

# EARLY SCENES AND INCIDENTS IN THE CHURCH.

By OLIVER COWDERY, in this number.

VOL. II.

The Glory of God is Intelligence.

NO. 3.

GM  
M2851  
I34  
V2  
Jan  
1897

# IMPROVEMENT ERA.

*Jos Nicholson*

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOS. F. SMITH, }  
B. H. ROBERTS, } Editors.

HEBER J. GRANT, }  
THOS. HULL, } Business Managers.

JANUARY, 1899.

## TABLE OF CONTENTS.

MANILA, AND THE PART TAKEN BY THE UTAH BATTERIES IN ITS CAPTURE .....	<i>Major Richard W. Young</i>	161
DUTY, a Poem .....		166
THE ICELANDIC REPUBLIC AND ITS LEGAL SYSTEM .....	<i>John Thorgeirson</i>	167
NATURE, A Poem .....	<i>Henry G. Bell</i>	175
ORIENTAL RELIGIOUS FAITHS III.—Hinduism...	<i>Swami Vivekanander</i>	176
EARLY SCENES AND INCIDENTS IN THE CHURCH	<i>Oliver Cowdery</i>	187
THE JUSTIFICATION OF FAITH.....	<i>B. H. Roberts</i>	194
THE MORNING STAR, SONNET.....	<i>Dr. Moore</i>	201
EMPEROR WILLIAM'S VISIT TO PALESTINE.....	<i>Professor J. M. Tanner</i>	202
LIVES OF THE APOSTLES—Simon Peter .....	<i>Professor Willard Done</i>	208
GOSPEL STUDIES .....	<i>Professor N. L. Nelson</i>	217
THE PAST YEAR, a Poem .....	<i>Anon</i>	222
GIFTS OF THE GOSPEL .....	<i>John H. Davis</i>	224
WINTER THOUGHTS, a Poem .....	<i>Sarah E. Pearson</i>	226
EDITOR'S TABLE—Life Influencing Maxims— Acts of Special Providence in Missionary Experience—Modern Value of the Bible..		227-231
OUR WORK—Get More Manuals—The Use of Missionary ERAS—Membership Permanent		232-235
EVENTS OF THE MONTH.....	<i>Thomas Hull,</i>	236
SEE THE MIGHTY ANGEL FLYING, Quartette...	<i>Stephens</i>	240

SALT LAKE CITY:

213 AND 214 TEMPLETON BLDG.

Published Monthly.

\$2. per Annum.

THE JUSTIFICATION OF FAITH. IN THIS NUMBER.

# "A NEW WITNESS FOR GOD."

By B. H. ROBERTS,



Author of "The Gospel," "Life of John Taylor," "Outlines of Ecclesiastical History," Etc.

A Brilliant Work of a Favorite Author.

A Masterly Presentation of the Argument for the Divinity of the Mission of

## JOSEPH SMITH.

PRICE, POSTPAID \$1.50.

SEND ORDERS TO THE ERA.

# LUMBER

Wholesale and  
• Retail. •

MILL WORK A SPECIALTY.



Taylor,  
Romney,  
Armstrong  
Company.

Office and Yards  
Cor. South Temple and Second West.



Telephone  
267.

SALT LAKE CITY.

THE

# STATE BANK OF UTAH.

HEBER J. GRANT, Prest.  
WILLIAM B. PRESTON, Vice-Prest.  
HEBER M. WELLS, Cashier.  
CHAS. S. BURTON, Asst. Cashier.

### DIRECTORS:

Heber J. Grant, Chas. S. Burton,  
William B. Preston, Philo T. Farnsworth,  
Joseph F. Smith, Heber M. Wells,  
A. W. Carlson, Isaac Barton,  
Byron Groo.

ACCOUNTS SOLICITED and  
CORRESPONDENCE INVITED.

Drafts Drawn on All Parts of the World.

## Keep Money at Home

By Insuring  
in the

# HOME FIRE OF UTAH

Heber J. Grant & Co.,  
GENERAL AGENTS.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

**JOHN C. CUTLER, JR.,**  
**Stocks and Investments**

GOOD INVESTMENTS FOR HOME MONEY.

Telephone 127.

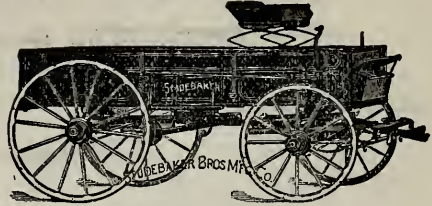
I BUY AND SELL

Z. C. M. I. Stock,  
 Deseret National Bank Stock,  
 Utah Sugar Co. Stock.

And any Dividend Paying Stocks Bought and Sold.

36 S. Main St., Salt Lake City.

**Studebaker**  
**FARM WAGON**



Conceded by all Farmers and Teamsters to be the Best and  
 Lightest Running Wagon on the Market.

The Celebrated Studebaker Four Spring Mountain  
 Wagon, with "A" Grade Wheels, complete with  
 White Duck Express Top, and the Finest Hand  
 Made Double Harness complete with Collars, for

**\$140.**

Just think of such an offer for such fine work. This means a  
 Cut of \$50.00 to each member of the Y. M. M. I. A.

If you want a buggy, send for one of our 1½ Izzer Buggies  
 with Four Bow Top and Set of Single Harness, for

**\$100.**

————— A CUT OF \$27.50.

Everything In Same Proportion.

Largest Stock of Vehicles and Harness  
 Carried in the West.

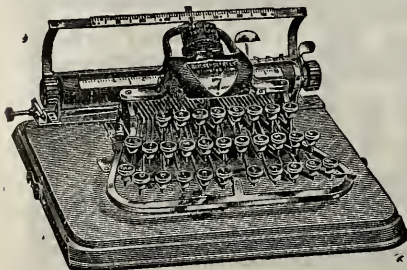
**Studebaker Bros., Mfg. Co.,**

157 and 159 State Street,

- SALT LAKE CITY.

No. 7. EITHER SCIENTIFIC OR UNIVERSAL  
 KEYBOARD.

**BLICKENSBERGER TYPEWRITER**



Equals any of the high-priced machines  
 in capacity and quality of work and ex-  
 cels them in convenience. Excellent  
 manifold. Interchangeable type. Di-  
 rect printing and inking. Writing  
 always in sight. Perfect alignment.  
 Most durable machine made. Call and  
 see it.

**STRINGAM BROS. & CO.,**  
 STATE AGENTS.

Home Fire Building, 20-26 South Main St.,  
 Salt Lake City, - Utah.

No. 5, \$35.00.

No. 7, \$50.00.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

HEBER J. GRANT, President.  
JOS. F. SMITH, Vice-President.

MELVIN D. WELLS, Sec. & Treas.  
GRANT HAMPTON, Asst. Sec. & Treas.

.....  
WE CARRY

# Stoves and Ranges

THE BEST MADE.

Manufactured by the

FULLER  
WARREN CO.

CITY READERS COME TO STATE STREET.

Country Readers send to State Street, or see Page 1 in Manual.

.....  

# Go-operative Wagon & Machine Co.,

UTAH AND IDAHO.

.....  
GEO. T. ODELL, Gen'l Mgr.

SPENCER  
CLAWSON  
& CO  
WHOLESALE  
DRY GOODS  
BROADWAY

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

RICHARD W. YOUNG,

ATTORNEY-AT-LAW.

26 Main St. Salt Lake City.

DR. A. B. DUNFORD,

DENTIST.

Office Over Waket Bros.' Bank,  
SALT LAKE CITY.

JOS. S. RICHARDS,

Physician and Surgeon.

Telephone: The Templeton,  
Office 367.

Residence 388. Salt Lake City.

I. M. WADDELL,

... THOS. ADAMS,

ATTORNEYS-AT-LAW.

Special Attention Given Land Entries.

415-16 McCornick Blk. SALT LAKE CITY.

STEWART & STEWART,

S. W. Stewart. Chas. B. Stewart.

ATTORNEYS.

509-10 McCornick Block, Salt Lake City.

F. S. RICHARDS,

Attorney  
and Counsellor-at-Law.

501-502 McCornick Block,  
Salt Lake City.

MOYLE, ZANE & COSTIGAN,

James H. Moyle. John M. Zane.  
Geo. P. Costigan, Jr.

Attorneys and Counsellors-at-Law.

Deseret National Bank Building,  
Salt Lake City, Utah.

RAWLINS, THURMAN,  
HURD & WEDGWOOD,

Attorneys-at-Law.

26 to 30 Hooper B'd'g. Salt Lake City.



Take The



# RIO GRANDE WESTERN

—BETWEEN—

Salt Lake City and Ogden,  
Provo, Eureka, Mantji.

## BEST LOCAL TRAIN SERVICE IN THE STATE

Two Fast Trains to the East daily, carrying  
all classes of equipment, including Pull-  
man Palace and Pullman Tourist Sleep-  
ing Cars, Free Reclining Chair Cars.

Choice of three distinct routes through  
the Rockies, and the most magnificent  
scenery in the world.

For printed matter or information, apply to



F. A. Wadleigh

General Pass.  
Agent.

Salt Lake City.



# DAYNES & GOALTER

The Salt Lake Music Dealers.

Sole agents for CHICKERING, STORY &  
CLARK, FISCHER PIANOS.

ESTEY, STULER AND BENTLEY ORGANS.

Everything in the Musical Line.

Daynes & Coalter, 74 MAIN ST.



SALT  
LAKE  
CITY'S  
NEW  
HOTEL

THE KENYON

182 Rooms, Alcoved, Single and En Suite  
81 with Bath.

COR. MAIN AND SECOND SOUTH.

DON H. PORTER.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

Men's Home Made Suits, \$10.00, as good as any \$15.00 Eastern.  
 Men's Knit Undershirts, 50 cents, sold elsewhere at 75 cents.  
 Men's Knit Drawers, - 50 cents, sold elsewhere at 75 cents.  
 Men's Knit Combination Suits, - - \$3.00 worth \$4.00  
 Ladies' Knit Combination Suits, - - \$3.00 " \$4.00  
 Our Own Make Ladies' Knit Hose. Our Own Make Misses' Knit Hose.  
 Our Own Make Knit Combination Suits.  
 Knit Combination Suits for Children, 30 cents.

AND ALL KINDS OF HOME MADE GOODS.

**GUTLER BROS. GO.,** 36 MAIN STREET,  
 SALT LAKE CITY.

# FURNISH YOUR HOME

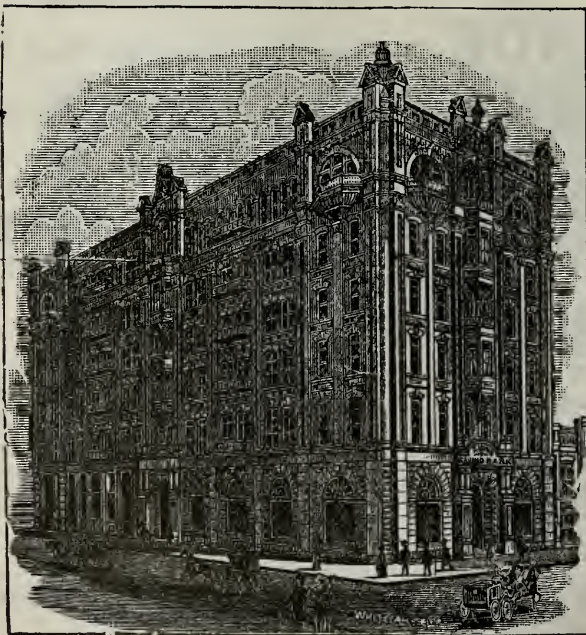
At Our Store if you wish to buy the best and the cheapest.  
 We carry the most complete stock of ❁ ❁ ❁

Furniture, Carpets, Wall Paper, Curtains, Draperies,  
 Stoves, Tinware, Crockery, Etc. \_\_\_\_\_

TO BE FOUND IN THE WEST.

**H. DINWOODEY FURNITURE CO., - - Salt Lake City.**

SAVE YOUR MONEY, AND WHEN YOU GET A DOLLAR DEPOSIT IT WITH  
**ZION'S SAVINGS BANK & TRUST COMPANY.**



## DIRECTORS.

Wilford Woodruff,  
 President.  
 George Q. Cannon,  
 Vice-President.  
 George M. Cannon,  
 Cashier.  
 Joseph F. Smith,  
 Lorenzo Snow,  
 Francis M. Lyman,  
 Heber J. Grant,  
 Angus M. Cannon.  
 T. G. Webber,  
 James Jack,  
 H. B. Clawson,  
 George Reynolds,  
 L. John Nuttall.



1, 3 & 5 MAIN STREET. - - - SALT LAKE CITY, UTAH.  
 (WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# IMPROVEMENT ERA.

---

VOL. II.

JANUARY, 1899.

No. 3.

---

## MANILA

AND THE PART TAKEN BY THE UTAH BATTERIES IN  
ITS CAPTURE.

BY MAJOR RICHARD W. YOUNG.

---

I had formed in my mind a picture of Manila very different from the original. The picture you are not interested in. The city itself is extremely interesting. It fronts on the bay now chiefly famous as the scene of Dewey's great victory, and stretches back from the shore for several miles on both sides of the Pasig river.

It contains several hundred thousand inhabitants, of whom about 16,000 are Spanish soldiers, several thousand are Europeans engaged in civil pursuits, many thousands are Chinese, and the balance are natives. But do not jump at the conclusion that the natives are worthless savages. Nearly all speak Spanish. They furnish the clerks, tradesmen and artisans of the city. They read and write. They are very cleanly in their attire, the men in their suits of white, and the women in their picturesque and modest costumes. The sound of guitars, harps and violins greets your ears as you pass through their streets at night. Despite the enervating

influence of a tropical sun, they are ceaselessly energetic and industrious. The men with sticks across their shoulder from the ends of which depend great loads, and the little women with large, round baskets on their heads, actually trot through the merciless sunshine to and from their busy markets. The children are bright and quick. Many already salute you with "Good morning," or "How de do," pronounced with all the grandeur and politeness of their erstwhile Spanish masters. In the evening, a company of these black-headed, short-cropped, straight, quick, good natured, bare footed, sometimes pantless, little fellows will march by in military order with sticks for guns, carrying a United States and insurgent flag, and performing military evolutions with surprising accuracy. One cannot help becoming attached to these sunny little boys and girls, so polite to the stranger and so forbearing in their conduct with each other.

Around the city in all directions, forming its suburbs, are the native districts. Many of the poorer natives still live in their native huts, constructed on stilts about five feet high, with floors of split bamboo, well ventilated, walls and roofs of dried leaves, and sliding doors and windows also of thatch. A fixed bench or so along the wall constitutes all the furniture; a mat made of straw, folded away during the day and spread on the bamboo floor at night, furnishes bedding; a pottery receptacle for charcoal is their stove, and the neighboring river their bath house and laundry. The women bathe with a sort of Mother Hubbard, fastened around the body under the arms, the men with a breech cloth, and the children with—a playful spirit.

Passing through this fringe of native huts, you reach the very picturesque wooden houses of the Spanish order of architecture,—overhanging roofs, overhanging upper stories, with great sliding windows opening the whole side of the house, and lower stories with strong doors, reserved for the servants or used as store rooms or stables; all try to live above the malarial or otherwise dangerous vapors that hover near the ground. Up the river are found the splendid summer palaces of the governor-general, the palace of Admiral Montojo and other public and private residences, having one front on the shaded street and the other overlooking the picturesque Pasig, down whose current are forever floating a species

of green plant resembling the lily in shape. At the mouth of the river a long jetty has been thrown out on the north side and a breakwater on the south. North of the stream is Binondo, the business district. Along the water front are great warehouses, and stretching back are many streets lined with busy places of trade. The stores and shops are mostly kept by the Chinese and natives, except on the Escalta, the chief street, where hotels, jewelry stores, soap and perfume shops, tailoring establishments, East Indian bazars, saloons, beer halls (with native string bands) and what not, jostle each other in a profusion and magnificence but little dreamed of by me. Why, the corner of the Escalta and Calle Nueva, the street that leads to the bridge of Spain, is as busy and crowded as Broadway at Fulton street. The street is frequently jammed and the services of several officers are constantly required to keep the crossing passable. Below the bridge the river is packed with steamers and all kinds of craft. Canals run all over the city, and are used extensively in the commerce of the place. Street cars, propelled by the small native horses, traverse the principal streets. Great churches lift their picturesque fronts on many a street and square, and on the Sabbath day they are crowded by the devout natives in their clean and airy costumes. Bells, mostly jangling and out of tune, ring forth at all hours of the day.

