about three feet long, which some pilgrims kiss. It marks the spot where tradition alleges that Martha met Jesus (John 11: 20). A short distance to the south of this stone the Greeks have erected a chapel on an ancient foundation wall. At a very early period churches and monasteries were erected at or near Bethany, and spots of traditional interest pointed out to pilgrims. The Roman lady Paula visited a church on the site of Lazarus' grave. In 1138, Milcent, wife of Tulke, fourth king of Jerusalem, founded a nunnery by the church of St. Lazarus, and in 1159 the building came into the possession of the Hospitaliers.

From the Stone of Rest, east of Bethany, the road descends a steep hill into the Wady et Had, or valley of the watering place, so named from the well of Had et Azariyeh. This is the only well between Bethany and the valley of the Jordan. A handsome building once inclosed the spring, and there was a khan (inn) here, both probably built in the sixteenth cen-