

gun to love as they did this. I will venture to say that those who lived here then had never seen any spot on earth, although it was so desolate, that they loved as they did this, because their residence here was in such striking contrast with their residences of the past. There were no mobs to afflict them here. They looked up to these lofty mountains, and were filled with the spirit of liberty and freedom. They loved the land, and it was a severe trial for them to forsake it under those circumstances.

I say to you that the Lord is doing a great work in the earth in this manner. He is raising up a peculiar people, a people capable of making any sacrifice the Lord shall ask of them—I will not say that, however, because it may seem like boasting; but a people who up to the present have been willing to make every sacrifice that has been asked of them. I trust they will be equally willing in the future as they have been in the past.

My brethren and sisters, we have this to encourage us: Our belief, our hopes, our anticipations, our prayers agree with those of our predecessors who obeyed the Gospel of the Lord Jesus Christ in His day. We are like them; our Church is organized as theirs was; the ordinances of the Church are the same as were taught and practiced by them; the faith of the Church is the same faith that they had; we pray for the same blessings they enjoyed; our Elders can truthfully say that they go out as their Lord and Master commanded His immediate followers to go; they exercise the same faith; they pray in the same manner; they are obtaining the same experience; and when they leave this life they will occupy the same heaven. They will say, "I preached the Gospel through the power of God." "What," somebody might ask, "didn't you go to college? Didn't you receive a theological training as the preachers did in those days?" "No; I did not; I went out trusting in God." "Didn't you preach for a salary?" "No; I never received any pay for preaching the word of God." "Well, didn't people support you when you labored in their midst?" "Yes; when I was abroad preaching the Gospel. But at home I labored as a Bishop, I labored as a counselor, I labored as a High Councilor, I labored as the president of a Stake, and as an Apostle, and I didn't get paid, only if I needed anything they helped me. But I worked with my own hands for my support, and if I stood in need they helped me just as they did any poor person that needed help. We had no salaried ministers among us; we had no class that claimed to be superior to other people in that respect." "Well, well," one of the ancient disciples could say who should hear such a conversation, "that is just as we were when we were upon the earth."

Now, will not this be delightful? Let us live for it, my brethren and sisters. Let us cherish this faith that God has given us. Let us live so near to Him that His power, His gifts and His blessings will rest upon us. I pray that this will be the case with all of us, and that we shall eventually meet together in that glorious place which our Father has promised to all His faithful children. I humbly ask it in the name of Jesus, Amen.

JENSON'S TRAVELS.

Thursday, June 25, 1896. I arose early and took my last walk through the city of Damascus before breakfast. I stepped off Straight street, which I found to be about 1,900 yards long. The west end for about one-third of its entire length is arched over. The

average width of the street is about twenty-five feet. At 7 a. m. I left the hotel and walked to the railway station unattended, not wishing to be "taken in" by the numerous dragomen and carriage drivers who offered their services. At 8:15 a. m. I started on my return trip to Beyrout, where we arrived at 5 p. m., after a rather unpleasant ride, the day being very hot. Among the points of interest which I had not noticed on my ride two days before, I may mention the village of Kerak Nuh, situated in the valley of Berka'a, north of Geleh, where the Moslems show visitors the tomb of "the Prophet Noah." It is only 13 feet long. It appears that after the Christians began to hunt for and locate places of historical interest, that the Moslems concluded to go them "one better," hence they seem "to know" the exact spot where every thing has happened from the days of Adam down to the present time. And they claim that many actually believe their statements. Unfortunately for them, perhaps your correspondent is rather skeptical and is not included in that number.

On my arrival in Beyrout I found thousands of people congregated around the harbor to witness the arrival of several thousand Turkish troops on their way from Smyrna and other places to fight the Druses in the interior. But the government is so poor that they can hardly procure transportation for their ragged and half-starved soldiers. In Beyrout the officials are trying to collect the taxes in advance, in order to meet the current expenses of the war and for other purposes.

