

with the faith and prayers of the hearers.

An incident was related illustrating a custom adopted by some preachers of other denominations to deliver the same written sermon time and again, and the effects of this.

The Saints, the speaker then said, are by some considered an exclusive people. A young man was some time ago admonished by a dying father to repent and accept the Gospel. He refused, because he thought the Mormons were too narrow-minded in their views. The speaker said this idea was entirely wrong and referred, in proof of this, to the fact that preachers of other beliefs had been cordially assisted in their work in our midst to disseminate what they consider to be the truth, although their doctrines often are, as the Saints think, contrary to the teachings of the Bible. The labors of the Rev. Dr. Mills in this city was specially alluded to. He had here preached against future probation, although Christ Himself, solemnly declared that when He was lifted up, He would draw all men unto Him. Christ does not force people to accept the Gospel but leaves them their free agency. This policy of the Son of God was accepted by the Father; Lucifer rebelled against it and those who sided with him were denied the privilege of receiving bodies, while those who remained loyal to Christ were rewarded by an opportunity to receive earthly tabernacles and will sometime be saved. The testimony of John on this point is that Christ is the light that enlightened all men coming into the world. Our Father in heaven is full of mercy and compassion, and yet the ministers of the world tell us that unless we accept the call when first offered, all hope is gone forever. How can that be reconciled to the statement about God's tender mercies?

Of necessity there is truth in all religions, but there are also many errors in all that are not constantly receiving light from on high, inasmuch as men always have been apt to rely too much on human wisdom. The doctrine of repentance is true; so is that of baptism. Only, the sectarians have several kinds of baptism. The Saints are said to be contracted in their views because they hold that a man must be called as was Aaron before he can administer a valid ordinance.

Concerning the doctrine of salvation of the dead, the speaker said it was a principle taught by our Lord and His Apostles and again revealed in these latter days. The fact that some do not believe it does not make it less true. Instead of calling the Saints exclusive they are the only ones to say that salvation is for the whole human family. The teachings of the Apostle Peter on this subject was quoted proving the agreement between the teachings of inspired men in this age and former dispensations. To the minds of Latter-day Saints there is, however, a vast difference between salvation and exaltation. They do not say that everybody will hereafter attain to the highest exaltation, but they do believe that salvation will be given to all, with very few exceptions, on the principle that all will have a chance, as the antediluvians had, of hearing the Gospel again, even if they have rejected it once. The

Saints then, holding a belief strictly in accordance with the Scriptures cannot truthfully be called narrow-minded. We can safely leave to the unprejudiced in the world to judge for themselves upon this matter.

President George Q. Cannon occupied the remainder of the time and further explained the doctrine of universal salvation as qualified both in the ancient Scriptures and in the revelations given through the Prophet Joseph. He remarked that those who continue a life in sin will in vain hope to escape punishment; the reward of sin is in the word of God said to be eternal damnation. The preaching of the doctrine of universal salvation is in the Book of Mormon shown to be dangerous, if set forth in such a way as to lead people to believe that repentance is inessential to salvation. In the Doctrine of Covenants the subject is clearly explained. Repentance is the condition without which no one can escape a terrible punishment. President Cannon read the passage referred to and remarked that no human mind can conceive of the terrors of the hell reserved for slumbers who do not repent.

The speaker further referred to the teaching of the Scriptures on the subject of the first resurrection and events subsequent thereto; the second resurrection and the fact that there are degrees in eternal punishments as in rewards, and closed by solemnly impressing upon his hearers the necessity of living pure lives and avoiding all that is sinful in order to obtain salvation hereafter.

The choir sang the anthem,

Gathered Saints.

Benediction by Elder Abraham H. Cannon.

#### OBITUARY NOTES.

JOANNA O'CONNOR FARMER.