But the most interesting portion of the city, Old Manila, I have omitted to mention. It is a walled city of the middle ages in spirit, though more modern in point of fact: walls twenty feet high with crenelated tops, through the openings of which frown multitudinous bronze cannons, mostly of another age. Behind the walls, a succession of casemates, the roofs of which furnish a broad rampart just below the top of the walls; in front of the walls, moats crossed by draw bridges, and capable of being filled with water on a moment's notice; in front of the gates, outer works of defense; in the north-west corner, the Citadel, the fort of San Sebastian, frowning high over the entrance to the river with the vaulted dungeons below even the level of the sea; the whole constructed strictly according to the man who corresponds in the *Art Militaire* to Hoyle in—well, IN!

Within the city, barracks and barracks, great cathedrals and

churches, colleges and schools, monasteries and convents, palaces, courts ecclesiastical, arsenals, etc. In this interesting portion of the city are now confined the Spanish army captured by the Americans—good enough looking fellows, but worn down by years of fighting and jaundiced and invalided by the climate—now living in churches or anywhere that refuge can be had—the victors having occupied their barracks.

Of the rest of the country we know little and have seen less. The situation has been such here, owing to the very strained relations between our own forces and those of Aguinaldo, that the troops have been kept quite closely at home.

Of the doings of the Utah artillery there is probably no need to say much. No doubt some of my comrades have written full accounts of our part in the capture of Manila to our local newspapers. In brief outline our record is as follows: The call for troops—Utah's patriotic response in offering almost twice as many as were required; the muster-in, May 9th; the early departure for San Francisco; the embarkation for Manila, Battery A on the *Colon* and Battery B, half on the *China* and half on the *Zealandia*; the day at Honolulu; the visit to the Ladrone; the meeting of the *Boston*, at the north end of Luzon, with news of the battle at Santiago, and of the approach of Camara's fleet; the arrival, July 16th, at Cavite; the disembarkation, July 20th, at Camp Dewey—the only dry ground in the midst of miles of flooded rice fields and swamps, at a distance of two and one-quarter miles from the Spanish lines; the men compelled to carry their baggage, guns and ammunition ashore through surf more than waist-deep; the reconnoitering of the ground in front of us along the insurgent trenches, which in spots had been pushed up close to the enemy's works; the constant "ping" of the Spanish Mauser bullet and the occasional crash and explosion of a shell during these expeditions; the putting, July 29th, of two of Battery A's guns in two insurgent embrasures not far from the beach; the failure of the revolutionists to hold our right that and the succeeding night, and the splendid, but missed, opportunity to drive our weak advanced lines into the sea; the bringing forward of two of Battery B's guns, July 31st, and the placing of them and the two guns of Battery A in new positions about two hundred yards in front of our first position; the vigorous

night attack of the Spanish with cannon and small arm, lasting for two hours and forty minutes, on the night of the 31st, during which our four guns fired nearly two hundred rounds mostly of shrapnel at point blank range; the uncertainty in the darkness of the Spanish movements and intentions; the terror in the camp for fear that the stories brought back by the first few stampeded soldiers were correct and that the troops had been wiped out; the rushing forward of reinforcements; the stretchers coming back with the dead and wounded; the renewal of the attack nearly every night for a week, the Utah troops being the only troops present in every engagement; the extension of our lines to our right so as to include in our front a strong Spanish block house known as No. 14; the whole country flooded with rain, which fell almost incessantly, our trenches being ditches and our guns standing in a foot of water; the order for the combined naval and army attack, August 13th; the construction of emplacements for all of our other guns and the moving of both batteries forward on the 13th; the grand and impressive moving out of Dewey's ships; the first gun from the *Olympia*, followed by rapid firing from other ships and from our own guns; the splendid marksmanship of our gunners, who, at one thousand and fifty yards on the left knocked blocks from the solid wall of Fort St. Anthony or sand bags from the earth-works near by, at every shot, and who, on the right, destroyed block house No. 14 in a dozen shots; the attack of the infantry; the feeble response of the enemy, driven out by the artillery fire; the raising of our flag on St. Anthony at 11:10 a. m.; the vigorous scrap on the right of the line—the complete capture; the surrender of the Spaniards, including a company of palace guards, with medieval uniforms and battle axes; the quartering of the American troops in Spanish barracks and houses; the luck of the Utah troops in getting into a commodious barrack; the praises of all of the work of the Utah batteries; the general concensus of opinion that of all the troops engaged none had done better nor so much work as our own organizations; the arrival of the recruits; the occasional call to arms to quell a rumored outbreak by the *insurrectos*; the hum-drum of barrack life; the desire to get home; the uncertainty of the future caused by the rumors that five thousand more soldiers and two battle ships were on their way here—such is the story of our

service, told in headlines, as a newspaper man would say. The record is an honorable and a prominent one.

No citizen of Utah need hesitate to investigate the part of the Utah boys in the campaign against Manila, nor will he have occasion to blush when he learns it in detail.

---

DUTY.

---

SELECTED.

There's a pathway through life with a stern-sounding name,  
 And some tread it bravely to honor and fame,  
 And some tread it bravely wherever it goes,  
 Unmindful of thorns, in the hope of a rose.

And sometimes this path through the wilderness leads,  
 Where the foot of the wayfarer winces and bleeds,  
 And sometimes it climbs to the summits of snow,  
 While sunshine lies warm in the valleys below.

But this thing is certain—who follows the track  
 That Duty has marked for him, ne'er looking back,  
 Who takes to it, sticks to it, sunshine or shade,  
 Shall never regret him the choice he has made.

For, though it be stony and though it be steep,  
 It groweth a flower whoso findeth may keep,  
 And all who along it will faithfully wend,  
 Shall light on this flower ere they come to the end.

Its name is True Happiness; blest is the lot  
 Of him who fares on till he comes to the spot  
 Where, blushing, it greets him; his effort is crowned  
 With a flower that shall bloom for him all the year round.

# THE ICELAND REPUBLIC AND ITS LEGAL SYSTEM.

BY JOHN THORGEIRSON.

---

It is a well known fact that in Iceland was a regularly established republican form of government, which existed from the latter part of the ninth century to 1270 A. D. There are at present several vellum manuscripts extant, which contain, at least in part, the laws of Iceland as a republic. The most important one of these is a book of tanned calf-skin called *Konungsbok* (the King's Book), which is in the Royal Library of Denmark. It was presented to King Frederik III, in the year 1656, by Brynjolf Sveinsson, who was then bishop of Iceland. The book is thirteen and one-half inches long, nine and one-fourth inches broad, and has one hundred and eighty-six pages.

According to the investigation of the most reliable antiquarians it appears to have been written about the middle of the thirteenth century. It is well preserved, and the leaves are yet white and glossy.

Dr. William Finsen, one of the leading Icelandic archæologists and barristers, issued some time ago an accurate and critical edition of this valuable work. It is in two volumes and is divided into fifteen parts or divisions. First is the ecclesiastical law, which takes up eighteen pages of the vellum; second, rules of order, which occupies forty-two pages; third, military and criminal law, sixteen pages; fourth, on weights and measures, comparative value of gold, silver, etc., seven pages; fifth, the authority and

duties of the president, two pages; sixth, the power and duties of congress (*Althing*), thirteen pages; seventh, laws of inheritance and family rights, twelve pages; eighth, law regarding the providing for the poor and indigent, eleven pages; ninth, law regarding engagements, marriages, etc., twenty-eight pages; tenth, regarding real estate, etc., thirty-three pages; eleventh, on rents, eleven pages; twelfth, on legal proceedings, etc., fourteen pages; thirteenth, on the civil division of the land, four pages; and fifteenth, on miscellaneous formulas and laws, consisting of fifteen pages, which completes the vellum King's Book.

It was in the year 874 A. D. that Ingolf, the first settler in Iceland, arrived, and during the sixty years following the emigration was so heavy that it is regarded that at the end of that period Iceland had as great a population as she has ever had, it being estimated that about that time the inhabitants numbered no less than one hundred and fifty thousand.

Prior to 927 the civil affairs of the land were in a very unsettled condition, yet judiciary districts had been established here and there by those who resided in different localities. It was in the year 924 that a man by the name of Ulfjot was selected and sent to Norway, by the assistance of the best legal lights in that country, to draft a brief code of laws for the purpose of establishing Iceland on a firm basis as an independent republic. Having spent three years at this, Ulfjot came back. Then a man by the name of Grimm was sent out to select a suitable place to hold the national congress; he chose the world-famous place, Logberg, by the river Oxara, where the leading men of the land met in a council in the summer of 927 A. D., and adopted the law that Ulfjot brought, honoring him by unanimously electing him the first president of the Icelandic Republic. How much of this first law is preserved is unknown with the exception of the official oath and a few other unimportant matters which are preserved in the Sagas. The majority of the inhabitants were of the Asa faith. The administration of the oath was as follows: The man who was to take the oath was required to take two witnesses with him and go up to the altar and there take a gold ring that must not weigh less than two ounces, and was provided and placed on the altar for that purpose. It had first to be dipped into the warm blood of an ox.

Putting it on his hand, he said, "I call so and so as the first witness, and so and so as the other witness, that I perform an oath by this ring, a lawful oath, so help me Freyr, Njordur and the almighty god, that I will so prosecute, defend, testify or render judgment, as I know to be the most right, the most truthful and in the nearest conformity to the law. And to do according to law every and all legal duties that will be required of me to do, while I am at this court."

In connection with this I wish to explain that this almighty god spoken of in the oath was Odin, and the other two were also among the chiefest of the Norse—Icelandic gods. It is also worth mentioning that in those heathen times, and according to the heathen law, perjury, murder, and taking a woman by force, were such gross crimes, that those committing them could not be ransomed. Any man found guilty of any of those crimes forfeited his life, and his property was confiscated by the state; a portion of the property was however used to pay damages to the wronged one, and the heirs of the guilty party lost all their natural rights.

At the session of the first national congress, a general as well as local form of government was adopted for the whole land but it was not till about A. D. 960 that the organization was completed, when the whole land was divided into thirty-nine chieftainships. Three chieftainships formed one judicial district. Three judicial districts formed one judicial quarter, except in the northern quarter, where there were four. Each quarter was entitled to twelve representatives to the national congress, each of them selecting two counselors, whose duty it was to assist the representatives. These counselors had the right to discuss and debate in congress, but could not vote. The place where the assembly met was in the open air. In the plain Thingvoll three benches were put up in a hollow square. On the middle bench the people's representatives sat, while the two counselors of each sat one on the front bench in the front of his master, and the other behind. Each new law had to be read aloud before all present for three successive years in congress (*Althing*), and if during that time no successful objection was made thereto, it became a statutory law. Any one present had a right to make objection to the new law (*nymali*), and any objection or anything of that kind must be taken

notice of no matter though the objector was not a member of congress. The president of the Icelandic Republic presided in the *Althing* like the vice-president of the United States does in the senate. During the earlier years of the republic, it appears that a two-thirds majority was required to carry a measure, but in later years a majority was sufficient, no matter how small. The place itself where the *Althing* (the national congress) met was called Lawyard. The number of men that had a seat there were forty-eight representatives, ninety-six counselors and the president. But after A. D. 1000, when Christianity was lawfully established as the national faith, the two bishops had their seat also, which made the number altogether one hundred and forty-seven. *Althing* met every year in the month of June, and was about two weeks, or hardly that long, in a session. Going home, the representatives and their counselors were required by law to hold meetings in every specified locality, and read to the people all new laws and amendments to laws that were passed at that session of *Althing*.

To more fully explain how the legislative system was worked I shall have to cite the passing of a few important statutes. It was but shortly after the establishment of the *Althing* that it was noticed through the movements of the sun that a year of three hundred and sixty-four days was too short. To regulate this a man by the name of Thorstein Surt—it is not said whether he was a member of congress or not—proposed to add one week to the summer every seventh year, which was unanimously passed.

The most remarkable case of law making was in the year 1000, when Christianity was established by law as the national religion. It was during the session of the *Althing* the year before that Hjalti Skeggason, one of the foremost men in the land, was found guilty of blasphemy against the gods, due to some cause not recorded. He said:

“To fear the gods I folly see—  
Freya appears a wretch to me.”

Freya was the goddess of marriage and one which was highly adored; and for making such a remark about her he was exiled. Hjalti went to Norway that fall and went to King Olaf Triggvason, who was a very zealous Christian. Hjalti was baptized the next

spring into the Christian church, and was sent by King Olaf as a missionary to Iceland.

Among the early settlers in Iceland were not a few who came from the British Isles, who had been reared in the Christian faith. But it appears that the majority of settlers were heathens, or rather of the Asa faith. All those in authority seem to have belonged to the latter class. Hjalti came to Thingvoll while *Althing* was in session, and got permission to deliver a sermon at Logberg. Every year a vast number of men and women were present during the session of *Althing*, and this time was no exception. Hjalti's sermon put a new life into those who had been reared in the Christian faith, which caused them to rebel and secede from the heathens, and elect a man by the name of Hall for their president. He was a close relative to Duke Rollo, the founder of Normandy. All the men were armed, but no fighting was done. On being elected by the adherents to Christianity, President Hall called his people together and required from their hands unlimited authority to act in their behalf, and made them, by a most sacred oath, obligate themselves to be satisfied with whatever he saw fit to do, regarding this most important question. This being done, he went to the real president, whose name was Thorgeir, and resigned his authority to him. This being done, President Thorgeir went to his booth and forbid any one to disturb him for a day and a night. On the morning of June 24th he called the people together, explaining to them the great national difficulty that confronted them, saying, among other things, "If we are not all governed by the same law our peace, security and freedom are gone, for which our fathers and mothers left their native lands, and came here to establish." He reminded them that the disunion of the peoples of Norway, Denmark, Sweden and England, paved the way for absolute monarchy and thralldom. "To avoid this, here in this land," he said, "we must all be governed by the same law, and the same men. I therefore, for the security of our freedom, national unity and independence, advise that we adopt Christianity to be our national faith, cease worshiping idols and offering sacrifices to them, and we each and every one of us, young and old, men and women, be baptized into the Christian faith."

Having before he began his speech secured the promise of

the assemblage to abide by his decision, and being sustained in his opinion by the majority of the congressmen, as well as many of the leading men of the land, Christianity was then and there adopted by law, and made the national faith of the Icelandic Republic. So much at the present in regard to the legislative system. I shall now proceed to give a brief account of the judicial one.

As before stated, about 960 A. D., the land was divided into regular judicial districts; the chief divisions being four quarters, respectively called the southern, western, northern, and eastern quarters. Each quarter again was divided into three judicial districts, except the northern one, which, due to geographical condition and the wishes of its inhabitants, was divided into four; each of those consisting of three chieftainships. One of the duties of the chieftains was by and with the consent of the people of their respective districts to select twelve jurors; the whole number being according to law thirty-six. The verdict of a majority was a legal decision. From those courts appeals could be made to the quarter courts, where were also thirty-six jurors or *domsnefud*—doom-namers—as they were called. The law also provided that a preliminary hearing could be had in every locality; and to secure which the party aggrieved had a right to call together, without any previous notice, a committee of five, nine or twelve men in his immediate neighborhood; a decision by whom, in many cases, according to the law, could be final.

Besides those districts and quarter courts, it was also provided by law that at Thingvoll, where the national congress met, four courts, also called quarter courts, were established, which were both courts of appeal, and where such cases should be tried when the parties to the suit resided in two or more judicial quarters. How the jurors for those courts were selected, and how many it took to constitute the court is not agreed upon by those who have written about the subject. Dr. Konrad Mauree says thirty-six; Dr. William Finsen claims it was only nine. According to the meagre account given in Kings Book and the Sagas, it seems that thirty-six was the right number, nine from each quarter; and that there were certain places and probably certain days appointed for

the different quarter courts to be held; but the same thirty-six men served as jurors in all places and in all cases.

It was in the year 1005 that through the subtilty and trickery of the lawyers, several important cases could not be settled, which came near causing bloodshed and anarchy. The greatest barrister and legislator in the republic at that time was a man named Nial Thorgeirson, who doubtless was one of the people's representatives. When the *Althing* met the next summer, there was a good deal of discontent among those who the year previous could not get their rights because of the alleged defects of the judicial system; and that discontent came near resulting in a general uproar and lawlessness. Several of the more cool-headed ones went to Nial to confer with him, and seek his advice, saying that lawlessness would be unavoidable if some remedy could not be provided. A great many did not lay their grievances before the courts, saying it was useless, as the only way to settle one's difficulties would be by force of arms. The account of this is recorded in the 97th chapter of the Saga of Nial Thorgeirson, where he is represented as saying of the proposition of resorting to arms: "That must not be done, and it is unbecoming not to have laws in the land. Yet you have considerable cause to be discontented, and the responsibility is with us who know the law, and are the makers thereof. Hence my advice is that we, the law-makers, come together and see what can be done."

They then went to the law-yard. Nial addressed himself to Skapti Thoroddson, who at that time was the president, and the members of congress, saying: "I wish to call your attention to the fact that our judiciary affairs are getting to be in a dreadful shape; if we shall bring our cases into the quarter courts, and through chicanery a decision is impossible, to me it seems the best plan that a fifth court be established, where those cases that can not be brought to a finish in the quarter courts, can be heard, and a decision rendered."