Friday, June 26, I called again on the American consul in Beyrout, Mr. Thos. R. Gibson, who treated me very kindly and gave me much valuable information about the country that I was about to visit, and through which he had made several trips himself. At 12 o'clock noon I boarded the little English steamer Prince George, and half an hour later sailed for Haifa, about 87 miles down the coast. The Arab boatmen got almost into a fight among themselves to get at me in order to earn the paltry sum of one beshlik (about 12 cents) for taking me to the steamer. The day was beautiful and the sea smooth, and the voyage was very interesting to me indeed. As our course lay close to the shore, the ever changing scenery of the Phoenecian coast was plainly visible from my seat on the "bridge," where four other "first-class" passengers—Franciscan monks bound for Gideon—also had their seats. One of them could talk German, and finding out that I could understand him in part, he took great pains to tell me all he could about the interesting country lying within our view. There are several villages on or near the coast between Beyrout and Sidon. We arrived off the latter place (28 miles from Beyrout by sea) at 4 p. m. and anchored between the city and the little rocky island called El Jezireh.

The Arabic name for Sidon is Saïda. From a distance and also from our place of anchorage the town looked quite imposing. The harbor is also interesting. From the north end of the town a bridge with eight arches crosses to the small island of Kal'at el-Bahr, where there are ruins of the 13th century. These ruins looked quite grand from the ship's bridge. Around the island, particularly on the southwest side, are remains of quays built of large hewn stones. The town is surrounded by a wall, and ruins abound in all directions.

Sidon was one of the oldest cities in Palestine, having been founded by the eldest son of Canaan, who was the eldest son of Ham (Gen. 10:15). It is

situated on an elevated peninsula, which projects a considerable distance into the sea. The environs of the city are overspread with a luxuriant vegetation, and covered with beautiful orchards and gardens. Sidon, like Tyre, its younger and more powerful rival, once commanded an extensive trade, with the principal cities and nations of the old world. The Sidonites were noted for their commerce, their skill in architecture, philosophy, astronomy, and navigation. Their idolatry and wickedness drew upon them the frequent denunciations of the prophets, (Ezek. 28: 21-24; Joel, 3: 4-8). But the retributive vengeance of heaven fell upon them less severely than on their neighbors of Tyre. Sidon is still a town of about 15,000 inhabitants, and the harbor, though now much choked with sand, still enables them to maintain some trade and commerce with the cities of the coast. The Savior's motive in returning to the coast of Tyre and Sidon was, perhaps, to escape from the power of Herod and the malice of Herodias. Like John the Baptist, whom they had slain, Jesus had become known as a preacher of righteousness, and was now in turn sought by the wicked king. In the region of Tyre and Sidon, Jesus was entirely beyond the jurisdiction of this Herod in the tetrarchy of Herod Philip the lawful husband of Herodias. Herod Philip is universally described as a prince.

After stopping at Sidon about three-quarters of an hour, anchor was lifted and we sailed for Sur, the ancient Tyre, situated about twenty-four miles further down the coast. We arrived at this historic place at 8 p. m. and cast anchor immediately north of the town.

The ancient city of Tyre was situated near the northern line of Galilee, about one hundred miles northwest from Jerusalem and thirty miles from the sea of Galilee. It was built along the coast, and on a small island a short distance from the shore. Such was the strength of its position, and such resources, that it sustained about 720 years before Christ, a siege of five years from the Assyrians, who abandoned the effort as hopeless. Nearly two hundred years later it sustained a siege against the Babylonians for thirteen years; and still later by another couple of centuries it maintained a defense against Alexander the Great for seven months, who finally reduced the city by casting up a mound against it and running out a mole to connect it with the main land. In the age of King Solomon, Tyre had been founded about a hundred and fifty years. It had become the great commercial city of that time, alike distinguished for its vast commerce, its various manufactures, its skill in the arts and its immense wealth and power, who had heaped up "silver as the dust" (Job 27: 16), and "fine gold as the mire of the streets." The elder Hiram had assisted David to build his palace by sending him cedar trees, carpenters and masons. The temple of Solomon owed its curious workmanship and magnificence to materials, artisans and exhaustless wealth drawn from the same source (1 Kings, chapters 5, 6, 7). The superintendent of the work was from Tyre, who excelled in almost all the arts (2 Chron. 2: 1 Kings 7). About a century after the days of Solomon, Carthage, in northern Africa, was built by a colony from Tyre, a little less than nine hundred years before Christ. Cyprus, Utica and Cadiz were also colonized from the same source. Strabo, indeed, represents her as having planted no less than five hundred cities along the shores of the Mediterranean and the coasts of the Atlantic. The merchants and the commerce of Tyre is described by Ezekiel, were connected