

thinks he is strictly honest with himself may often find his "wish is father to the thought," and the best of men carry with them unconsciously the reflected mental shadows of generations past and present.

Men of strong religious sentiment seek for supernal light, irrespective of their affiliations. In the political world this is rare, hence reformers or protectors are few, and scarcely ever are they found in the ranks of those who are intensely partisan. Reformers come from the crushed, humiliated and oppressed, most frequently from men into whose souls "the iron has entered." Their voice finds echo and sympathy in those similarly situated, and accretion in numbers makes aggressive unto triumph that idea as truth, born of suffering and baptized in sad and suffering experience.

That there are dissatisfied souls in the religious world who earnestly beseech the heavens for light, is beyond controversy. The fountain unthought or derided by politicians is the very water of life to one struggling upward by aspiration and effort; he realizes the tremendous gulf that there is between human uncertainty and Divine revelation, and turning unerringly to the great exponent of Divine purpose, even Jesus of Nazareth, he sees how the historic page testifies, and creed diversity corroborates the idea, that as to His doctrines professed Christians and Christendom have "parted his garments among them, and cast lots for His vesture," as the Psalmist had declared.

This system originally created, can only be conceived by that "wisdom which cometh from above," but the same wisdom evidently in the midst of all controversy and division, rendered more easy this restitution by retaining in the spiritual mind of man, if separated and individualized, those doctrines which when combined reflect the perfected wisdom of the heavens. It might have been intensely difficult to reintroduce the truth of the authority of priesthood, of baptism, of tithes, and many other essentials if they had not been perpetuated through the ages by specialists who were "building better than they knew." The demonstration of revelation on religious truths however, point out with unmistakable fingers, the source of all true knowledge. It testifies that wisdom from above is as adequate for temporal, social and political salvation as for that which is called religious or spiritual. The man is an unit, and for perfect harmony, light for his entirety must come from one source, not through the suppression of human effort or the overthrow of experience, but as originally and yet supplementary to both. So will come a new era, a new and grander civilization, which the Prophets, Poets and Seers have called Zion, the rule of right; the Kingdom of God, and the millennium of the human race!

OCCASIONAL.

#### MEETINGS AT MAMMOTH.

EUREKA, Utah, Nov. 28, 1896.

I herewith submit the following brief report of the visit of President Joseph F. Smith to Mammoth for the purpose of dedicating the meeting house there.

The good people of Mammoth assisted by their friends have erected a very nice little church for the worship of God and the teaching of the children in Sunday school. Sunday, November 22, 1896, was the day set for the dedication and President Smith was invited to come and conduct the services. The presidency of the Juab Stake, William Paxman and his counselors were also present.

The Saints of Eureka called a meeting for Saturday evening for 8 p. m., about the time the Rio Grande Western train gets in. President Smith was intercepted on his way to Mammoth and conducted to the meeting house in Eureka where a large congregation already awaited him. When he recovered his breath after climbing that long stairway of eighty-three steps leading up to the meeting, he delivered a very excellent discourse on the advanced and superior doctrine taught by our Savior in His sermon on the Mount found in Matthew v, "Whoever shall smite thee on thy right cheek turn to him the other also; and whoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn thou not away. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you." That may be the children of your Father which is in heaven, etc. This discourse should have been fully reported but it was not.

Sunday morning the Eureka choir, numbering about twenty-five members, was conveyed to Mammoth in a carriage made for the occasion drawn by four spanking grays.

The new meeting house at Mammoth is a cozy little building, 25 by 50 feet, nicely painted and papered. Besides the Mammoth Saints there were quite a number from Eureka, some from Goshen and a few from Nephi present.

Services commenced at 10:35 a. m. The singing was good as usual. The dedication of the house was postponed till the evening meeting. President Smith gave a very interesting sketch of the exodus of his mother's family from Nauvoo to Winter Quarters, and from there across the Plains to Salt Lake City in 1847-8. We noticed among the congregation his sister Martha Harris of Provo and a number of her children. The brother and sister were out children at the time of crossing the Plains with their oxen and cows for teams, but the recollections of these scenes were interesting and in some instances very touching.

Brother and Sister Harris from Provo are both advancing in years yet they look hearty and healthy, and have raised a large family of boys and girls, eleven in number, and strange to say, they have never had a death in their family.

Sunday school at 2 o'clock p. m. In talking to the children President Smith gave a very interesting account of the birth, death and resurrection of Jesus; also impressed upon their minds the idea of His parentage.

The evening meeting commenced at 7:30. The dedicatory prayer was offered by President Smith in which he humbly supplicated the Father for

many blessings not only on the people but on the house, and offered it to the Father as an offering from His people, and set it apart for His worship that His peace and Spirit might be and abide in it, etc.

After appropriate singing, President Smith spoke of the many evils existing in the world which were undermining the very foundations of civilization and which worked the ruin of the cities and kingdoms of the ancient world. He enumerated some of these vices, and lifted his warning voice against them.

ORR.

#### J. B. FARLOW DEAD.

J. B. Farlow, the well known Salt Lake druggist, died at his handsome South Temple street residence shortly before 8 o'clock Tuesday morning. The end came suddenly and without warning. Mr. Farlow had been indisposed for a week past and was compelled to seek rest and retirement at home for that period. There was nothing in his condition, however, that indicated his lease on life was so short. On the contrary it was fondly anticipated that he would be back to business again within a few days. But the wholly unlooked for development of this morning shattered every hope and proved the seriousness of his case.

A few minutes before breathing his last, Mr. Farlow complained of faintness, and asked his wife for a cup of tea, which was quickly provided. Then it was first noticed that death was upon him. As the signs of dissolution became more manifest he exclaimed in his wife, "Maye, this is fatal," and fell back on his pillow in the sleep that knows no earthly waking.

John B. Farlow was a widely respected and thoroughly representative citizen. He made his advent into mortality at Milton, Ontario, April 9, 1853, or about forty-three years ago. After leaving the public schools he entered the Ontario College of Pharmacy and graduated from that institution with the class of '77. Two years later he came to Salt Lake and entered the employment of Godbe, Pitts & Company, as a prescription clerk. After six years of service with that company, in 1885, he was elected vice president and secretary thereof, in which position he served until 1891, and shortly after which he established himself in his chosen business in the McCormick block. When the Utah Pharmaceutical association was organized in 1892 Mr. Farlow was made its first president and at the time of his death was a member of the board of pharmacy examiners appointed by the Governor of the State.

Mr. Farlow was married in January, 1880, to Miss Maye C. Jennings, daughter of the late Mayor Jennings and sister of ex-Commissioner Frank W. Jennings. The widow has no children and in the affliction that has come to her family she has the sincerest sympathy of a host of sorrowing friends. The relatives of Mr. Farlow, who all reside in Canada, and Mrs. Jennings, mother of Mrs. Farlow, who is now on a visit to California, have been notified of the sad affair by wire. The time and place for holding the funeral will be announced as soon as they are heard from.