Says Skapti: "How are you going to get officers to sit in that court, seeing that already three dozen jurymen have been selected out of each quarter of the land to sit in the quarter courts?"

"I see how that can be done," says Nial, "select the best men

out of each quarter, allowing them to join any district that suits them."

"That suits me," says Skapti, "but what cases are to be tried at that court?"

"Disturbances and disorder at the law-yard shall be tried there. All perjury and false charges. All the cases that cannot be brought to an end in the quarter courts, and all bribes, whether paid or received. In this court shall be all the strongest oaths, and two men as vouchers to follow every oath who shall on their honor guarantee the truthfulness of the swearer. Every case shall be handled here as in the quarter courts, with the exception that there shall be forty-eight jurors in the fifth court. Of those, the plaintiff shall withdraw, or object to, six, and the defendant the other six. If the defendant does not withdraw any, then the prosecutor or plaintiff shall withdraw twelve; but if he does not withdraw any, then the case shall be lost; as the number of the jurors shall not be more than thirty-six. It shall belong to congress to decide what is a law, as also to grant special privileges or exceptions. But if a man who is personally interested in the case there under consideration, regards his right infringed upon by this granting of special privileges or exceptions, he shall have the right to make a lawful objection before the congress, and then such privilege or exception shall be void."

President Skapti Thoroddsen then laid this proposition before congress, and it was carried. This took place in the year 1006 A. D. In the fifth court, as well as in others, a simple majority no matter how small, ruled. One of the chief causes that cases could not be settled in the quarter courts, was a tie which some lawyers and influential men caused by money and trickery.

According to law the plaintiff or prosecutor was first, the person injured, then his or her nearest relatives; then the chieftain (*Godi*) of the district where the person injured resided.

In the earliest part of the republic, women were lawful prosecutors as well as men; but on one occasion in an important suit where women were prosecutors, the prosecution was so weak, that injustice prevailed. Next year it was made a law that women should not be acknowledged legal prosecutors, but they could select a man to represent their interest at law; but if they

did not avail themselves of these privileges, it was the duty of the chieftain of that district where the wronged woman resided, to see to it that her legal interest was duly represented. The right for the parties to a suit, to settle it between themselves in a friendly manner, was reserved by law except in case of murder, perjury, rape, and suchlike crimes.

---

NATURE.

---

I heard a voice, as 'twere of one cast down  
 By bitter agony,—and thus he spake:—  
 “I do impeach thee, Nature! that thou hast  
 In causeless malice made me woe-begone.  
 Thou gavest mind to torture me;—the hopes,  
 By thee first taught to bloom, bloom'd but to fade;  
 The feelings that, like honey in the flower,  
 Imparted to my heart its fragrance, turn  
 To bitterness;—and, haply to keep pace  
 With this vile sinking of my nobler part,  
 My very energies of limb decay,  
 And sadder—feebler than my fellow-men —  
 I grope my way through life,—a friendless ghost,  
 That sits on graves, or stalks among the tombs.  
 Therefore, my voice is raised—I stand erect—  
 And ere I die, I do impeach thee, Nature.”

He spoke, and there was silence. Then I heard  
 The merry voices of ten thousand birds  
 Who sang their morning pæans to the sun;  
 And through the forest glades the deer awoke,  
 And shook the dew drops from their antler'd brows;  
 And glorious flowers upon the mountain side  
 Drank in the day-light; and in silver streams  
 Gold-mantled fish went darting everywhere;  
 The mighty ocean murmur'd as a child  
 Its mother lulls to rest; the skies look'd down  
 In blue serenity, as if they smiled;—  
 And to the dark impeachment of that man  
 No other answer mighty Nature made.

HENRY G. BELL.

# ORIENTAL RELIGIOUS FAITHS.

## III.

### HINDUISM.

BY SWAMI VIVEKANANDA

---

*(From the daily reports of the Parliament of Religions.)*

---

The Hindus have received their religion through their revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to speak of a book without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relations between soul and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honor them as perfected beings, and I am glad to know that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all. Then if there was a time when nothing existed, where was all this

manifested energy? Some say it was in a potential form in God. But then God is sometimes potential sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. If I may be allowed to apply a simile, creation and creator are two lives, without beginning and without end, running parallel to each other, and God is power, an ever-active providence, under whose power systems after systems are being evolved out of chaos—made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his guru: "The sun and the moon, the Lord created after other suns and moons." And this agrees with science.

Here I stand, and if I shut my eyes and try to conceive my existence, I, I, I—what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare "No," I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living, and also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created it must die. Therefore it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable; some are without hands or feet, some idiots, and only drag on a miserable existence. Why, if they are all created, does a just and merciful God create one happy and the other unhappy—why is he so partial? Nor would it mend matters in the least by holding that those who are miserable in this life will be perfect in a future. Why should a man be miserable here in the reign of a just and merciful God? In the second place, it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and those of the body answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind, the other that of matter. If matter and its transformation answer

for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, a spiritual monism is certainly logical and no less desirable, but neither of these is necessary here.

We cannot deny that bodies inherit certain tendencies from heredity, but these tendencies only mean the secular configuration, through which a peculiar mind alone can act in a peculiar way. The cause of these peculiar tendencies in that soul have been caused by his past actions, and a soul with a certain tendency would go and take birth in a body which is the fittest instrument of the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new born soul—and they were not got in this present life; therefore they must have come down from past lives.

But there is another suggestion; taking all these for granted, how is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness, but let me try to bring them up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle and they will come up and you will be conscious.

This is the direct and demonstrated evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by the Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—try it and you will get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit. Him the sword cannot pierce; him the fire cannot burn; him the water cannot melt; him the air cannot dry. And that every soul is a circle whose surface is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbounded, holy, pure and perfect. But somehow it has

got itself bound down by matter, and thinks itself as matter. Why should the free, perfect and pure being be under the thralldom of matter, is the next question. How can the perfect be deluded into the belief that he is imperfect, is the question. We have been told that the Hindus shirk the question and say that no such question can be there, and some thinkers want to answer it by the posing of one or more quasi perfect beings, and big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How the perfect becomes the quasi perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, I do not know. I do not know how the perfect being, the soul, came to think itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am in this body. The answer that it is the will of God is no explanation. It is nothing more than what they say themselves: "We do not know."

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present; thus it will go on evolving up or reverting back from birth to birth and death to death.

But here is another question; is man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effects—a little moth placed under the wheel causation, which rolls on crushing everything in its way, and waits not for the widow's tears or the orphan's cry? The heart sinks at the idea, yet this is the law of nature. "Is there no hope?" "Is there no escape?" was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the

world: "Hear ye children of immortal bliss, even ye that reside in higher spheres. I have found the Ancient One, who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death over again. Children of immortal bliss, what a sweet what a hopeful name!" Allow me to call you, brethren, by that sweet name, heirs of immortal bliss—yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, ye are divinities on earth. Sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up! oh, live and shake off the delusion that you are sheep; you are souls immortal, spirits free and blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter.

Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands one through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is his nature?

He is everywhere the pure and formless one. The Almighty and All-merciful. "Thou art our father, thou art our mother; thou art our beloved friend; thou art the source of all strength; give us strength. Thou art he that bearest the burdens of the universe: help me bear the little burden of this life." Thus sang the Rishis of the Veda; and how to worship him—through love. "He is to be worshiped as one beloved," "dearer than everything in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love Him for love's sake, and the prayer goes: "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward—unselfishly

love for love's sake." One of the disciples of Krishna, the then emperor of India, was driven from his throne by his enemies, and had to take shelter in the forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery; and Yuohistera answered: "Behold, my queen, the Himalayas, how beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, and therefore I love them. Similarly, I love the Lord. He is the source of all beauty, all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything; I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is therefore Mukto—freedom, freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes on the pure, so purity is the condition of his mercy. How that mercy acts: he reveals himself to the pure heart, and the pure and stainless man sees God, yea even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. This is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories—if there are existences beyond ordinary sensual existences, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful, universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is, "I have seen the soul; I have seen God." And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God; and

this reaching God, seeing God, being perfect, even as the father in heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure, God, and enjoys the bliss with God. So far all the Hindus are agreed. This is the common religion of all the sects of India; but then the question comes, perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahma, and he would only realize the Lord as the perfection, the reality, of his own nature and existence, the existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality, as becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore, to gain this infinite universal individuality, this miserable little prison individuality must go. Then alone can death cease when I am one with life; then alone can misery cease when I am one with happiness itself; then alone can all errors cease when I am one with knowledge itself; and it is the necessary scientific conclusion; science has proved that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and the Adwaitan is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal, thus chemistry cannot progress farther, when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfill its services in discovering one energy of which all the others are but the manifestations, and the science of religion became perfect when it discovered Him who is the one life in a universe of

death; Him who is the constant basis of an everchanging world; One who is the only soul of which all other souls are but delusive manifestations. Thus was it, through multiplicity and duality, the ultimate unit was reached, and religion can go no farther, and this is the goal of all, again and again, science after science, again and again.

And all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science of to-day, and he is only glad that what he had cherished in his bosom for ages is going to be taught in some forcible language, and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant. On the very outset, I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to these images. It is not polytheism, neither would the name heathenism answer our question. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, when a boy, a Christian man was preaching to a crowd in India. Among other sweet things he was telling the people that if he gave a blow to their idol with his stick what could it do? One of his hearers sharply answered, "If I abuse your God what can he do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits; and when I have seen amongst them that are called idolatrous men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, Can sin beget holiness?

Superstition is the enemy of man, bigotry worse. Why does a Christian go to church, why is the cross holy, why is the face turned toward the sky in prayer? Why are there so many images in the Catholic church, why are there so many images in the minds of Protestants, when they pray? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing. And by the law of association the material image calls the mental idol up, and vice versa. Omnip-

otent to almost the whole world means nothing. Has God superficial area? if not, when we repeat the word we think of the extended earth; that is all.

As we find that somehow, by the laws of our constitution, we have got to associate our ideas of infinity with the ideal of a blue sky, or a sea—the omnipresence covering the idea of holiness with an idol of a church or mosque, or a cross—so the Hindus have associated the ideas of holiness, purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference: upon certain actions some are drawn their whole lives to their idol of a church and never rise higher, because with them a religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindus is centered in realization. Man is to become divine, realizing the divine, and, therefore, idol or temple or church or books, are only the supports, the helps of his spiritual childhood, but on and on he must progress.

He must not stop anywhere; “external worship, material worship,” says the Vedas “is the lowest stage; struggling to rise higher, mental prayer is the next stage; but the highest stage is when the Lord has been realized.” Mark the same earnest man who was kneeling before the idol tell you hereafter of struggles, “Him the sun cannot express, nor the moon nor the stars, the lightning cannot express him, nor what we speak of fire; through him they all shine.” But with this difference, he does not abuse the images or call it sin. He recognizes in it a necessary stage of his life. “The child is father of the man.” Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is it compulsory in Hinduism.

But if a man can realize his divine nature with the help of an image, would it be right to call it a sin? Nor even when he has passed that stage that he should call it an error. To the Hindu man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetichism to the highest absolutism means so many attempts of the human soul to grasp and realize the Infinite, determined by the conditions of its birth, and associations, and each of these mark a stage of progress, and every soul is a child-eagle soaring

higher and higher; gathering more and more strength till it reaches the glorious sun.

Unity in variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down a certain amount of fixed dogma, and tries to force the whole society through it. They lay down for society one coat which must fit Jack and Job and Henry, all alike. If it does not fit John or Henry they must go without a coat to cover the body. They have discovered that the absolute can only be realized or thought of or stated through the relative, and the image, cross or crescent are simply so many centers—so many pegs to help the spiritual idea on. It is not that this help is necessary for everyone, but for many, and those that do not need it have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean a horror. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp higher spiritual truths. The Hindus have their own faults, they sometimes have their exceptions; but mark this: it is always punishing their own bodies and never to cut the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition; and even this cannot be laid at the door of religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an effort at evolving a God out of the material man; and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

It is the same light coming through different colors. And these little variations are necessary for that adaptation. But in the heart of everything the same truth reigns; the Lord has declared to the Hindu in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And whenever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there." And

what was the result? Through the whole order of Sanscrit philosophy, I challenge anybody to find such expression as that the Hindu only will be saved and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed." One thing more. How can, then, the Hindu whose whole idea centers in God believe in the Buddhist who is agnostic, or the Jain who is atheist?

The Buddhists do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father. This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans, but if there is to be ever a universal religion, it must be one which would hold no location in place or time, which would be infinite like the God it would preach, whose sun shines upon the followers of Krishna or Christ; saint or sinner alike which would not be the Brahman or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity would embrace in its infinite arms and formulate a place for every human being, from the lowest groveling man who is scarcely removed in intellectuality from the brute, to the highest mind, towering almost above humanity, and who makes society stand in awe and doubt his human nature.

# EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

---

[In our prospectus for Volume II, attention was called to the fact that nothing could be more important to the young men of the Church than to be familiar with the original sources of our Church history, and that of those original sources none, perhaps, were of more importance than a series of eight letters written by Oliver Cowdery to W. W. Phelps, in 1834, and published by the latter in the *Saints' Messenger and Advocate*, at Kirtland, Ohio; and some years later in the *Times and Seasons*.

The letters were written in response to some questions submitted to Oliver Cowdery by Elder Phelps, and this accounts for the form of some parts of these communications.

We precede the letters of Elder Cowdery by one from the pen of the Prophet Joseph, in which he himself states the time and place of his birth, and refutes some of the slanders that were circulated about his early life.

In concluding this note we wish to express the belief that our young men, if they will peruse these letters with care, will find them of intense interest, and from them receive much enlightenment concerning the coming forth of the work of the Lord in the last days.—*Editors.*]

---

## A LETTER FROM JOSEPH SMITH TO OLIVER COWDERY.

DEAR BROTHER:—

Having learned from the first number of the *Messenger and Advocate*, that you were not only about to “give a history of the

rise and progress of the Church of the Latter-day Saints;" but, that said history would necessarily embrace my life and character, I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and statue, from what I am.

I was born (according to the record of the same, kept by my parents) in the town of Sharon, Windsor County, Vermont, on the 23rd of December, 1805.

At the age of ten my father's family removed to Palmyra, New York, where, and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty-one; the latter part in the town of Manchester.

During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark that, though as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and trifling conversation and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants," of this Church are plain upon this particular point, I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Savior, to deviate

from that perfect path in which all men are commanded to walk.\*

By giving the above a place in your valuable paper, you will confer a lasting favor upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow laborer in the Gospel of our Lord,  
JOSEPH SMITH.

---

O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER I.

---

NORTH, MEDINA Co., OHIO,  
Sabbath evening, September 7, 1834.

DEAR BROTHER:—

Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the Gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant may learn something more particular upon the rise of this Church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the

---

\*Of the youthful follies which the prophet here confesses, George Q. Cannon, in his "Life of Joseph Smith," says: "His quick conscience was apt to exaggerate every youthful foible, and he regarded many of his acts of thoughtlessness as offenses at which the heavens must frown. \* \* \* Despite his own self-accusation the answer to his prayer proves that his probationary period had been passed satisfactorily to the heavens, and that he was still unstained by any dark offense."

happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed into that, to us, boundless ocean, eternity! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principle emanating from him who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled; it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end.

On Friday, the 5th, in company with our brother Joseph Smith, Jr., I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure for the Gospel's sake since 1828, with this brother. Our road has frequently been spread with the "fowler's snare;" and our persons sought with the eagerness of the savage's ferocity for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves. This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men with this, our brother, but I have seen the fruit of perseverance in proclaiming the everlasting Gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is,

that from his hand I received baptism, by the direction of the angel of God—the first received into this Church in this day.

Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pennsylvania. On Monday the 6th, I assisted him in arranging some business of a temporal nature and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called the "Book of Mormon."

To notice in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might

be asked, have men authority to administer in the name of Christ, who deny revelations, when his testimony is no less than the spirit of prophecy? and his religion based, built and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever.

But, dear brother, think further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease.\*

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found worthy will inherit that city where neither the light of the sun nor the moon will be necessary! "For the glory of God will lighten it, and the Lamb will be the light thereof."

---

\* I will hereafter give you a full history of the rise of this Church up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall therefore leave the history of baptism, etc., till its proper place.

## THE JUSTIFICATION OF FAITH.

---

BEING A REVIEW OF W. H. LAMASTER'S ARTICLE "WHAT  
AGNOSTICISM IS."

BY B. H. ROBERTS.

---

Mr. W. H. Lamaster, of Indianapolis, Indiana, will be remembered by our readers as the author of an excellent article which appeared in Vol. I., of the ERA under the title "How do we Think;" and also by his article in the December number, Vol. II., "What Agnosticism Is."