Died at Manti, Sanpete county, Utah, September 7, 1894, Joanna Farmer, aged 68. The subject of this sketch, whose maiden name was Joanna O'Connor, was born in Castle Island, County Kerry, Ireland, in the year 1808. While still a young girl she left her paternal roof to seek her fortune in the city of London. Here, a few years later, she became acquainted with a young man possessing rare qualities of head and heart and to whom she was subsequently married at Wolverhampton, Mr. Farmer's place of nativity and where, later, their three children were born. Mr. and Mrs. Farmer continued to reside in Wolverhampton until the death of the former which occurred when the eldest of the two girls was about eight years of age, and the only son a babe one year old. Previous to this event Elder Lorenzo Snow had performed a mission to the British Isles, and had visited the young couple in their home; and had brought them the glad tidings of the new and everlasting Gospel, which they gladly received, notwithstanding the fact that Mrs. Farmer had been born and reared in the Roman Catholic faith. Although left in straitened circumstances by the untimely death of her husband, Sister Farmer felt an earnest desire to emigrate to the New World, that she might dwell among those of her faith. Accordingly, six weeks later she set sail for America, to cast her lot with the then despised and persecuted Latter-day Saints. She arrived in Nauvoo a short time previous to the martyrdom of the Prophet, and when the people were driven out, as she was unprepared for the arduous journey

to the Rocky Mountains, she went to St. Louis, and being very desirous of giving her children an education, she sent her little girls to the public school. They graduated with honor some years later, and were employed as teachers until Mary, the elder, was married to Mr. Augustus Blancke, a wealthy merchant and manufacturer of St. Louis. When her son Joseph was fourteen years of age she again took up her line of march toward the Rocky Mountains, notwithstanding the fact that her daughters strongly protested against her encountering the toils and privations incident to pioneer life when a home in the midst of ease and luxury was freely offered her; but with unwavering faith in the Gospel she had accepted as a Divine revelation she considered no sacrifice too great that would enable her to dwell with the Lord's covenant people.

She arrived in Utah in 1856 and obtained a home for herself and son in Manti, where the greater part of the intervening years have been spent. After her son arrived at manhood he returned to St. Louis and entered the mercantile establishment of his brother-in-law, and a few years later was offered a partnership. A greater trial than the separation from the children she loved so well came upon Sister Farmer in the death of her youngest daughter Jennie, a very lovable young lady who was universally loved and respected. Sister Farmer returned to St. Louis some twenty-five years ago to visit her children, but she could not be prevailed upon to remain with them, preferring to return to her humble home, where she lived alone until the infirmities of old age, together with blindness, made it necessary for her to have an attendant. Her children have visited her frequently in her later years, and have ministered to her comfort in every possible way. Her son was with her during the last week of her life and attended her funeral. Her old friends and neighbors vied with each other in loving ministrations during her last illness and in preparing her for her final resting place.

Sister Farmer was truly a remarkable woman, and only those who knew her affectionate nature could realize the extent of the life-long sacrifice she made in denying herself the comfort of her children's presence for the sake of her convictions of right and the duty she owed to her Creator. She was somewhat eccentric in manner, yet generous to a fault; always ready to lend a helping hand to the needy; largely imbued with the martyr spirit which impelled her to make any sacrifice, even to life itself, or the society of the children who were dearer than life for her religion, she has gone to receive her reward for her faithfulness and integrity and to meet her noble husband who has been awaiting her coming for so many weary years. "After life's fitful fever she sleeps well."

A. L. C.

#### THE DEAD.

Peaceful be their Rest.

SMITH.—In Sugar House ward, Salt Lake county, October 17th, 1894, of old age, Ellen Ross, relict of the late Jno. S. Smith, in the 76th year of her age.

BARLOW.—In the Twenty-second ward, this city, Oct. 19th, 1894, of convulsions, Leona, daughter of Samuel M. and Minnie Pugsley Barlow; aged 1 year, 2 months, and 18 days.

REED.—At residence, 77 J street, Monday evening, October 15th, at 8:02, Arthur T., son of George W. and the late Elizabeth T. Reed, aged 23 years, 6 months and 12 days.

ROHNER.—At New Harmony, Utah, October 12, 1894, of consumption, John Rohner; aged 36 years, 6 months and 4 days. He leaves a wife and one child and many friends to mourn his loss.