

the whole amount was long ago listed on the New York Stock Exchange. The stock in question was held in trust by the treasurer for those to whom the plan said it should go. I have heretofore hoped it would go out gradually as the road was built but parties in interest claimed they were entitled to its delivery and counsel so decided, and it was distributed instead of being longer held in trust."

The *World* says: After he had dismissed his congregation last night, Rev. Henry Ward Beecher stepped down from the pulpit to go to his pew, in which were his wife and two other ladies. Mrs. Beecher was sitting upright and rigid, and when he spoke to her she was unable to answer. He soon saw she was in an almost unconscious condition. Thinking the crowded state of the church had caused her to faint, he stood upon the seat of an adjoining pew and asked the congregation to hasten out. The tone of distress in which he spoke, created alarm and surprise, and nearly all stopped to inquire what was the matter. But he repeated the request and the church was soon emptied. In the meantime several ladies had tried to revive Mrs. Beecher. Mr. Beecher, with assistance, carried her into the lecture room, and there efforts to restore her were made. She grew worse and presently became entirely unconscious. From the first she was unable to speak. A carriage had been ordered at the first alarm and she was carried to it and taken home.

CHICAGO, 27.—The office of Geo. W. Higgins & Co., pork packers at the stock yards were burglarized last night. The safe was blown open and robbed of about \$2,000. The night watch was overpowered by four masked burglars who threw him to the floor and while one stood over him with a revolver the other three drilled the safe door. After it was shattered by the explosion they seized the contents and made off dropping \$23 on the floor in their haste.

A dispatch to the *Inter-Ocean* from Omaha says: The Platte Valley about 75 miles west of here is the scene of the most disastrous floods experienced in the history of the Union Pacific R.R. The Platte is a broad and shallow stream which easily overflows its banks and all its tributaries are now pouring vast volumes of water and ice into it until it has become a rushing flood pouring out over the level prairies for miles on either side. The freshest which has done the most damage occurred yesterday when an immense ice gorge in the Long River which is a tributary of the Platte, broke and let loose an accumulation of water and ice which tore out the Omaha, Nebraska and Black Hills R. R. Bridge this side of Lost Creek. The water flooded the surrounding country and struck the main line of the Union Pacific washing out the track and telegraph poles between the U. P. bridge over the Loup and Columbus about a mile and a half. The damage done will probably reach several hundred thousand dollars, and fears are entertained of loss of life. When the news of the flood was received at the U. P. headquarters here, warnings were telegraphed to the towns below on the Platte, and the people took refuge on the roofs of their houses. Barns and fences were carried away, and all the stock were drowned. A \$50,000 wagon bridge at Columbus was washed away. The flood reached Schuyler at six o'clock last night, and was a raging torrent at North Bend at nine. The telegraph poles at all these points are down, shutting off communication, so that it is impossible to state the loss of property, or whether any lives have been lost. The Union Pacific had just finished building a mile and a half of new track around the wash-out at Fremont, when the new disaster came. Fears are entertained for the Burlington and Missouri bridge at Oreopolis. This afternoon the river began breaking up here, and crowds gathered on the banks to see how it would affect the great iron bridge of the U. P. railroad. The ice went crashing with fearful force against the iron piers, which unshaken and unhurt by its attacks.

Much indignation has been caused among the Irish in Dayton, O., by the refusal of Gen. Patrick, of the Dayton Soldier's Home, to permit Redpath to lecture last night. He was invited to organize a branch of the Irish land league there, but the General declared him an agitator and refused to permit him to deliver his lecture.

## Correspondence.

Missionary Labors—Three Day's Debate, etc.

BAIRD'S MILLS, Feb. 14, 1881.

Editor Deseret News:

When last writing you, I was in Iowa, near Eldora. In company with Elder H. Jensen, continued to preach as opportunity afforded. We held some thirty meetings in that neighborhood, which were very well attended, the people manifesting considerable interest. In the latter part of November I was taken sick, and remained so for some time. While in this condition I wrote to President John Taylor, and my field of labor was changed to the Southern States. On the 16th December I received a letter from Elder John Morgan directing me to go to Middle Tennessee to labor with Elder Jos. Ford. Leaving Elder Jensen (he having been released to return home), I started on the 27th of December for Manchester, Tennessee. Owing to blockades on the railroads, and ice floating in the Mississippi river, which hindered the cars from being ferried across the river, was a long time making the end of the journey. Arrived in Manchester, however, on the 1st of January. Five or six miles from Manchester I found Elders Carver and Ford. We visited among the Saints here for several days holding a number of meetings. On the 10th of January Elder Ford and myself bid adieu to Brother G. H. Carver (who had been released to return home), and started for Wilson County, fifty miles north of Manchester. Our course lay through a thickly timbered country for more than half the way, and rather thinly settled.