The gentleman seems to have been favorably impressed by the liberal spirit of the ERA in publishing in Vol. I., the series of articles "Religious Faiths," by writers who were not "Mormons," while the ERA is decidedly a Mormon publication; and since we were admitting to our pages the statements of religious faiths and systems other than our own, and that by writers of the respective faiths, he asked if there would be any objection to our publishing an article written by him on "What Agnosticism Is." To which we replied that we could see no reason why we should not publish the views of an agnostic as well as the statements of the various religious faiths; saying at the time, however, that we might "take the liberty to make some remarks by way of comment, tending to show how we who have been reared in the midst of such evidences of the existence of God and the verity of religion can never be influenced by agnosticism." Mr. Lamaster readily consented to this arrange-

ment, and hence the publication of his article and these remarks with reference to it.

The article in question states the negative creed—the position of the agnostic—admirably. It is temperate in spirit, and respectfully salutes its antagonist, Faith, with whom, nevertheless, it announces in quiet tones its intention to wage a warfare. Agnosticism, too, as Mr. Lamaster states it, is presented in the bewitching garb of humility. She comes modestly forward saying, in effect, “I don’t know; I don’t believe you know; or that anybody *can* know of the existence of God.”

It is because of these good qualities of the article that we believe it the more dangerous. The usual brutal tirade made by infidels against religion so offends the natural religious sentiment of the human mind that it at once repulses and destroys its own effectiveness because of its ribaldry and unnecessary blasphemy. But when Unbelief comes to us in a temperate spirit, respectfully states its case and modestly sets forth its doubts, it appeals to the Christian on his weakest side, and is likely to infuse doubt in the mind as to the very existence of God. It is for this reason that we think it necessary to point out what we regard as the unreasonableness of the agnostic’s position, and especially how there is absolutely no justifiable reason for doubt as to the existence of God so far as Latter-day Saints are concerned.

That we may have immediately before us the very heart of Mr. Lamaster’s article, we quote his definitions:

1. “An agnostic, as contradistinguished from a Greek gnostic—one who *knows*—is one who does *not* know.\*

2. “It (agnosticism) may be defined as a ‘theory of the unknowable which assumes its most definite form in the *denial of the possibility* of any knowledge of God.’ And so the agnostic may be said to be one who does not claim, or profess to know of the existence of a supreme being called God.

3. “Christianity, relying upon what it is pleased to call a divine revelation, says there is an infinite God, while agnosticism, having no other guide but reason, says, ‘I do not know.’ Hence upon the one hand

---

\* Italics are mine. R.

we find the Christian professing to have a knowledge of the first and final causes of the universe, and particularly of this world and of the things in it; while upon the other is to be found the agnostic confessing his ignorance of all such things.

4. "It is to be conceded that it is among the possibilities of the human mind not only to conceive but also to believe; and yet it is not to be denied that there are also certain boundary lines within which it may both conceive and believe, and beyond them it cannot go. That being true might we not enquire, how is the human mind—it being finite—either to have a conception or a belief about things infinite? The human mind we know to be limited and consequently, as Sir William Hamilton says, it 'can know only the limited, and the conditionally limited.' Therefore as concerning things of the infinite (admitting there be an infinite) the human mind can have neither a conception nor a belief of any kind whatever.

5. "With what is called divine revelation agnosticism has nothing whatever to do except it be to attack after the most scientific methods the weakness of its very foundation stone. It must, therefore, as it does, dispute every claim that Christianity makes in favor of the doctrine of the divinity of the Jewish and Christian scriptures. Neither does it stop with these scriptures, but others, whether they be those of the Vedas or the Zend-Avesta, the Koran or the Book of Mormon, it weighs and measures in the scales of science, and one and all of them it pronounces to be the productions of finite men instead of an infinite God."

In these paragraphs we have before us the definition of an agnostic; of agnosticism; the position of the Christian is stated so far as his reliance upon divine revelation for his faith in the existence of God is concerned; the ability of the human mind, both to conceive and believe, within certain limits, is conceded. But owing to the finite power of the mind of man, *denial is made of his power to have a conception or a belief of any kind whatever concerning the infinite;* and, finally, the statement is made that agnosticism has nothing to do with what is called divine revelation except to attack its very foundation stone, and dispute, as it does, the claim of all alleged scriptures to divine authenticity, and pronounces them the productions of finite man.

We understand the only argument in Mr. Lamaster's paper to be: That as the mind of man is finite, he can neither conceive nor believe in the infinite; and therefore, man can neither conceive or

believe in God. In addition to this statement, substantially found in paragraph four, above quoted, it is urged again and again throughout the paper under consideration, as witness the following:

"It will not be denied that human beliefs as well as everything else about the human mind are relative. And if that be true, *how is finite man to have any conception of, much less any real foundation whatever for, a belief in the existence of an infinite God?*

"Mr. Herbert Spencer says that 'the infinite, the absolute, to be known at all must be classed,' and adds, for it even 'to be positively thought of, it must be thought of as such or such—as of this or that kind;' and then he inquires, 'Can it be like in kind to anything of which we have sensible experience?' and wisely answers, 'Obviously not.' We must, therefore, admit then *if there is an infinite God that we as finite beings can know nothing whatever of his existence.*

"As man is a finite being and limited in knowledge as well as he is in everything else, there will ever be something of which he can know nothing whatever. It must therefore be the infinite being, if any at all, who is able to understand and to know all things. The finite one being circumscribed and limited, his knowledge must necessarily be also circumscribed and limited, and therefore he is, his desires and ambitions to the contrary notwithstanding to know all things, an agnostic."

The reasonable, and, as we think, the effectual answer to all this would be: The Christian concedes that the human mind in its present state is limited in its knowledge, unable by its own powers to conceive or comprehend the infinite. Nor does any theology that we know anything about, Catholic, Protestant, or "Mormon" claim for man the ability to circumscribe God, that is, to comprehend him entirely. Though, speaking for "Mormon" theology, we would not like to say, as some Catholics do, as quoted by Mr. Lamaster, that "a God understood would be no God at all;" for "Mormonism" holds out the hope that the time will come when we shall know God, we mean in the sense of comprehending him; and the mere fact of man coming to such knowledge will not dethrone the Almighty. But to continue our comment on Mr. Lamaster's argument. We concede that the mind of man as to its knowledge in this state of existence is finite; unable clearly to comprehend the infinite. To the question of Zophar, the friend of Job—

“Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” we would be compelled, perhaps, to answer in the negative. With Paul we would be obliged to exclaim—“How unsearchable are his judgments, and his ways past finding out!”

*But does all this make it impossible for God, the infinite, to reveal the fact of his existence?*

*Is it impossible for God to reveal to man the fact that Deity is infinite?*

*And although the mind of man is finite, does it follow that he cannot believe this truth which God reveals?*

*Is it necessarily a law of logic that man cannot have a rational faith in the existence, power, and infiniteness of any being or force unless it is a being or force that he can fully comprehend?*

The answer to these questions must be a negative; and if such would be a reasonable answer, then the difficulties suggested in Mr. Lamaster's argument are removed. The matter would stand thus: The finite mind of man cannot by searching find out God—“It must be,” as Mr. Lamaster says “the infinite being, if any at all, who is able to understand and know all things.” But that infinite Being, understanding all things, among them his own infiniteness, he certainly can, by revelation, make known his existence to man, and can reveal to him the fact that God—that is, that he himself, is infinite. And if such are the limits of man's understanding that the quality of infiniteness is vague and somewhat beyond the power of his mind to grasp, he can at least believe in the fact which God, the Infinite, reveals to him. And a little reflection upon this phase of the subject will convince one that not only is it possible to believe in the existence of facts which the mind does not fully comprehend, but it is quite common for us to do so. The child in this way accepts the statements of the parent through quite a number of the years of its experience. In like manner the pupil accepts the statements of his teacher, and is gradually led along the pathway of knowledge. And why in like manner should not men and women who, after all, are but “children of a larger growth, accept the statements of God's revelations to the effect

that there is "a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth and all things that are in them" ?

At the last analysis, then, the whole matter resolves itself into the question—has God by revelation made his existence known to man? Has he by revelation made known the fact that he is infinite? The traditions of humanity answer yes; the revelations of God in the Jewish scriptures answer yes. The works and laws of nature, too, bear strong, corroborative testimony to the affirmation of both tradition and revelation.

The agnostic, however, will set all this aside and say the evidence for the alleged fact is not sufficient to warrant a positive conclusion, and he refuses to accept probability as a sufficient basis for action in the matter of obeying the gospel. This attitude of the agnostic opens a large field for investigation and for discussion, but one, of course, altogether beyond anything contemplated in this article. All we promised to ourselves in this paper was merely to point out the inconsistency of the agnostic's chief argument based upon the inability of the finite to comprehend the infinite; and to show if we could that, to say the least, it is a remarkable conclusion the agnostic arrives at when he says from his premises that "*if there is an infinite God . . . we as finite beings can know nothing whatever of his existence!*"

If we have made the unreasonableness of this conclusion clear, we have well nigh reached the limit of the task proposed to ourselves. We would only say in addition that to the testimony of the universal traditions of mankind for the existence of God; to the testimony of the revelations of the Jewish scriptures for the same great truths; to the corroborative testimony of the works of nature—Mormons add the testimony of the Nephite scriptures, the Book of Mormon, a whole volume of revelation, from which the testimonies of the prophets and seers of sleeping nations speak to the men of this generation; testifying to the existence of God; declaring that he is infinite and eternal and the creator of the heavens and the earth. Nor do the witnesses which the Mormons have end even here; for to a prophet in this generation, so Mormons believe, God has revealed himself. Joseph Smith, a holy Prophet, the Lord's mouth-piece to the world in this new dispensation of

the gospel—stood in the presence of God and conversed with him as a man may speak with his friend; and he came from the excellence of God's presence with a message to the world, which message is the fullness of the gospel of Jesus Christ, including divine authority to administer the ordinances of the gospel.

This last witness for God we have within our reach. If we did not know him personally many of our fathers and friends did; so that we have his pretensions to having received a divine revelation from God within our reach for investigation, for analysis. His life is one with which we may be well acquainted, and we may know whether or not it was consistent with the claims he makes.

When it is remembered, then, that in addition to all the testimony that Christianity at large has the Latter-day Saints add the testimony of many of the prophets who lived in America from the most ancient times; and to that the testimony of righteous men who live in their own day, it will be readily observed that they have double the evidence for the existence of God that the so-called Christian world has, and hence, as we believe, a more profound faith in his existence—and hence also less cause for agnosticism or unbelief.

Moreover, Joseph Smith held out the encouragement to all men that by compliance with the will of God, they too, as well as himself, might learn from the same divine source the knowledge of God for themselves. Hence the matter of having faith in the existence of God, and somewhat of a knowledge of his character and attributes, is placed upon a better foundation than mere probability by the servants of God; for not only did Joseph Smith place this matter upon a basis where men might know for themselves of the fact of God's existence, but other servants of the Lord, and even the Lord himself, placed it upon this basis. Jesus said: "If ye will do the will of the Father ye shall know of the doctrine, whether I speak of myself or of him that sent me." And to know the truth of the "doctrine" which Jesus taught, would be to know God, for his doctrine taught the existence of God, the Father, and himself as the Son of God.

All this, however, will doubtless be set aside by the agnostic. He will still say that the evidence for the facts for which theists contend is still insufficient; and the testimony of Joseph

Smith and other modern prophets will be set aside with the same ease with which the testimonies of the Jewish prophets are set aside. But we refer to it, nevertheless, to show that so far as the Latter-day Saints are concerned, they stand in the midst of such a cloud of witnesses that there is no place for unbelief in their hearts; no place for agnosticism, so far as the existence of God and some knowledge of his character and attributes are concerned. And while the testimony may not be sufficient to lead all men to accept the truth, it will nevertheless continue to appeal to very many of both men and women and they will receive it, and by these witnesses their feet will be kept in the way of faith.

---

THE MORNING STAR.

SONNET.

---

Day's fair and solitary handmaid! bright  
Thou lingerest long within the silent sky;  
When all thy sparkling kin have left thy sight,  
And wander'd to their palaces on high;  
Thou seem'st like herald sent upon his flight,  
To bid the morning lift his heavy eye,  
And give one farewell to departing night.  
Life wakes within the world, and from his sleep,  
The sun salutes the waters; on the shore  
The little sportive billows rise and leap,  
As if to kiss the sea-birds flying o'er—  
Their whitening bosoms sighing 'neath the steep.  
Nature now leaves her flowery bed in mirth,  
And, hand in hand with Light, walks laughing o'er the earth.

DR. MOORE.

## EMPEROR WILLIAM'S VISIT TO PALESTINE.

BY PROFESSOR J. M. TANNER, PRESIDENT OF AGRICULTURAL  
COLLEGE, LOGAN.

---

The emperor of Germany has just completed a visit to the Holy Land, and though the purpose of that visit was the consecration of "The Church of the Redeemer," recently built by his royal highness, the world is busy speculating about the ulterior and national motives which he really had in view. The German press answers these speculations by saying that in this age of world-trotters the German emperor certainly may, if he choose, make a tour to the Holy Land without any political considerations. But the German emperor is unlike any other ruling monarch today. So far as he approves of any general policy inaugurated by his ministers, or urged in behalf of any commercial advantage to his nation, he endeavors to place himself at the head of that movement and to throw his personality into every public question; and to be, what he is in name, the responsible ruler of his empire. His movements are not without a plan; his speeches are not witless, they voice a strong sentiment, which may be a popular sentiment, or the sentiment of some statesman upon whom he largely relies.

We are therefore at liberty to speculate upon the aims of this royal tour, and the accuracy of our speculations must depend largely upon the relation of Germany to certain other countries in general, to the internal demands of the nation, and to the relationship which now exists and has long existed between the German empire and Turkey.

The purposes ascribed to this visit are two-fold. First, religious; second, political,—if a distinction can be made between

the religious and political purposes in a nation where the two elements are so strongly combined.

The religious aspect of this question is a two-fold one. In the first place, it encourages the religious sentiment of Protestant Germany by the consecration of a Protestant church in the city of David, where heretofore the interest manifested in that wonderfully historic spot has been by the Catholic world. In the second place, Germany has a large Catholic population. Indeed the central party of the Reichstag is the representative of that organization. Years ago in the early creation of the empire there was a very strong antagonism, during what is called the Kultur-Kampf, against the Catholics, and the struggle lasted for many years, and the central party was always in opposition to the government, which at this time the emperor is trying to overcome by those means of conciliation not offensive to his Protestant subjects, who by far outnumber all other religious denominations of the empire.

When Germany took up the cause of two murdered Catholic missionaries in China and made a naval demonstration and certain demands upon China, the emperor announced himself as the politico-religious head of his government, for Catholics as well as Protestants; and that announcement has been reinforced by his recent visit to the Holy Land.

France has undertaken to establish in oriental countries a sort of hegemony over all Catholics, and to look upon herself as the natural protector of the Catholic world in western as well as in eastern Asia, whether they were French, Italians, Austrians, or Germans. Italy, having overcome the papal power of Rome and seized the government of entire Italy, became the natural opponent of the pope—a political opponent—and by Italy's entrance into the triple alliance Germany and Austria have been regarded in some measure by the pope as accessories to Italy's crime. This attitude of the triple alliance left France the natural ally of the papal power of Rome, and through this preference the pope has naturally deferred much to France and relied upon her for the protection of Catholic interests.

The Emperor William, by his newly inaugurated policy, denies that prerogative on the part of France, so far as it affects German subjects, and this is a source of much criticism and irritation on

the part of the French press. This effort on the part of the emperor to conciliate his Catholic subjects has met with a considerable response on their part; so that the appeals, instead of being made to the pope and through the pope to France, as has often been the case, are now made directly to Germany and its emperor as the natural guardian of their interests in all parts of the world.

The surrender, therefore, of this powerful influence formerly exercised by France, is a loss of considerable prestige in the Catholic world, if not of influence over Catholics in all Catholic nations of Europe. After the Church of the Redeemer at Jerusalem had been consecrated—the church is located near that of the Holy Sepulchre—the emperor succeeded in the purchase of the abode of the Holy Virgin, situated on Mount Zion, and presented it to the pope of Rome for the use of the Catholics. This action will undoubtedly prove a source of reconciliation with his Catholic subjects, and it is a virtual announcement that the emperor, so far as he may assume to be the head of the church in Germany, acts in a dual capacity—protector of the Protestant as well as of the Catholic interests.

Though we may hardly suppose that the pope encouraged this royal tour and manifestation of interest in Catholic welfare, yet nothing has been said by him to show that he throws any discredit upon it, and as a result France naturally feels uneasy over the situation.

So far as the religious phase of the emperor's visit has any effect upon his political aims, it must be sought for in the support which he evidently hopes to secure from the central party of the Reichstag, a party composed chiefly of Catholics.

