

fine linen, with the insignia of power, civil or worldly, upon his brow; the only power which he had was such as God Almighty conferred upon him, and he called on men to repent, for the Kingdom of heaven was at hand. But as in former days so in the latter. The people did not want John the Baptist and his teachings; they spurned him because of his humility and refused to hear him because he came from the humbler masses. And in these latter days the world said: "We do not want Joseph Smith and his teachings," because he came from the humblest ranks of the people. The Latter-day Saints were, however, proud of the fact that he came from the yeomanry of the New England States, for the noblest souls and the best blood of this continent came from the old Puritan stock. And such was he; His parentage went back to the Puritan fathers. So the world rejected him—the corner-stone—because it did not appeal to them as they desired. The greatest truth had the humblest origin; the greatest truth always sprang from the humblest sources. The world rejected Mormonism because it had, comparatively speaking, so few adherents. It seemed to him that the logic of history would say we should rather accept it because it was unpopular. Because of the existence of evil, he believed that truth could never reign supreme except by contest and controversy. Did they not appreciate truth the more when they had to struggle for it? If it were popular to serve God and easy to carry out the teachings which He gave us, there would be no credit for men in faithfully serving Him. There was no credit in a man being honest if there were no temptations around him; the credit lay in his resistance of temptation or evil when the opportunities to do wrong were multiplied. So with the principles which God had given for the salvation of the world; being unpopular, they became more precious because of their unpopularity. If we could ride on the wave of popularity into the Kingdom of God we would be unfit for the glory and purity which existed there. Purification could only come by our passing through the fiery furnace.

The world was full of idolatry today, though we said that it died with the mediæval ages. Men might not now bow down to graven images or worship the sun, moon or stars, but they bowed down to their wealth, to social distinction, to splendor and power; to the riches of the world and society. They were idolaters at the throne of Babylon, and worshiped the idols of the world as did those men, in ages that were gone, the idols made by their own hands. Idolatry was popular in the world today. It was popular to follow some faith, to seek distinction in the eyes of the world, regardless of the means employed to reach some elevated position. But the word of God came and struck at the base of the idolatrous system. The axe was laid at the root of the tree—the tree which had been planted in a Christian land and watered by the idolatrous teachings which had been given from the pulpits for so many years—this tree which had borne so much pernicious fruit, which

had prostituted the best minds of the world and made infidels out of thousands of the human family—this tree which had inconsistency written upon its every bough and leaf. The axe of truth, the axe of revelation, was laid at the root of this tree of idolatry and false teaching, and the work of destruction would go on until the tree should be "hewn down and cast into the fire."

Where would they find today a Church which corresponded as theirs did to the pattern which Jesus Christ laid down? Where was the house that was built as this one was, according to the plans of the Divine Architect? In modern Christendom the foundation was forgotten, and the superstructure showed that it had been founded by man's wisdom instead of by Divine guidance. To the Latter-day Saints he would say, "Let us build aright; let us build our foundation properly, putting it upon the corner-stone of the four principles of the Gospel; build the foundation upon revelation and according to the teachings of Jesus Christ in the meridian of time." Latter-day Saints should never lose the opportunity of bearing their testimony to the divinity of the work which God had revealed through the Prophet Joseph Smith. Let not the world blame them if they were iconoclasts, if their system did go against the preconceived systems of the world and the traditions hugged so blindly by the people for so many centuries. The best friend was not the one who praised them most, not the one who was always flattering them; but the truest friend was he who saw the error and tried to lead the erring into the right and proper way.

God was sustaining this work; He would continue to support it; and the duty of the Latter-day Saints was to help it by their faith, prayers and work, supporting those whom God had placed at the head of His Church. Though they could not all be leaders in the Church of Christ, yet there was something for each of them to do. He himself would rather suffer death ten thousand times than have the fire of the Gospel go out within his breast. God's work was the paramount labor of his life; they should sacrifice everything for its maintenance; and he felt confident that if they went forward in this spirit God would bring them to victory. The haven would open unto them, and they would receive the reward which He had promised to all His faithful children.

ELDER F. STAUFFER,

who has recently returned from a mission to Asia Minor, was next called upon to speak. He said he fully realized the responsibility of standing before so large a congregation of Latter-day Saints and attempting to address them. However, he recognized the fact that whenever an Elder of Israel was required to bear his testimony to the principles of the Gospel, it was his duty to respond, by the help of God.

The speaker began the history of his missionary experiences by stating that he left this city in the spring of 1889 in company with Elder Simmons, and on their way through the United States visited various places of impor-

tance. After staying a few days in New York they sailed for Europe, reaching Liverpool on May 22nd. They shortly afterwards started for Constantinople, visiting London, Paris, and other cities of note on the way, and gaining much information. Elder Smart had joined them at Liverpool and accompanied them to Constantinople, which was reached on June 6th. When they found themselves among a strange people, who were in darkness so far as the Gospel truth is concerned, they to some extent realized the responsibility of their position.

There were various classes in the Orient, and it was therefore hard for the Elders at first, on meeting with so many nationalities, whose ways, customs and belief were so adverse to the true principles of light, to carry on their labors. But through the encouragement of the Elders who had preceded them in that land, and by faith and constant prayer, they were enabled to successfully study the Turkish language, which was almost universally spoken there.

After sojourning some two and a half months in Constantinople, expounding the principles of the Gospel, it fell to his lot to go into the interior of Asia Minor. During the fall and winter of 1889-90 he was engaged in the study of the Turkish language, and whenever the opportunity offered he bore his testimony to the truths of the Gospel. The people, especially in the northern part of Asia Minor, were anxious to hear the Gospel, and in many places quite a crowd would gather to hear them. They were not at present, however, permitted to hold public meetings.

The speaker next referred to his work in central Asia Minor, where he began to travel in the spring of 1890. Though hundreds heard, and greatly desired to hear, the testimonies of the Elders, it seemed that none of the people had the courage to embrace the Gospel. Indeed much opposition was met with in nearly every town and village. Everywhere the missionaries were confronted by false statements made against the Prophet Joseph Smith and his followers. After three months had elapsed he proceeded into the southern portion of Asia Minor, to a place known as Aintab, where some baptisms took place. Despite opposition from the Protestant and Armenian churches, and their efforts to have the "Mormon" Elders banished from the country, they succeeded in five months in establishing a small branch of the Church there.

Elder Stauffer next spoke of his journey to Constantinople—where he landed on May 19th—with the object of trying to obtain the sanction of the authorities to the publication of the Church works, as being entirely without such printed matter the labors of the Elders were greatly impeded. He called at Palestine and Syria while en route for Constantinople, and found much to interest him. He referred to the gradual influx of the Jews to Palestine, and said that about 40,000 were now located in Jerusalem alone. It was very interesting and encouraging to mark the progress of the Jews in that land. His experience among that race, however, con-