The people gave us an agreeable reception, manifesting a great desire to hear us preach the gospel. As the school-houses are very open and the weather cold, we appointed meetings in private houses in different parts of the neighborhood, and for three weeks held meetings nearly every night. We obtained the Court House in Lebanon, the capital of this county, in which to hold meetings. In this city there are between 4,000 and 5,000 inhabitants, and it is noted principally for its law college, said to be the finest in the State.

The evening of the 22nd of January found us in the judge's chair, a good congregation in attendance. The Spirit of God rested upon us, and we were enabled to bear a faithful testimony to them of the work that God has decreed should be accomplished in these last days. We gave out some 50 tracts, and appointed a meeting for the next night. After holding this meeting we had expected to leave the city, but just before we commenced, a written invitation was handed to us to speak upon the subject of polygamy; asking us to give out the appointment for the next evening. This request was in the form of a petition and signed by many citizens; we therefore told them that if we obtained the liberty of the Spirit we would speak on this subject. The next evening a greater number than ever assembled, and we spoke on the subject announced, also took the liberty of reminding them of the evils that existed in their midst, and warned them of judgment to come.

Returning to this neighborhood we learned that the people had sent a petition to their ministers, asking them to come and investigate our doctrine with us and test it with the scriptures. We also received a written request to meet their preachers on the 5th of February. These notices were published in the county papers. The 5th of February found us at the place appointed by the citizens for discussion, and one of the ministers that the people had called on made his appearance. Four had been summoned, all of different persuasions. We were introduced to the one present, a Mr. Alsop of the Campbellite or Christian faith, and quite a noted preacher in this locality. In compliance with the request of the people, he proposed debating with us. The usual arrangements were made: Selecting the question, choosing moderators, dividing the time, etc. It was agreed that we should speak 30 minutes each at first, but as the debate proceeded the time was changed to 40, and afterwards to 60 minutes each. Three moderators were chosen, one each by the contending parties, and they two the third. The subject for discussion was stated: "The doctrine of the 'Mormons' contradicts the teachings

of King James' translation of the Bible."

Preliminaries being over and the congregation called to order by Mr. Alsop's chairman, who also offered prayer, the discussion commenced. (It was agreed by Bro. Ford and myself that I should speak on our part). Our opponent's first attack was upon the Book of Mormon, claiming that if he could prove it to be false or in conflict with the teachings of the Bible, he would have established his point. He then stated that the Book of Mormon claimed to be the history of the descendants of Joseph who was sold into Egypt. According to this record said descendants kept the law of Moses, and yet he found an account of one Nephi taking two of his brethren and making them priests, while the Bible said that this priesthood was given to the tribe of Levi. Hence here was a contradiction of the Bible making the Book of Mormon as worthless as an almanac.

Reply: We admitted if the gentleman can prove the Book of Mormon false, that our whole system was false, and was willing that it should stand or fall upon that rest. The Bible did give us the account of the Lord taking the tribe of Levi for priests instead of the first born which were at first chosen, but it was nowhere said that the *Levites and the Levites alone* should minister before the Lord. In fact, the Bible itself gave an account of others than Levites being called to minister before the Lord. The case of Samuel was cited, 1 Sam. 1st and 2d chapter, also 16: 1-6. Therefore there was no contradiction between the Bible and Book of Mormon. If our opponent still claimed there was he must also admit that the Bible contradicted itself.

The gentleman next said the Book of Mormon contained an account of the gospel of Christ being preached upon this land of America several hundred years before there was such a being and that the kingdom of Christ was set up as Nebuchadnezzar saw it would be in 2nd chapter of Daniel. At some length he explained how this kingdom was set up on the day of Pentecost, (Mockingly), but according to this inspired (?) Book of Mormon, it was set up in the days of old King Benjamin.