So far as his visit has a purely political bearing that bearing is to be found in the relationship which exists between Germany and Turkey. Ever since the Turko-Russian war Turkey has abandoned her relationship to England in so far as she regarded England as her natural protector, the Turks believing that her interests had been grossly betrayed by the English who encouraged this war and who then left the Turks to take its consequences. Since then, Turkey has allied her interests with Russia, with Austria and with England as the circumstances of the several occasions demanded. Her extreme friendship for Russia at one time has alarmed the English, and the Russians have been frustrated by combinations

made between the Turks and England, or France or Germany, as Turkey found it to her interest to make political alliances. Turkey has no policy; she is too weak to have one. Her strength lies in the support which she gives to the foreign policy of one or more of the great powers. Sometimes England, sometimes Russia, has been stronger with the sublime porte at Constantinople than any other power; but in the midst of the fluctuating influence which one or the other of the great powers has exercised in a prominent degree over the Turks, Germany has always been the second factor. In the first place, Bismarck was the most prominent figure of diplomatic Europe. His influence and his consent must always be secured in order to carry out any international purposes which the great powers may have had in view. Taken therefore in its entirety the German influence during the period of the last twenty years has been farther-reaching and immeasurably stronger upon the Turkish policy than that of perhaps all the other countries combined, and it is perhaps true that the Turk often threw himself into the arms of Russia or England at the suggestion of Bismarck who foresaw certain advantages to be derived by the sultan from the one course or the other. Nowhere was this German relation to Turkey more strikingly exemplified than in the Greek war, wherein Germany, feeling that the Greeks had been the aggressors, and provokingly so, felt that Turkey must have a free hand in carrying on that war against Greece, and, up to a certain point, to be allowed all the advantages that would accrue to any other nation from such a war.

Germany's policy in dealing with Turkey is wholly unlike that of either Russia or England. Russia has sought territorial advantages, and England's policy has been governed mainly by a determination to counteract that policy. Their positions have been purely positive and negative. On the other hand, Germany has felt that the sultan was not so sick a man as his traducers would have him appear, and that Turkey had an assured existence covering a longer period than that which even her friends had believed her to possess. Furthermore, Germany believed that to reap the advantages which must sooner or later come from the immense commerce and development of the Turkish empire the best policy was that of a friendly attitude toward the sultan, for two very sufficient reasons. In the

first place, Germany desired all the advantages of a favored nation in such great Turkish ports as Constantinople, Smyrna and Beyrout; in the second place, Germany clearly foresaw the opening of a vast region in Asia Minor, and that Asia Minor constituted one of the commercial conquests of the modern world just as Africa to the south and Asia to the east, especially China, now present. Concessions to build railroads were desirable, and these were secured, and a railroad is now in process of construction from Constantinople and may, within the next five years reach Biredjik, at the headwaters of the Euphrates river. This would open a region of enormous wealth in agriculture as well as in minerals, and concessions granted by the sultan might be an inducement to German settlers to build up that wonderful region; and German commercial interests have been the controlling factor in her dealings with Turkey, irrespective of what the world may think about the moral responsibility of the sultan for the massacres in Armenia, or for the misfortunes of the Cretes. Commercial interests are, as they always have been, paramount. They have carried with them more Christian and moralizing forces, it is true, at one time than another. But commerce has been the underlying motive in German as well as in English foreign policy. "Carry to them our commerce and our religion, if we can; but carry to them our commerce anyhow." All theories of government, all national policies, have been more or less elastic in the presence of this over-ruling and controlling thought of commercial activity.

The visit, therefore, of the emperor to the sultan at Constantinople was no less significant than his visit to the Holy Land. The former was pre-eminently political; the latter political and religious combined, or a political mission which had to do chiefly with the internal interests of the fatherland. It is noted that during this visit the emperor refrained from going to Egypt. The English control of Egypt is offensive to France, and the emperor's visit there would undoubtedly have been taken as an offense, from the fact that the French would have construed it as an endorsement of the English policy in Egypt.

There are today three great centers of commercial activity that give wonderful promise for the future—three countries in which commercial competition, accompanied by political activity,

are now largely absorbing the attention of the commercial world. These are, Africa, China and the Turkish empire. Africa has been in the lead for some time. China's change of policy and promise of commercial development is more recent. The emperor's visit to Palestine, and especially to Constantinople, have reinforced the repeated declaration of the commercial importance of Asia Minor to adjacent Europe. Concessions, preferences and commercial advantages in Turkey have been secured largely upon the favor of the sultan. Seeing this, the emperor has cultivated his friendship, and that in disregard of that public sentiment which has undertaken to associate the ruler of a Christian empire with a "bloody assassin."

Germany's race is a commercial one. She is England's greatest competitor today. Her hopes are unbounded. They lie in the direction of Turkey and China more than towards Africa, and the recent visit of the German emperor has but emphasized Germany's commercial intentions in a direction to which, of late, the world has not given much attention. If Turkey could rid herself of some of her enormous debt—enormous for a country so poor—there is no reason why there might not be some promise of national recovery on her part. If the Zion movement started at Basle creates an enthusiasm sufficiently strong and extended among the Jews for the rehabilitation and recovery of the Holy Land, its sale may afford the sultan of Turkey one of the best opportunities of continued existence, and so long as there is promise of continued life and power in the Turkish empire Germany's advantages lie in a friendly attitude towards its ruler, who after all but responds to a national sentiment by his visit to the Holy Land and to Abdul Hamid.

# LIVES OF THE APOSTLES.

## I.

### SIMON PETER.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
SAINTS' COLLEGE, SALT LAKE CITY.

---

Simon, or Simeon, as the name is sometimes written, was born in Bethsaida, a little fishing village on the north shore of the Sea of Galilee, some years before the birth of Christ. He was the son of a man named Jonah, or Jonas, who was in rather humble circumstances. Hence Simon was forced early in life to adopt a calling and labor for his own support. He chose the craft of a fisherman, forming a partnership with his brother Andrew, and subsequently coming into close friendship with the two sons of Zebedee, James and John. It is a remarkable fact that all four of these afterwards became Apostles of the Lord Jesus.

Peter first comes into prominence in the New Testament narrative, in connection with the preaching and baptizing of John the Baptist. That he was a disciple of John, is at least implied in the account which John the evangelist gives of the beautiful incident of the baptism of Jesus, and the Baptist's subsequent testimony to our Lord's divinity. It is also generally understood that he was one of those who left John and followed Christ, and were so impressed with the strength and sweetness of Messiah's character. (John 1: 29-42). It was on this occasion, their first meeting, that Jesus bestowed upon Simon the surname Peter (or Cephas) a stone, by which he is more familiarly known to us than by his own name. That Jesus, through his power of discerning spirits, recognized at

once the strength and firmness of Simon's character is evident. That the name was wisely bestowed, is proved by numerous events in his subsequent history.

It does not appear that Peter and his associates were finally called as Apostles of Christ on this occasion. This final call occurred, we do not know how long afterward, while the four men were engaged with their boats and nets on the Sea of Galilee. The incident as related in Luke 5: 1-11, is as follows: The people were crowding Jesus so closely that he took a seat in Peter's boat and had him push out a short distance from the shore. After Jesus had finished teaching the people, he told Peter to push out farther, and lower the net. Peter answered that they had toiled all night, but had taken nothing. Nevertheless, he and Andrew launched into the deep and lowered their nets. So many fishes were caught that the net began to break. James and John came to their assistance, and both boats were filled with fish, until they were about to sink. Then Peter, apparently seeing the intent of the miracle, fell down before the Master, exclaiming, "Depart from me; for I am a sinful man, O Lord!" Jesus answered him, "Fear not; from henceforth thou shalt catch men." When they had brought their ships to land, the four left everything and followed Christ.

About this time, Jesus took up his residence in Capernaum, probably at Peter's house, as Peter, no doubt, was then living in that village. It was here that the well-known incident of healing Peter's wife's mother from an attack of fever, occurred. From this time Peter and his associates followed Jesus throughout Galilee, Judea, and Samaria, assisting him in his ministrations, and listening to his teachings. When the Apostles were chosen and ordained, Peter's name stood at the head of the quorum list; and this distinction is granted him in all the lists of Christ's intimate followers. The primacy of Peter was doubtless recognized from the first.

During the first two years of Messiah's ministry, the individuality of all the Apostles of Christ seems to have been swallowed up in his own. We would naturally look for Peter to be among the first who asserted themselves, and we are not disappointed. It was after the feeding of the five thousand, which occurred in the wilderness on the north of the Sea of Galilee. The people were importing Jesus to be their king. In order to escape them, he

dismissed his Apostles, commanding them to cross to the western shore, while he retired alone into the mountain to pray. Toward daylight, he approached their boat, walking upon the water. When Peter knew that it was the Lord, he attempted to walk out and meet him, but failed at last, through lack of faith. Soon after reaching the shore, they went to Capernaum, where a large number of Christ's disciples deserted him, on account of his reproofs. Turning to the twelve, Jesus asked if they, too, would leave him. Then this mingled faith and impulsiveness of Peter manifested itself, in his noble answer, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6: 68, 69). This confession and the subsequent one, "Thou art the Christ, the Son of the living God," (Matt. 16: 16), have been referred to throughout the Christian era, as the type of a true faith in Christ.

It was soon after this second declaration, that Peter's zeal for his Master overstepped itself, and earned for him the strongest rebuke Jesus ever gave directly to one of his followers. Jesus had predicted to his Apostles the fate which awaited him at Jerusalem, and Peter had said, "Be it far from thee, Lord: this shall not be unto thee;" when Jesus turned and said, "Get thee behind me, Satan; thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

Six days afterward, occurred the glorious incident of the transfiguration, which Peter, James, and John were alone permitted to witness. A little later Jesus and his immediate followers went down into Judea, where the closing incidents in his eventful life occurred. In connection with the life of Peter, we are most interested in the events of the night preceding the crucifixion, because they give us an insight into some of the peculiarities of Peter's character. When the paschal supper had been prepared, the twelve, with their Lord, sat down to the repast. Then occurred the remarkable series of conversations, prophecies, prayers, and exhortations, which cause the ante-mortem discourses of Socrates to sink into insignificance. Among these was the prediction of the Apostles' desertion of Jesus, against which Peter protested so vehemently: "Though all men shall be offended because of thee, yet will I never be offended." Messiah's answer was sadly prophetic:

“Verily I say unto thee, this night, before the cock crow, thou shalt deny me thrice.” Again Peter, James and John were honored with our Lord’s close confidence, in being chosen to watch, lest he should be disturbed during his prayer and suffering in the garden of Gethsemane. That they should fall asleep at this critical juncture, is scarcely to be wondered at, as it was long past midnight; nor do we wonder that Peter, stung no doubt by the gentle rebuke, “What! could ye not watch with me one hour?” and roused by the further remark, “Sleep on now; \* \* behold, he is at hand that doth betray me;” should have impulsively drawn his sword and attempted his Lord’s defense. Restrained from this, he followed Jesus at a distance, was admitted into the hall of the high priest’s house, and there fulfilled the Master’s sorrowful prophecy, by his three-fold denial. This was a crisis in Peter’s life. The firmness inherent in his own nature was no longer depended upon implicitly, but was reinforced by the strength arising from the possession of the Spirit of God. Henceforth we shall expect to find him foremost in apostolic works—one of the first to run to the sepulchre after the resurrection, (John 20: 2-10); the first to leave his boat and net, and greet the risen Lord, (John 21: 4-11); the one to whom were given the keys of the kingdom, and the injunction to feed the Master’s sheep, (John 21: 15-17); and the one to assert apostolic authority, direct the filling up of the quorum of the twelve, and deliver the first gospel sermon (Acts 1, 2). A sober, dignified firmness took the place of his former hasty zeal; and with prudence, sagacity, and patient endurance, he proceeded to the work of the ministry. Bonds had henceforth no terrors for him. From denying his Lord before a mere servant girl, he arose to a dignified acknowledgment of him before an angry Sanhedrim, and a declaration of his determination to continue preaching in Christ’s name in spite of their prohibition.

The events of Peter’s life during the apostolic age are full of interest to us. Soon after the ascension of Christ, Peter called the disciples together, to the number of 120, in an upper room and after explaining to them the nature of Judas’ fall, and the necessity of choosing another to fill his place, he directed the balloting by which Matthias was chosen to the apostleship. Ten days after the ascension, on the day of Pentecost, the Jews having assembled

together from all parts of the civilized world, there occurred the mighty endowment "with power from on high," the bestowal of the Holy Ghost. Attracted by the great manifestations accompanying this event, the multitude came running together, and manifested astonishment at the fact that the inspired ones spoke in tongues which all the assembled nations understood. Roused by the insinuation that this was a manifestation of drunkenness, Peter bore a powerful testimony to the presence of the Spirit of God, and "pricked the Jews to the heart" by his straightforward recital of the death and divinity of Jesus. Then in response to their earnest question, "Men and brethren, what shall we do?" he preached the gospel of repentance, baptism, and the laying on of hands, the result being the conversion of three thousand souls.

The next event was the healing, by Peter and John, of the lame man at the "beautiful gate" of the temple. It was his appearance in the temple as the first herald of the Apostles' healing power, and the testimony of Peter that this power came from Christ, whom through ignorance the Jews had slain, that brought upon the Apostles the active opposition of the priests. Following close upon the miraculous death of Ananias and Sapphira, and the fame spread abroad through other notable miracles, the Apostles were seized by the high priest and his associates, and cast into the common prison. Delivered thence by the angel of the Lord, they went to the temple and taught the people. Brought before the Sánhedrim, they, through Peter, their spokesman, boldly refused to cease proclaiming Christ; but they were saved from bitter persecution by the wise counsel of Gamaliel. (Acts 7: 34-42).

Mention should be made of the visit of Peter and John to Samaria, to confer the Holy Ghost upon those who had been baptized by Philip. The incident is interesting, not only because it proves that the authority of the Melchizedek Priesthood is required to bestow the Holy Ghost, and that this is done by the laying on of hands, but because of Peter's meeting with Simon Magus. This sorcerer, attracted by the manifestations accompanying the ministrations of the Apostles, offered money to Peter, in order to buy the wonderful power. Peter's rebuke established forever the principle that the gifts of the gospel are free, and that any attempt to turn them into a means of merchandise is most reprehensible.

Tradition has it that Peter met and vanquished Simon Magus many years later, in Rome, but authentic history gives no warrant to this idea.

When Saul, afterwards called Paul, was converted, he reported to Peter immediately on going from Damascus to Jerusalem, (Galatians 1: 18), thus acknowledging Peter's primacy. It was not long afterward that Peter made his memorable visit to Joppa, where occurred the raising of Tabitha from the dead, the vision demonstrating the worthiness of the Gentiles to be accounted worthy of the gospel, and the visit immediately afterward, of the messengers of Cornelius. The incident of the conversion of Cornelius is so important as to deserve more than a passing notice. It was the opening of the door through which the gospel was carried to the Gentiles.

Being a Jew, Peter had all the prejudices of his race against the Gentiles. He considered them as not entitled to the blessings of the gospel of Christ. The words of Jesus when he sent the Apostles out to preach during his life-time, "Go not into the way of the Gentiles," (Matt. 10: 5), seem to have impressed Peter more strongly than the command given after Christ's resurrection—"Go ye into all the world, and preach the gospel to every creature," (Mark 16: 15). Therefore, it required a very strong manifestation to convince him of the worthiness of the Gentiles to receive the gospel. As he was praying on a house-top in Joppa, he became hungry, and in his trance or vision he saw a sheet which came down from heaven, filled with all kinds of animals, clean and unclean. A voice came to him saying, "Rise, Peter; kill and eat." In reply to his remonstrance against eating animals prohibited by the law of Moses, he was told not to call that common or unclean which the Lord had cleansed. This was twice repeated, and immediately afterward the messengers of Cornelius came to him. Accompanying them to Cæsarea, Peter fully understood the significance of the vision, when he heard the testimony of Cornelius, and saw the Holy Ghost poured out upon the Gentiles, as a sign of their worthiness to receive the gospel. "Of a truth," said he, "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." And again, "Can any man forbid water, that these should

not be baptized, which have received the Holy Ghost as well as we?"

When Peter returned to Jerusalem, he had to face the charge, "Thou wentest in to men uncircumcised and didst eat with them." He answered it by relating the incident, with such earnestness that his accusers exclaimed, "Then hath God also to the Gentiles granted repentance unto life."

Peter continued to advocate the equal rights of Jews and Gentiles who accepted the gospel, when, in a council at Jerusalem, he advised that all Gentile converts should be exempt from circumcision, the decision of the council being to that effect. (Acts 15: 6-11). This was perfectly consistent with his action in the case of Cornelius, at Cæsarea. Only once did he seem even for a moment, to depart from this consistent course; and we have only an *ex parte* statement of this event. It was when, in Antioch, he withdrew from the Gentiles, with whom he had been living on terms of closest intimacy. He withdrew from them, it is supposed, through fear of the censure of the Jewish party, who seemed still to be filled with the old prejudice against their Gentile brethren. This apparent weakness aroused the indignation of Paul, who was full of zeal and energy in the cause of the Gentiles, and he "withstood Peter to the face." Paul's opposition to Peter on this occasion arose from a natural fear that Peter's lack of consistency would do injury to the cause of the gospel, especially among the Gentiles. The passage on which our knowledge of this incident is based, occurs in Paul's letter to the Galatians, (2: 11-14).

