

He waved his hand in reply and went to turn the water on his lucern; no turning up after the lapse of some time his wife went in search of him. The night was dark and stormy, and the hunt was continued for a long time, but at length she found his body cold and lifeless lying upon its back. He had just finished his work and was returning to the house. Judging from the position in which the body lay death must have been instantaneous.

The funeral services were held on Saturday, the 15th inst., and was one of the largest ever witnessed in this valley.

Brother Taylor was born May 20th, 1871, and was hence a little over twenty years old. He was the son of William Riley and Margaret J. Taylor. He leaves a wife and two children, besides a large family circle and a host of friends, to mourn his loss.

The health of the people in this ward and valley in general is good, and we are about to commence the harvest of a good crop.

Work has just commenced on the new reservoir, known as the Johnson Valley Reservoir, by the Fremont Irrigation Company. This new project when finished will doubtless supply enough water to irrigate all the land not now under cultivation, and new homes for hundreds of families will be opened. There is in this ward a splendid opening for a good shoemaker and a carpenter. We have unlimited water power here and good openings for various industries which in a short time could be made to pay well.

Everything is prospering and the country is slowly but surely building up.
JOS. J. ANDERSON.
FREMONT, Utah, August 17, 1891.

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, August 16, 1891, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang the hymn commencing:

Zion stands with hills surrounded,
Zion kept by power divine.

Prayer was offered by Elder Milando Pratt.

The choir sang:

Lo, the mighty God appearing,
From on high Jehovah speaks.

The Priesthood of the Sixteenth ward officiated in the administration of the Sacrament.

PRESIDENT GEORGE Q. CANNON addressed the congregation. He commenced by reading the following section of the Book of Mormon on the doctrine of baptism.

And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son,

and the Holy Ghost are one; and I am in the Father and the Father in me, and the Father and I are one.

And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been;

For verily, verily, I say unto you, he that hath the spirit of contention is not of me, but of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away.

Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me;

And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for He will visit him with fire, and with the Holy Ghost.

And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.—III Nephi, xi, 27-36.

The speaker then said in substance: Our Savior having given these commandments, repeated some of the instructions which He formerly gave His disciples in Jerusalem. He exhorted the people to let their light so shine before men, that these may see their good works and glorify their heavenly Father. In the words just read in your hearing, our Savior explains His doctrine concerning a subject which is most important for all mankind to understand. There is nothing mysterious in His discourse, nothing but what a child of ordinary ability can understand. It is simplicity itself. It requires no learning to expound it. Those who receive this doctrine build upon the rock and not upon sand. If the floods come they will not fall, but endure the storm.

The reason of this is made very plain by the words of the Savior. He promises those that receive His doctrine that they shall receive the Holy Ghost. Surely a man in this position is built upon a rock. Can you conceive of any better foundation?

Jesus taught men to believe in Him, to repent of their sins, to be baptized for the remission of their sins and then to receive another ordinance—the laying on of hands—whereby He would bestow on them the Holy Ghost. Whenever the doctrines of Christ are taught in their primitive purity, these are the ones.

The remark is occasionally made that there is not much difference between the doctrines of the Latter-day Saints and those of other denominations. Visitors who come to this Tabernacle

sometimes express themselves to this effect: "Why, your doctrines are very much like those we are accustomed to hear. You believe in Jesus and preach other principles which we look upon as correct and orthodox."

It is true that a great many people not connected with us profess to believe in Jesus and in repentance of sins. And while a great many look upon baptism as something not essential, yet others believe in baptism and in immersion as the correct form of that ordinance. There is, however, a difference between the Latter-day Saints and all others in this, that no other people are known to teach the necessity of the laying on of hands for the reception of the Holy Ghost. Some have confirmation at a certain age, but they do not believe in receiving the Holy Ghost as a special gift of God. As far as our belief in Christ is concerned, we do not differ from other orthodox Christians, but the difference is seen in what is to follow. We consider it necessary to comply with the ordinances of the Gospel. A man or a woman who wants to have communion with God must be obedient and receive the ancient ordinances which were instituted by the first apostles—the laying on of hands for the reception of the Holy Ghost. We consider this an essential ordinance, one that must be submitted to, or the fullness of the divine blessings can not be received.

There is a greater difference to which I desire to call the attention of the young, particularly. A man may believe and repent, but who is to baptize him? Who is to administer this indispensable ordinance to him? Can a man who has no authority from on High do so? Why, who can think that the Lord God would consent to let a man take such an authority upon himself, a man on whom He has not bestowed it? Baptism cannot be administered without authority from God. True, a man may perform the ceremony without authority, but of what efficacy would the act be? What blessings would follow? We are told baptism is for the remission of sins. But how can the sins be remitted, if a man has no authority to administer the ordinance which is a condition of forgiveness? Hence it is important that a man should be ordained and have authority to baptize.

This point is the difference, as we claim, between the Latter-day Saints and all other denominations. There can be but one Church at a time which God recognizes. To suppose that there can be a hundred churches at a time and all acceptable to God would be to consider our heavenly Father a God of confusion and not of order. As there is but one Lord, there can be but one faith and one baptism, not a hundred.

We say that during the persecutions that followed the introduction of Christianity in the world, the Priesthood, the only authority God recognizes in spiritual matters, was taken away from the earth, because men killed the servants of God, until universal silence reigned. There was not one man left, who could truthfully declare: "Thus saith the Lord." For as long as there was one left, he was hunted up and killed. Silence prevailed. There was no voice from heaven. Angels ceased to come and visions were no more given, because