This is the last event in the life of Peter positively known to us from the New Testament. Many traditions exist regarding his later life, and a few of these will be briefly stated, with the caution that they must not be accepted as authoritative, though we have some reasons for supposing them true. One of these traditions is to the effect that he visited Babylon and lived there for some time, and that his first epistle was written from that city to the Church at large. The evidence for this is contained merely in the closing words of this epistle. We have no other evidence that he ever was in Babylon. Another tradition, of rather more doubtful authority, states that he visited the regions of Asia Minor, and even some of the northern coasts of the Black Sea, preaching to the Jews in those places.

But our chief interest lies in the tradition that toward the close of his life Peter visited Rome, became bishop of the Church in that city and suffered martyrdom there in the persecutions raised by Nero, about 67 A. D. Regarding his visit to, and brief residence in, the city of Rome, we have no great doubt; it is generally admitted that he spent the last few years of his life there. It is just as freely admitted that in all probability he suffered martyrdom there during the Neronian persecutions. But it is certain that he never was bishop of Rome.

The prophetic recital of his death as given by Jesus, is recorded in John 21: 18: "But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee [on the cross], and carry thee whither thou wouldest not." The tradition of his death is most beautiful. Nero was committing the most shameful atrocities against the saints in Rome; and his fiendish ingenuity was almost exhausted in devising for them the most terrible forms of death. They were crucified, torn by wild beasts, covered with pitch and burned, and put to death in various other ways. Peter's life was most precious to the Christians at Rome, and they persuaded him to flee for safety. As he passed the walls of the city, he met the Lord, toiling toward Rome, with his cross on his back. "*Quo vadis, Domine?*" (Whither goest thou, Lord?) he asked. "I go to Rome, there to be crucified again," said Jesus. Peter fully understood the significance of the remark; and instantly he turned around, retraced his steps to the city, and suffered death on the cross. An embellishment is added to the story in the statement that he was crucified head downward, at his own request, since he considered himself unworthy to die as Jesus died. We scarcely feel like accepting or rejecting this statement. Whatever the manner of his death, however, we must suppose that he met it with the devoted heroism and righteous zeal which characterized the whole life of the "chief of the Apostles." At this supreme moment we would look for anything rather than uncertainty or wavering.

The reader has no doubt gathered from these events in Peter's life, a good estimate of his character. Therefore, by way of conclusion, merely a brief statement only of the main elements of his character will be inserted here, from the writings of Dr. Hamilton:

“It would be hard to tell whether most of his fervor flowed through the outlet of adoration or activity. His full heart put force and promptitude into every movement. Is his Master encompassed by fierce ruffians?—Peter’s ardor flashes in his ready sword, and converts the Galilean boatman into the soldier instantaneous. Is there a rumor of a resurrection from Joseph’s tomb?—John’s nimbler foot distances his older friend; but Peter’s eagerness outruns the serene love of John, and past the gazing disciple he rushes breathless into the vacant sepulchre. Is the risen Savior on the strand?—his comrades secure the net, and turn the vessel’s head for shore; but Peter plunges over the vessel’s side, and struggling through the waves, in his dripping coat falls down at his Master’s feet. Does Jesus say, ‘Bring of the fish ye have caught?’—ere any one could anticipate the word, Peter’s brawny arm is lugging the weltering net with its glittering spoil ashore, and every eager movement unwittingly is answering beforehand the question of his Lord, ‘Simon, lovest thou me?’ And that fervor is the best, which, like Peter’s, and as occasion requires, can ascend in ecstatic ascriptions of adoration and praise, or follow Christ to prison and to death; which can concentrate itself on feats of heroic devotion, or distribute itself in the affectionate assiduities of a miscellaneous industry.”

## GOSPEL STUDIES.

### I.

#### AN INWARD KINGDOM OF GOD NECESSARY TO SALVATION.

BY PROFESSOR N. L. NELSON.

---

There is in the Sunday School of the Brigham Young Academy, a missionary class, composed of about one hundred earnest young men, over whom it is my privilege and honor to preside. Each year a large number of these students are called on missions, and I invite them to write me for help whenever in their ministry they get into theological difficulties. Accordingly a bright young Elder now laboring in Atlanta, Georgia, presents me a passage of scripture which he has found difficult to explain satisfactorily. I have been trying for a month or two to find time for reply; but the more I study it, the more I see that it is too big a theme for a letter; and as it will no doubt be found of general interest to preachers and teachers of the gospel, I beg space in the ERA for my answer.

The passage is found in Luke, seventeenth chapter, twentieth and twenty-first verses, and reads as follows:

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

The difficulty presented by the passage is this: our Elders preach an outward kingdom (or Church) of God; a kingdom perfect in organization as the wisdom of heaven can make it; with Apostles, Prophets, Pastors, Teachers, Deacons, helps, governments, and so forth, making what is called by Paul the body

of Christ; and by many passages of scripture they maintain that salvation is not to be found outside this organization.

Now, Christ's words to the Pharisees, as quoted above, seem to contradict this attitude. Not only does he deny that the kingdom "cometh with observation," and that the kingdom is something of which one could say, "Lo here it is," or "Lo there it is," but he expressly affirms the contrary; viz., that the "kingdom of God is within you."

It may be observed as a preliminary that to those who might wish merely to stop the mouths of cavilers, it would perhaps be sufficient to point out that the marginal reading of the word "observation" is "outward show," and of the words "within you," is "among you;" whence the passage would signify: "You need not expect the kingdom of God to come, for it is already among you;" which would therefore present no conflict with passages maintaining the need of an outward kingdom. Such a reply might often be the better way of meeting the objection, especially when the objectors are shallow, bigoted, and word-bound. Evasions of this kind are justifiable when the object is to avoid "casting pearls before swine."

But for purposes of real spiritual enlightenment, the other meaning should be maintained; viz., that "the kingdom of God cometh not with observation— \* \* \* it is within you." I take this ground for two reasons: 1. Because it is the meaning which forms the warp and woof of modern spiritual thought; and consequently if we expect to make any headway in correcting and elevating thought, we must recognize in it what is consistent and worthy of attention; and 2. Because the passage expresses a most profound truth; a truth which it is quite as essential to keep in view in these "last days" as it was during the "meridian of time."

Before taking up the real meaning of these words, let us consider why it was necessary for Christ to emphasize to the Jews the absolute necessity of an inward or spiritual kingdom.

There are two ways of influencing mankind; an external and an internal. The first proceeds on the assumption that "might makes right," and moves men to do or to be, through fear. All the unrighteous and unstable kingdoms of the earth have been

founded on this principle; and it has ever been, and ever will be, the cause of their unstableness and the occasion of their disintegration. In the realm of faith we may count the Catholic and Mohammedan religions as having attained their growth on this principle; and therefore, knowing the nature of the seed, we may as confidently predict the death of the plant. The tendency to act on the principle that "might makes right" is always present in the degree that the Spirit of God is absent; and this is true of individuals as well as of nations and peoples.

The idea had reached its greatest force and widest application in the world to which Christ was born. Even God's chosen people had not escaped its influence. The Jews could see only one way to set up the kingdom of God. It must come, when it did come, "with observation;" presenting a showy front, and accompanied with all the regalia of pomp and power; a kingdom that should trample all other kingdoms in the dust, and elevate these holy, "whited sepulchres" to thrones and dominions over the rest of mankind.

Howsoever regarded within the little circle of man's horizon, victories gained by external forces are from their very inception always miserable defeats, from God's point of view; for nothing counts as an advance with God save that which brings us nearer to his perfection. Eternal life cannot be forced into man from without; it must spring up from within. Each man's heart is the center of the universe. It is the only place where salvation can begin for him. Internal forces are such as stir up the soil and plant the seed of truth in this center.

Internal influences proceed by reversing the Roman maxim, just as they reverse the Roman method. "Right makes might," and nothing else than right can do it; at least, the might which counts for eternity. This was the truth which our Savior pointed out so sharply to the Pharisees. It is a truth which needs to be pointed out with equal force and brevity to any organization in our day, whether it be political party, social guild, church or state, which depends upon mere external machinery for the betterment of mankind.

Whatever lasting reforms come to this earth, come primarily through that blind door, the human heart, and represent the silent

impress upon humanity of the infinite spirit of order and harmony. The noisy demonstrations which immediately precede or accompany such reforms, are merely the crest-play of the tidal wave; let us never mistake them either for its cause or the true index of its momentum.

God rules not as man rules. A nation or a people wakes up after a night's sleep, and discovers that it has made a change of front. Let us not be among those who ascribe such a miracle to the head-lines of newspapers or the mouthings of orators. Let us rather recognize that God's dominion is that mysterious "kingdom within you;" that mysterious center whence light breaks which does not come from the sun.

As to the real meaning of the expression "the kingdom of God within you," it must be plain at a glance that the words are used figuratively. Technically, we have here the figure of rhetoric called metonymy, and specifically, it is the kind in which the effect is named instead of the cause. The kingdom of God is plainly an organization having a king, officers, subjects, etc.; and as such, could not literally be within anyone; but being an organization, it may be regarded as the visible effect of some unseen spiritual force. This force, whatever it be, is of a nature to dwell in the soul. It is the principle of the kingdom, not the kingdom, which Christ declares is within us. A little reflection will show that no man can be in the kingdom of God unless the principle of this kingdom be first in him. The kingdom is not therefore a matter of outward show; it steals into men's hearts unseen, unheard, but not unfelt.

The passage fully paraphrased might read as follows: "The kingdom of God cometh not by external conquest. It is not like an army of which you might say, 'Lo here,' or 'Lo there;' on the contrary, the principle of cohesion which makes the kingdom of God possible, must be born (*i. e.* engendered) in each subject. There can be no kingdom of God *without* you, until there is a kingdom of God *within* you."

What then—precisely—does it mean to have the kingdom of God within one? In other words, what is the divine principle of cohesion above referred to? No writer has been able to tell exactly what it is. The change involved in the human soul is so

ethereal or transcendental that it defies the finest human vocabulary. Christ felt the impossibility of conveying the idea in words, when he said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but whence it cometh, and whither it goeth, no man knoweth. So is everyone that is born of the spirit."

And if Christ must resort to comparison to explain the meaning of the "kingdom within you," can we expect better from his disciples? "Being born again" and "being born of the spirit," were favorite ways of naming this change. Paul speaks of it as "putting off the old and putting on the new," as "having Christ formed within you," and as "passing from death unto life;" all of which are graphic similes. We in our day, grown less poetical, speak of the change simply as "a testimony of the gospel."

The most comprehensive word to convey the meaning is perhaps faith, using the word in the sense of kindling the heavenly hope within us. Far or near as these symbols may be from the thing symbolized, no one who has felt the "change of heart," as our sectarian friends put it, can ever be mistaken about it; and those who have not felt it, cannot be made to realize adequately what it is, even were all the metaphors in the language called into requisition.

Be this as it may, it is plain that there can be no kingdom of God "without," until there is first a kingdom of God "within." The question between us and our sectarian friends is: "Granted that the kingdom be formed within, what will happen? Will the man or woman in whom this change takes place, seek to form or unite with a kingdom of God that is without, or will he remain a silent unit, self-centered and self-sufficient?" That is, to use the phraseology of our friends, will he count it enough to "give his heart to Jesus and rest idly secure in the arms of the blessed Redeemer?" Or will he immediately seek to unite with others who have experienced the same change, and endeavor to establish an outward kingdom?

This question brings me fairly to the theme of my next article which will seek to demonstrate the proposition: "An outward kingdom of God necessary to salvation."

## THE PAST YEAR.

---

It was but yesterday the snow  
Of thy dead sire was on the hill;  
It was but yesterday the flow  
Of thy spring showers increased the rill,  
And made a thousand blossoms swell  
To welcome summer's festival;  
It was but yesterday I saw  
Thy harvests wave their golden treasures,  
And man, to Nature's genial law  
Responsive, taste the season's pleasures;  
And now all these are of the past,  
For this lone hour must be thy last!

Thou must depart! where, none may know —  
The sun for thee hath ever set;  
The star of morn, the silver bow  
No more shall gem thy coronet  
And give thee glory; but the sky  
Shall shine on thy posterity,  
Bright as it ever shone on thee;  
While as a torrent they are pouring  
On where forgetfulness will be  
In ambush couched for their devouring,  
Where now it waits thy latest sand  
From destiny's unpitying hand.

In darkness—in eternal space,  
Sightless as a sin-quenched star,  
Thou shalt pursue thy wandering race,  
Receding into regions far;  
On thee the eyes of mortal men  
Shall never, never light again.  
Memory alone may steal a glance,  
Like some wild glimpse in sleep we're taking,

Of a long perished countenance  
 We have forgotten when awaking—  
 Sad, evanescent, color'd weak,  
 As beauty on a dying cheek.

Whence flow the streams of ages? Where  
 Pass the perished things its surface bears—  
 The breathing life, the joy and care,  
 The good and evil of earth's years?  
 And were they made with thee to die—  
 Created—who can tell us why?—  
 As dewy flowers that bloom today,  
 Hallowing the summer air with sweetness,  
 Extinguished ere tomorrow's ray,  
 Leave but memorials of death's fleetness?  
 Man alone hopes in distant skies  
 To bloom mid some bright paradise.

I once had many pleasant gleams  
 Of thy prospective hours, and things  
 That turn'd out but delusive dreams,  
 Fading beneath thy restless wings;  
 And many unreckoned gift of thine,  
 I never thought could have been mine;  
 And many joys, and many pains,  
 At this thy dying hour departed,  
 And hopes I dare not count as gains,  
 And fears which made me coward-hearted,  
 That soon must be as they were not—  
 I, thou, and they, alike forgot!

Farewell! that cold regretful word  
 To one whom we have called a friend—  
 Yet still "farewell!" I must record  
 The sign that marks our friendship's end,  
 Thou'rt on thy couch of wither'd leaves,  
 The surly blast thy breath receives;  
 In the stripped woods, I hear thy dirge,  
 Thy passing-bell the hinds are tolling,  
 Thy death-song sounds in ocean's surge,  
 Oblivion's clouds are round thee rolling—  
 Thou'lt buried be where buried lie  
 Years of the dead Eternity!

*Anon.*

## GIFTS OF THE GOSPEL.

BY JOHN H. DAVIS.

---

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.”—*I Cor.* 14: 1.

From my youth up I have desired that the Lord would bless me with the gift of the spirit of prophecy. We should cultivate the gifts of the gospel as they are given to us, and we should acknowledge the hand of the Lord in such at all times and under all conditions in life.

If I am permitted I shall be pleased to record here one of my own experiences in relation to this grand gift.

In the year 1869 (spring time), in company with my father and brother, while on our way from Willard, Box Elder County, to Malad, Idaho, to look up a place of settlement where we could obtain a farm, we were camping over night on that plat of prairie just north of Hampton Bridge. During those days no one would ever think of taking up such country for cultivation, as it was in a most dried and hardened condition, yet, during early spring, more or less grass would grow, and during such growth the country round about appeared most beautiful. In the early morning, while my brother, Thomas A. Davis (now of Oneida County, Idaho), was preparing our breakfast, in company with my father I went in search of the cattle. Soon we found them, and as we were in no hurry to return to camp for a few minutes, we remained standing together on a little raise of ground; and while thus enjoying the lovely cool breeze that came down from Cache Valley through Bear River Canyon—while thus viewing the surrounding country—all at once to

me there came a change over the scene. I saw that vast country all dotted with hamlets. Farms were squared off, as if by surveyed lines. I saw it all in an instant, and I knew what it meant. I turned to my father and said: "I am going to prophesy, and I want you to be a witness to what I now tell you. This vast region of country will yet be taken up by our people; homes will be made, here and there, all over this land, and you will live to see that day. It will come to pass just as I tell you, for I have seen it."

"Well, this is a remarkable prophecy," said my father, "and we will remember it."

I was then in my fifteenth year, and, to the natural man, at that early day, in such a dry country, such a statement appeared very much out of place. My father passed away last April, in his 93rd year. My prediction has come to pass, wonderful as it was. My father lived to see it fulfilled to the very letter.\*

*Lindsey, Jefferson County, Pa.*

*September 9, 1898.*

---

\*NOTE:—Anyone acquainted with the scene of this prophecy—the Bear River Flats—and who can call to mind how desolate it was even a very few years ago, and will compare it then with what it is today—an extensive plain, dotted with growing villages, connected together by extensive wheat farms and meadows of alfalfa—will be able to recognize how remarkable this prophecy of a lad fifteen years of age was away back in 1869, when nothing could have been more unlikely than the fulfillment of such a prediction.—*Editors.*

## WINTER THOUGHTS.

WRITTEN FOR THE ERA.

---

The winds blow chill through groves of sighing pine]  
The clouds go driving swiftly overhead;  
The wild bird's note is hushed; the swaying vine,  
Its vintage gathered, now hangs limp and dead.  
The grass is brown and sear; the deep ravine  
Which erstwhile boomed an angry, boiling flood  
Scarce boasts the tiniest thread of trickling stream  
And nature shows her drear and saddened mood.

The year has had its bud, its wealth of bloom,  
Its gracious fruitage, and its swift decay—  
What matter ! years and cycles onward roll,  
Today melts silently in yesterday.  
Today has done its work. Tomorrow comes,  
Her hand holds golden Opportunity—  
And underneath the snow the roots will dream  
Of bud, and bloom, and fruitage yet to be.

And so with life. Bright promises of spring  
Take themselves wings—alas ! and fly away.  
Though hope and love may follow close behind,  
Stern duty by our side points out the way.  
Oh, Angel of the gifts, from memory take  
The rankling bitterness of vain regret—  
Of unavailing tears—the biting frosts  
Of desolation help us to forget;

And spread the mantle, pure and white as snow  
Of Charity to cover life's mistakes,  
And let the root of Truth and Faith still grow  
And promises of bloom and fruitage make.  
So underneath the load of grief and care  
The years have brought, we seek the Source of Truth;  
And know that God holds for us in his hand  
That best of all the gifts, perennial youth.

SARAH E. PEARSON.

## EDITOR'S TABLE.

---

### LIFE-INFLUENCING MAXIMS.

---

Our readers perhaps will remember that we promised in our Prospectus to publish a symposium under the title "Life-Influencing Maxims." It is expected, of course, that these will be contributed by the officers and members of the associations, or any others of our readers who may feel disposed to contribute to the symposium.

In Volume I we published a "Symposium of Best Thoughts." The length of the contributions under that title was limited to one hundred words. We are desirous that this second symposium should partake very much of the same nature, and we hope there will be a general response to this invitation. We appeal to the officers of the associations and ask them to encourage the young men to write the *ERA*, telling us what text of scripture, what poem, or what maxim of philosophy it is that had a deciding influence upon their life, morally or spiritually.

It may not be possible always to confine the responses to this invitation to one hundred words, because a poem, or passage of scripture, or maxim of philosophy may itself exceed the one hundred words, but as far as may be we desire to see the contributions kept within the limit named above.

We take occasion to remind our readers, as stated in our prospectus, that some one has said that "the world is governed by phrases;" and so, too, are many lives: that is, at some particular crisis of a young man's life, a text of scripture, a passage from the

poets, a maxim from the philosophers, or a word from a friend, strikes upon his ear and becomes well-nigh the voice of God within his soul, and marks, perhaps, the turning point in his life.

It is the collection of such maxims that have influenced the lives of our young men which we desire to collect; and in order that we may illustrate more perfectly what we mean we call attention to the passage of scripture that had such a marked influence upon the life of the Prophet Joseph Smith. It will be remembered what mental struggles he endured in his early youth while contemplating the divided state of Christendom, and the confusion of human creeds which then as now very generally abounded. In the midst of his mental distress and spiritual anxiety he came upon the passage recorded in the Epistle of James, the first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." "Never," said he, in speaking of this early experience in later years—"Never did any passage of scripture come with more power to the heart of any man than this did to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom from God than I than had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God."

We now all know the result. He enquired of the Lord and received such an answer as resulted in the establishment of the Church of Jesus Christ on the earth; began, in fact, that marvelous religious revolution which will not be completed until the Kingdom of God shall come and his will be done on earth as it is in heaven.

This is what we mean by life-influencing passages from the scriptures, poets, or philosophers—something that changed the course of events in the person's life; that brought him from darkness into the light; that gave a soul to God; and we most earnestly

ask that our young men will aid in making such a valuable collection.

---

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY  
EXPERIENCE.

---

We promised in our prospectus a collection of incidents wherein the special providence of God had been manifested in the experiences of our Elders engaged in the ministry. We desire to call the attention of our readers as well as the officers of the associations to the fact that we are dependent upon the Elders who have had experience in missionary labors for this collection. We therefore extend an invitation to all such Elders to write us one or more, or half a dozen for that matter, of such experiences; that is, incidents which have come within their own observation wherein the special providence of God has been manifested in their own preservation, or which contributed to the special success of their missions. We know that the experiences of our Elders are replete with circumstances of this character, and it will make the pages of the ERA faith-promoting if such accounts are published. We desire that these experiences shall be those of recent years, in order that we may keep before the minds of our youth the fact that the power of God is as active today as in former years; and that now, as then, God confirms the authority and ministry of his servants by signs following them that believe.

We trust our brethren will not fail to forward us their contributions for this collection of incidents. This kind of narrative is the simplest form of composition, and we hope that our Elders will very generally respond to the invitation to contribute their experiences to this series of articles. Especial pains should be taken to be explicit as to the time and place of the incident, and the names of other parties involved in the circumstance should be carefully given. Do not scrimp the story, tell it in full, but expect us to exercise the privilege of editing the matter freely,

especially in the way of condensing by the elimination of phrases or statements not necessary to the development of the main incident of the circumstance related.

We ask the officers of associations everywhere to interest themselves in this matter, and call the attention of returned missionaries in their respective localities to this opportunity of making known the goodness and power of God within their experience, and thus assist in promoting faith in the minds of our youth.

We particularly invite the brethren now upon missions in all parts of the world to contribute to this series of articles.

---

### MODERN VALUE OF THE BIBLE.

---

By a great many people the Bible is supposed to be a book of very little interest to the people of modern days except as being in the minds of Christians something of a guide in matters of faith and morals. To think of looking through its pages with a view to ascertaining anything of value on such subjects as sanitation or hygiene would doubtless be considered altogether out of order. Nevertheless it will be found that divine wisdom, operating through inspired men, provided regulations which, if but adhered to, would have saved our race from very much of evil, and are worthy of consideration even in these modern days.

A friend of the ERA'S, one who has contributed to our pages, and who is one of those delightful people sufficiently old-fashioned to have a profound respect amounting to veneration for the Bible, sent us, a few days ago, the following excerpt which he clipped from the *Youth's Companion*. Accompanying it was a note in which our friend said, "the enclosed slip seems to be worthy of a place in the ERA." And as we are of the same opinion, here it is:

The *Asiatic Quarterly Review* lately contained a collection of facts to prove its contention that the sanitary laws of Moses were not only

on a line with the modern rules of hygiene, but in some cases in advance of them.

The Jew, thousands of years before Christ, settling in a semi-tropical country, was forbidden to eat pork or shell-fish, and milk was designated as a source of contagion. In the Talmud a method of slaughtering animals was prescribed which is acknowledged today in our markets as the most sanitary.

Five thousand years before Doctor Koch gave to the world the results of his researches in bacteriology, the Mosaic law pointed out the danger to man from tuberculosis in cattle, but did not forbid infected poultry as food. It was only a few years ago that German specialists discovered that fowl tuberculosis was harmless to man.

The Mosaic law also enforced the isolation of patients with contagious diseases, and the burial of the dead outside of all cities. These hints the slow Gentile world did not fully accept until a century or two ago.

The wise law-giver prescribed not only fasting at certain periods of the year, but the removal of whole families in summer out to camps, where for a time they could live close to nature and to God, and rejoice in both with innocent merrymaking. Many of the laws of Moses, like this one, the *Asiatic Quarterly* urges, were prescriptions intended for the health of both soul and body.

Now that some of our young people profess to regard the Old Testament as a book whose mission is fulfilled, a careful study of it might cause them to change their opinion. Apart from its moral teachings, its physical rules, if obeyed, would lessen the prevalence of some of the diseases among us, especially those which result from exhausted nervous systems.

---

The best teacher of duties that are dim to us is the practice of those we see and have at hand.

The chief secret of success is nothing more than doing what you can do well, without thought of fame. If fame comes at all, it will come because it is deserved, not because it is sought after.

Nothing is gained by depreciating the difficulties of any undertaking. To look them in the face courageously, and to estimate them fairly, will generally enable us to overcome them; while, if they are hidden or ignored, they will, all unconsciously to ourselves, bar the way to success.

## OUR WORK.

---

### GET MORE MANUALS.

---

Some of our M. I. A. missionaries report that in conducting the course of study provided for in the M. I. A. manual for 1898 there is a wonderful dearth of manuals. Many of the members of the associations have failed to supply themselves with this necessary text book for our work this year; for instance, it is said that in some cases in an enrolled membership of sixty or seventy members, and an attendance of thirty or forty or fifty, there will perhaps be only a dozen, or even less than a dozen, members who have manuals! That is a deplorable, not to say ridiculous, condition. Men cannot work without tools, and members of the associations cannot perform the work outlined by the General Board for the associations this year without the manual. And when it is remembered that the price of that text book is but twenty-five cents, it is rather a reproach to our young men when they fail to supply themselves with it. The officers of the associations should take up this matter and urge our young men not only to purchase the manual but to study it. The price is within the reach of all and there is no reason why every member of the associations should not furnish himself with this necessary text book.

To facilitate the matter of getting the manuals into the hands of the members, we remind the presidents and other officers of the fact that we are willing to send them any number of manuals that they think their association will purchase, but said officers must become responsible for the payment of the same. A large edition was published and we shall be able to supply orders promptly from the ERA office.

---

### THE USE OF MISSIONARY ERAS.

---

A number of requests have come to the ERA office from our missionary Elders abroad, asking that copies of the ERA published prior to

their being called to their fields of labor, be sent them; and at the same time they express as the reason for this request that they desire to make up the complete number in the volume in order to have it bound. This clearly indicates that some of our missionary brethren do not understand the purpose for which the ERA is sent to them free.

First of all the purpose in sending it to them is that they may be able to keep in touch with the spirit of the work of Mutual Improvement going on at home; and second that they may have a magazine which represents the trend of thought among the young people of the Church, to circulate among the people where they are traveling, that it may aid the missionary in his work of dispelling prejudice, and be the means of both advocating and defending the gospel. It was not thought that the Elders receiving these numbers should put them away carefully for binding, but that they would use them freely in loaning them in the neighborhood where they travel. The Elders, on their return home, will find abundance of opportunity to secure the complete volumes of the ERA, as in publishing our magazine we have made ample provisions for supplying complete volumes and even separate numbers. So we ask our brethren to take no thought about saving their magazines for binding, but use them as missionaries for the spread of the gospel. Freely ye have received, as freely give; and use our magazine as a herald of the Faith as far as it is possible to do so.

---

#### MEMBERSHIP PERMANENT.

---

We have several times called attention to the fact that it was the decision of the last annual conference that membership in the association should be considered permanent;—by which we mean that once a member of the association, always a member of the association, unless a member should commit some act by which it would be necessary for the association to withdraw its fellowship from him. Yet notwithstanding this action of the General Conference, a record of which will be found in the August number of the ERA, we receive word occasionally to the effect that some associations refuse to adopt in their practice this regulation. Of course we come to the conclusion that it must be because such associations have not yet learned of the action of the General Conference; for certainly no president or other officer would be guilty of a direct refusal to comply with a decision arrived at by the action of the

annual conference of the associations. In order therefore that all may be informed we once more allude to this matter, and publish herewith the record of the action taken by the conference:

“On motion of Elder Fred Beesley it was decided that the names of all parties enrolled should be continued on the roll, until removed by proper action of the associations for cause.

“Apostle F. M. Lyman said the rolls should be kept as they are and never diminished, unless some good reason could be shown, and then the matter should be disposed of in a regular way and by the action of the association, and a record of the action kept. Our business is to look after those who are enrolled.”

This action received the unanimous support of the officers of the associations in conference. It must therefore be the settled policy of the associations, and we ask them to conform to it. Let the enrollment of membership be kept permanently; and if any who have become members of the associations become indifferent to the work, the fact that their names are enrolled and that they are accounted members of the association gives the officers the right to call upon them and labor with them to awaken an interest in them for the work of Mutual Improvement. It may be true that we shall not always be able to get all the enrolled membership into active co-operation with us, but we shall get more of our young men into active work by retaining their names on the rolls and working with them from time to time, as above described, than if we failed to regard the membership as permanent.

One of the disadvantages under which Improvement Associations have had to operate has been the notion that has obtained in some quarters, that the society is dissolved with the adjournment in the early spring, and that it has no existence until reorganized in the fall or early winter. We desire that this impression should be obliterated. Our associations are permanent institutions, and the discontinuance of meetings in the spring is but an adjournment of the association which still continues its existence. If this latter idea prevails it will increase the prestige of our organization and do away with very much of the difficulty connected with our work. It is asked, however, if the entire enrollment of membership shall be called at every meeting; and it is urged as an objection that so many are away from their homes or absent through indifference that the roll call of the entire membership becomes burdensome, especially when so many are not present to answer. So far as that is concerned, the associations can make their own arrangements. A temporary roll for use in the meetings could be drawn up by the secretary if thought desirable; and that temporary roll be increased, of course, as members come in; but in addition to that, the regular enroll-

ment of members should be carefully preserved, and the officers should see to it that no young man is lost sight of. If some become indifferent to the work a labor should be taken up with them and the very best effort made to draw them into active membership and association work. In the case of not succeeding the first time 'then another effort and still another one should be made until success is obtained.

We call our missionaries' attention to this matter and ask them wherever they find associations who are not carrying out the expressed wish of the last General Conference in this particular, that they take up a labor with the association officers and insist that the policy of considering membership in the society as permanent be adopted.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

---

*November 21st, 1898:* Governor Wells appoints Richard W. Young to be major of the First Battalion of light artillery volunteers, and promotes E. A. Wedgwood to be captain of Battery A, John F. Critchlow to be first lieutenant of Battery B, and George A. Seaman to be second lieutenant of Battery B. Major Young's commission will bear date of July 12th by authority of the war department. \* \* \* The American peace commission presents an ultimatum to the Spanish commission, offering \$20,000,000 for the Philippines. Spain is given one week to answer.

23rd: By an explosion of a powder mill at Lamotte, Missouri, six men are killed and several wounded. \* \* \* A fire which started in the east end of the building totally destroyed the Baldwin Hotel and theatre at San Francisco. \* \* \* General Blanco resigns as captain-general of Cuba and his resignation is accepted by the Spanish government.

24th: At the Thanksgiving banquet in London, England, all the speeches were expressive of British friendship for the United States and referred to an Anglo-American alliance.

26th: Ex-Queen Liliuokalani visits Salt Lake City. \* \* \* The new battleship "Wisconsin" was successfully launched at the Union Iron Works, San Francisco, this morning.

27th: Charles W. Coudock, the venerable actor, once so well known in Utah, dies in New York City. \* \* \* A severe storm rages on the eastern coast and New York, Pennsylvania, New Jersey and New England are snowbound. Many lives are lost. The steamer *Portland* from Boston is wrecked off High Head, Massachusetts, and over one hundred lives are lost. \* \* \* Spain decides to accept the American offer of \$20,000,000 for the Philippines.

30th: The sixth annual convention of the Municipal League opens in Indianapolis, Indiana.

*December 1st:* Mrs. Sarah M. Kimball, for many years prominently connected with the Relief Societies of the Church of Jesus Christ of Latter-day Saints, dies at her home in Salt Lake City. \* \* \* The grand jury at Carlinville, Illinois, reports an indictment against Governor John R. Tanner, of Illinois, for "palpable evasion of duty and malfeasance in office," in connection with the coal miners' strike at Virden, Illinois.

4th: A great block of buildings is destroyed by fire in New York. The loss is over \$1,000,000. \* \* \* A violent storm sweeps over the Middle and Central-Eastern States and great damage results.

5th: The closing session of the fifty-fifth Congress opens and the President's message is presented. The message in opening refers to the prosperity of the country, the immense volume of business, the increased treasury receipts, the advanced credit of the nation and the maintenance of its currency at what is termed "the world's highest standard." The President then proceeds to the discussion of the following subjects:

*The Spanish War*—Reviewing, at great length, the events leading up to it and the course of the struggle, praising the army and navy and the work of the Red Cross Society, and recounting the various steps in the peace negotiations.

*Agreement as to Cable Messages*—Expressing his sense of the fitness of an international agreement whereby the interchange of messages may be regulated on a fair basis of uniformity.

*International Expositions*—Expressing approval of the proposition for a standing appropriation for the acceptance of invitations to the United States to participate in such expositions.

*The Nicaraguan Canal*—Calling attention to the urgency of definite action by Congress at this session and the indispensability of the construction of this maritime highway.

*Events in China*—Reviewing the course of recent events there, urging the consideration by Congress of the recommendation of the Secretary of the Treasury, made to the House of Representatives on the 14th of last June, for an appropriation for a commission to study the commercial and industrial conditions of the Chinese Empire and report as to the opportunities for, and obstacles to, the enlargement of markets in China for the products of the United States; and informing Congress that ample precautions had been taken for the protection of the rights of American citizens in China.

*The Parisian Exposition*—Expressing the belief that the report of the American Director-General will call for an increase of the appropriation to at least \$1,000,000 and urging that it is our province to lead in

the march of human progress and not rest content with any secondary place.

*Our Relations with Great Britain*—Referring to the tact and zeal with which the task of protecting Americans and their interests in Spanish jurisdiction was performed by diplomatic and consular representatives of Great Britain.

*Territory of Hawaii*—Reporting the action taken in regard thereto after the passage of the resolution of Congress providing for the annexation.

*Russian Relations*—Reporting that the Russian mission in this country and the American mission in Russia had been raised to the rank of Embassies; referring to the invitation of the Czar to this nation to send representatives to an international conference to consider a general reduction of the vast military establishments of the nations in time of peace, and stating that the Czar had been informed of the sympathy of this government with the principle involved in his proposal.

*Private Property at Sea*—Suggesting that the Executive be authorized to correspond with the governments of principal maritime powers, with a view of incorporating into the permanent law of civilized nations the principle of the exemption of all private property at sea, not contraband of war, from capture or destruction by belligerent powers.

*The Treasury Bureau*—Reviewing the condition of the finances of the United States, urging the importance of legislation for the maintenance of the present monetary standard and recommending the formation of a gold trust fund from which greenbacks should be redeemed upon presentation, but when once redeemed, should not thereafter be paid out except for gold.

*The Army and Navy*—Recommending that authority be given the President to increase the army to 100,000 men; and approving the recommendations of the Secretary of the Navy, that the navy be increased by the construction of fifteen new vessels of various classes. The message also recommended that the grades of Admiral and Vice-Admiral be temporarily revived.

The President recommends an appropriation and appointment of a joint congressional committee for the celebration of the centennial anniversary of the founding of Washington for the permanent capital of the United States, and concludes his message as follows:

“The alien contract law is shown by experience to need some amendment; a measure providing better protection for seamen is proposed; the rightful application of the eight-hour law for the benefit of labor and of the principles of arbitration, are suggested for consideration, and I commend these subjects to the careful consideration of the Congress.”

Under the same date Secretary of the Treasury, Gage, submits his estimates of expenditures for the fiscal year, ending June 30th, 1899, which call for \$593,048,378.

8th: Central Utah is visited by a severe east wind.

10th: The treaty of peace between the United States and Spain is signed at 8:45 p. m. \* \* \* Colonel Willard Young raises the American flag over the city hall of Marianao, Cuba.

11th: General Calixto Garcia, the Cuban patriot, dies of pneumonia, at Washington, D. C.

13th: President McKinley and party leave Washington to attend the peace jubilee at Atlanta, Georgia. \* \* \* The funeral of General Garcia occurs at Washington, D. C. \* \* \* Four war ships are ordered to Havana.

14th: President McKinley arrives in Atlanta, Georgia, and is given an enthusiastic welcome.

15th: President Lorenzo Snow issues an announcement stating the decision of the authorities of the Church to issue \$500,000 worth of bonds, and suggesting that residents of Utah should purchase them. \* \* \* The house of representatives passes the pension bill in twenty minutes, surpassing all previous records in the short time and lack of debate. \* \* \* Senator Calvin S. Brice, former United States Senator from Ohio, dies of pneumonia, in New York City.

16th: Five regiments of regular infantry are ordered to prepare for service in the Philippines.

17th: Major-General Wesley Merritt, the late commander of the United States military forces in the Philippines, arrives in New York, from Paris.

# SEE THE MIGHTY ANGEL FLYING.

[Quartette.]\*

ARRANGED BY EVAN STEPHENS.

1. See! the mighty an - gel fly - ing, See, he  
2. Hear, O hear, the pro - cla - ma - tion! Cease from


speeds his way to earth, To proclaim the blessed  
van - i - ty and strife, Hasten to receive the

gos - pel, And restore the an - cient  
gos - pel, And o - bey the words of


faith, And restore, and restore the an - cient faith.  
life, And o-bey, and o-bey the words of life.

\*The words of the song are from the Latter-day Saints' Hymn Book, page 114, and were written by R. B. Thompson. The music and arrangement is by Evan Stephens, and was composed and presented by Brother Stephens to his friend Elder George D. Pyper when the latter started on his mission through the Eastern cities of the United States, in 1896.

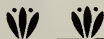
# Geo. Q. Cannon & Sons Co.



## LEADING BOOK GONGERN



\_\_\_\_\_ OF THE STATE



**H**AVE lately added to their establishment a large and WELL APPOINTED BOOK STORE, where will be found an immense and well selected stock of Miscellaneous Books, Dolls, Toys, Games, Holiday Novelties, etc., direct from the Publishers and Manufacturers.

We carry all the School Text Books, Bibles, Church and Sunday School Publications. Latest genuine Oxford and Bagster S. S. Teachers' Bibles, for \$1.00 and up, postpaid. Canon Farrer's "Life of Christ" at 50c and 75c. "Prince of the House of David," at 25c and 50c.



SEND FOR OUR HOLIDAY CATALOGUE AND PRICE LIST.

# Geo. Q. Cannon & Sons Co.

11 & 13 MAIN STREET, . . . SALT LAKE CITY.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

She is After the Coin Saponifier.....



With which to buy a can of Saltair Baking Powder. Nature's product. For sale by all grocers, and manufactured by

Saltair Baking Powder Co., SALT LAKE CITY.



Pennsylvania Saponifier is the original and old reliable Concentrated Lye for family soap making and general household uses. Beware of counterfeits. The success of this article has induced unprincipled parties to imitate it. None genuine unless Pennsylvania Salt Manufacturing Co., Philadelphia, is stamped on the lid. Ask your grocer for it and take no other

Pennsylvania Salt Manufacturing Co.,

PHILADELPHIA.



WHICH HAND?

EITHER WILL PLEASE HER,

AS BOTH THE

**Premium Chocolate**  
(Blue Label)

— AND —

**BEST COCOA**

ARE MANUFACTURED BY

**W. H. BAKER,**

198 West Broadway,

NEW YORK CITY.

*Quality Guaranteed.*

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# F. AUERBACH & BRO.

LARGEST and MOST POPULAR Wholesale and Retail Dry Goods House in Utah.

## GRAND OPENING SALE

OF

## FALL AND WINTER GOODS.

Our expectations of doing the Largest Fall Business of any season, are reflected in the unparalleled preparations we have made. Not a meritorious novelty, nor a desirable staple has been overlooked in our determination to make for our patrons the greatest buying opportunities ever known here. \* \* \* \* \*



\* AGENTS FOR \*

BUTTERICK'S PATTERNS.

Send for our NEW FALL AND WINTER CATALOGUE.

# Oregon Short Line Railroad

Operating 1421 Miles of Railroad through the Thriving States of . . . . .

UTAH, IDAHO, WYOMING, OREGON and MONTANA.

## THE ONLY ROAD

To BUTTE, HELENA, PORTLAND, and the NORTH PACIFIC COAST.

Four Daily Trains between SALT LAKE CITY and OGDEN. The POPULAR LINE to all Utah Mining Districts. The Only Road to MERCUR.

## The Fastest Service to All Points East.

BUY YOUR TICKETS VIA THE "SHORT LINE," UTAH'S FAVORITE RAILROAD.

City Ticket Office, No. 100 West Second South St., Salt Lake City.

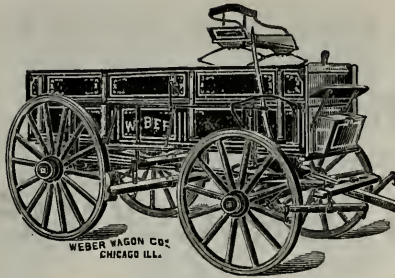
S. W. ECCLES, General Traffic Manager.

D. E. BURLEY, Gen. Pass. and Ticket Agt.

W. H. BANCROFT, Vice-Prest. and General Manager.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

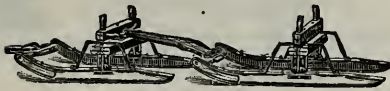
# WEBER WAGONS



+ AND +

## BOB SLEDS

KING OF ALL.



# STODDARD MFG. CO.

## Tiger Rakes

The old reliable. More in use than total of other kinds.

## Havana Drills

Insure even growth, and use one third less seed and raise one third larger crops.

## Beck Hay Loaders

Save time and hay. Strongest made. Will elevate from swath, wind row, or cocks.

# Go-operative Wagon & Machine Co.,

EXCLUSIVE AGENTS IN UTAH AND IDAHO FOR ABOVE LINES.



We Now Make YOU  
Wholesale Prices

On anything you want in the line of Guns, Ammunition, Fishing Tackle, Pistols, Baseball Goods, Boxing Gloves, Athletic Goods, Tents, in fact all kinds of Shooting, Fishing, Camping and Sporting Goods.

Our new catalogue is out and it contains the most complete line at prices that will astonish you—WHOLESALE PRICES. It is Free to all. We also have the agency for six different makes Bicycles (about eighty different kinds) and will be pleased to send catalogue of any of them and make prices.

## BROWNING BROTHERS CO.,

155 Main St.,  
Salt Lake City.

2461 Washington Ave.,  
Ogden, Utah.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# SALT LAKE SCHOOL OF LAW,

✽ 513, 514 The Templeton, ✽

SALT LAKE CITY, - - - - - UTAH.

---

BOARD OF REGENTS:

Joseph Whiteley, M. A., President; Hon. Heber M. Wells, Governor; Dr. J. R. Park,  
Hon. Moses Thatcher, Frank Pierce, Esq., Hon. W. H. King, Hon. E.  
A. Wilson, Prof. G. R. Mathews, M. A., Prof. J. B. Toronto.

FACULTY OF LAW AND LECTURERS:

Joseph Whiteley, M. A., President, Hon. Le Grande Young, Hon. W. H. King, Frank  
Pierce, Esq., Hon. E. A. Wilson, P. J. Daly, Esq., George Sutherland, Esq.,  
E. B. Critchlow, Esq., T. E. Brown, Esq., John M. Zane, Esq.,  
Geo. P. Costigan, Jr., Esq., Oscar W. Moyle, Esq.

A. C. MORRIS, Esq., Secretary.

---

## Second Annual Announcement.

✽ ✽ Fall Term Opens September 5th, 1898. ✽ ✽

For Further Particulars Address President,

**Professor Whiteley, M. A.,**

The Templeton, Salt Lake City, Utah.

(OVER.)

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# Salt Lake School of Law,



## COURSES OF STUDY.

1. PREPARATORY COURSE, (one year) embracing Greek, Latin, English Grammar, Literature, Psychology, Composition, History, Civil Government, Elementary Law, Political Geography, and Oratory.

2. COLLEGE COURSE, (two years), first year embracing Blackstone and Kent's Commentaries, or Walker's American Law, Real Property, Contracts, Criminal Law, Torts, Domestic Relations, Common Law, Pleading, and Moot Courts.

Second Year—Jurisprudence, Code Pleading, Bailments, Corporations, Evidence, Legal Remedies, Wills and Administration, Study of Forensic Orators and Oratory.

3. A POLITICAL SCIENCE COURSE, embracing History of Civilization, The Comparative Study of Modern States, Economics, Sociology, General Civics and Oratory. This course is intended for such students as may wish to qualify themselves for Legislative work and public offices generally.

To meet the conditions of students who are engaged in law and other offices during the day, Evening Classes will be held in all the courses; also provision will be made for non-resident work through correspondence.

The chief purpose of the School is to prepare students for admission to the Utah Bar; also, where desired, to prepare for admission to the University Law School of Harvard, Columbia, or Michigan.

The Political Science Course will be found to be specially helpful to young gentlemen who wish to continue their general and higher Culture.

**“Law schools are now a necessity.”—Late Chief Justice Waite.**



For Terms and Further Particulars Apply to:

**PROFESSOR J. WHITELEY,**

The Templeton, Salt Lake City, Utah.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# HEBER J. GRANT & CO., Agts.

---

## The Hartford Fire Insurance

COMPANY,  
Hartford, Conn.

Assets, Jan. 1, 1898, - \$10,898,629  
Net Surplus, over all  
liabilities - - 4,249,725

## North British and Mercantile

INSURANCE CO.  
(United States Branch.)

Assets, Jan. 1, 1898, - \$4,280,505  
Net Surplus, over all  
liabilities, - - 2,103,877

The combined fire and life assets  
of the North British and Mercantile  
are over \$65,000,000.

## German American

INSURANCE CO.,  
NEW YORK.

Assets, Jan. 1, 1898, - \$7,834,699  
Net Surplus, over all  
liabilities, - - 3,678,999

## Pennsylvania Fire Insurance

COMPANY,  
Philadelphia.

Assets, Jan. 1, 1898, - \$5,100,286  
Net Surplus, over all  
liabilities - - 2,197,726

---

# HEBER J. GRANT & CO., Agts.

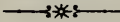
(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# THE BAIN.

---

FARM AND FREIGHT

## WAGONS



Sold exclusively by the  
CO-OPERATIVE WAGON &  
MACHINE Co., in Utah  
and Idaho.

# Walter A. Wood

Minnie Harvesters and Binders, Tubular Steel Mowers and Minnie Hay Rakes. The Wood's line was sold in Utah earlier than any other machines. The volume of trade has steadily increased and prospects for 1898 are that all previous records will be excelled.

Sold only by the CO-OPERATIVE WAGON & MACHINE Co., in Utah and Idaho.

## A Celebrated Case.



There is only one Threshing outfit made that gives Entire Satisfaction.

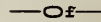


During 1897 there were sold in Utah and Idaho 60 outfits, all manufactured by



J. I. CASE T. M. CO.,  
☞ Racine, Wis.

## The Best Line



## STEEL PLOWS

AND

## HARROWS

IN THE WORLD

.. Is Made by ..

JOHN DEERE & CO.,  
MOLINE, ILL.

## CO-OPERATIVE WAGON & MACHINE CO.,

◇ EXCLUSIVE AGENTS IN UTAH AND IDAHO FOR ALL ABOVE LINES. ◇

HEBER J. GRANT, President.

JOSEPH F. SMITH, Vice-Prest.

**GEO. T. ODELL,**

General Manager.

M. D. WELLS,

Secretary and Treasurer..

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

# MARTIN WAGNER CO.,

PACKERS OF Baltimore, Md.,

## OYSTERS,

## FRUITS &

## VEGETABLES.

AT THE SIGN  
OF THE  
DOG'S HEAD

LOOK FOR THE HIGHEST  
PERFECTION IN CANNED GOODS.

DOG'S HEAD



BRAND

CORN  
PEAS  
PEARS  
APPLES  
PUMPKIN  
PEACHES  
OYSTERS

TOMATOES  
PINEAPPLE  
LIMA BEANS  
STRING BEANS  
BLUE BERRIES  
STRAW BERRIES  
BLACK BERRIES

SWEET POTATOES.

BOSTON  
BAKED  
BEANS } *The Highest Achievement in Canned Goods.*

OPEN ALWAYS.

141 S. MAIN STREET.

## VIENNA CAFE,

V. E. MANCA, A. R. MANCA, Props.

Short Orders Cooked as  
you want them.



Ladies' Grill Room in Connection  
Salt Lake City, Utah.

WERNICKE BOOK CASES.

LIBRARY GLOBES.

## C. F. WEBER & CO.,

School, Church, and Opera House Furniture, School Supplies.

Telephone 489-4.

B. A. McMILLEN, Mgr.

77 W. First South Street,

SALT LAKE CITY, UTAH.

## BIND YOUR ERA



We Bind in Neat Cloth  
Cover for 50 Cents . . .



Send in Volume I. while you have all the Numbers Complete.

### IMPROVEMENT ERA,

214 Templeton, Salt Lake City.

(WHEN WRITING TO ADVERTISERS MENTION THE ERA.)

**THIRTY**

**Z.**

Years ago—in October 1868—ZION'S CO-OPERATIVE MER-  
CANTILE INSTITUTION was organized to do a General  
Merchandise Business. During each and every one of these

**YEARS**

**C.**

the Institution has observed closely the policy indicated by  
Pres. Brigham Young at the time of organization, viz: to secure  
good goods, and sell them as low as possible. This method

**OF**

**M.**

dividing profits with the people, by furnishing them the best  
classes of merchandise at the lowest possible figures, has proved  
a policy for success which will continue to control. In this

**AGE**

**I.**

of close competition Z. C. M. I. maintains the lead of all com-  
petitors in the west, in having the latest and choicest goods of  
all kinds at the very Lowest Prices. Our Patrons, as wise  
buyers, realize this.

**T. G. WEBBER, Superintendent.**

**SWIFT'S**



**SILVER LEAF LARD,**

**WINCHESTER HAMS and**

**WINCHESTER BREAKFAST BACON**

— ARE —

**ABSOLUTELY**

 **The Finest on the Market.**

For Sale at Every First Class Grocery. 