Reply: The gospel was preached in America before the birth of Christ at Bethlehem, but certainly not before he had an existence, as he existed before the world was—John xvii. 5. And by him the world was created—Heb. i. 2. The gospel was not only preached on this land before the Savior came in the flesh, but the Bible gives an account of its being preached on the other continent also. Paul says it was preached to the children of Israel—1 Cor. x. 1-4; Heb. iv. 2. He also said it was preached to Abraham, and that the law was added because of transgression—Gal. iii. 8, 19. The Book of Mormon does not pretend that the kingdom of God spoken of in the second of Daniel was set up in the days of King Benjamin; neither was it set up on the day of Pentecost, as claimed by our opponent. The things spoken of in the second chapter of Acts occurred during the existence of the Roman empire, which is represented by the legs of iron in Nebuchadnezzar's image. Now we must wait until that empire crumbles to decay, and out of its ruins are raised up the kingdoms of Europe and America, represented by the feet and toes of the image; and then, in the days of THESE KINGS shall the God of heaven set up a kingdom that shall never be thrown down," etc.

Our opponent having failed to show any contradiction to the Bible, next said it conflicted with SCIENCE in speaking of the mariner's compass, etc. Reference was made, of course, to the "director" found by Lehi.

In answering, we told the learned minister that we had always understood that a mariner's compass always pointed to the north, regardless of the faith of any one; but this instrument pointed the way the company of Lehi should go, and that it "worked according to their faith and the diligence they did give unto it." There also appeared written instructions upon this "ball" from time to time; a common compass did not operate in this way.

Next came the old "Spaulding" story. We had testimony to rebut this falsehood.

Next position was that this work must have been the work of one man, because there was a sameness throughout the whole book. He also claimed that the "Mormon Bible" contra-

dicted the Bible in the time that darkness was upon the earth at the time of the crucifixion of Christ. In Luke 23, it is stated that there was darkness from the sixth to the ninth hour, but the Book of Mormon says that darkness covered the land for three days.

Answer: The Book of Mormon is the work of one man with the exception of the few last chapters. It is an abridgement made by one, Mormon, from the more voluminous histories that had been written. Hence the sameness complained of is an evidence in its favor. In relation to the time of darkness referred to, the Book of Mormon did not pretend to give an account of the same event. Luke's darkness is said to have been on the earth while the Savior was hanging on the cross, but this darkness spoken of in the Book of Mormon commenced at the time that the Redeemer expired. Seeing then that no reference is had to the same event that, it occurred at different times, and on nearly opposite sides of the world, there can certainly be no contradiction to the Bible.

Joseph Smith was then assailed. He was no prophet in the estimation of our opponent, but a wicked impostor—another Mohammed. He read statements of the character of Joseph Smith, and of the whole Smith family. To these infamous assertions were signed the names of eighty respectable(?) men, which of course, made it true, as eighty men would not combine to destroy the character of any man.

We had with us the testimony of Pres. John Taylor concerning the character of Joseph Smith, as he gave it in France when in a discussion with three ministers. This we read in connection with other matter. Pres. Smith was tried 49 times before the tribunals of men, and if he was the kind of character he was represented to be by our opponent, he would certainly have been convicted on some one of these numerous charges, but like those who tried the Savior, they were compelled to say we find no guile in this man. If 150 or 200 men can be found who will blacken their faces and perpetrate such a hellish crime as to murder an innocent man as Joseph Smith was, it will not be difficult to find 80 men who will traduce his character. I here bore my testimony to his being a prophet and a man of God, showing that the results of the system he had been the instrument in establishing were good, and therefore the source from whence this good comes must be pure.

After this the discussion turned upon the impartation of the Holy Spirit, and the continuation of the spiritual gifts spoken of in Mark 16. As my letter has already been long, I will not enter in to this matter in detail. We plainly showed that this man had perverted the gospel of Christ, and had no authority to preach the gospel. To this he could not nor did not reply, but satisfied himself with challenging us to perform miracles, saying we could not drink poison, let snakes bite us or raise the dead, etc., etc.

The debate lasted three days: on Saturday, the 5th, it lasted four hours; on Monday, five hours; on Tuesday, five and a half hours. The congregation was not so large as expected, because of the unfavorable condition of the weather. The Spirit of the Lord rested mightily upon us, and we were made able to successfully defend the truth.

Great interest is being manifest in this vicinity; three have applied for baptism; we shall attend to this this afternoon; others are very favorable. We are enjoying our mission, and frequently see the power of God manifest in our behalf. We are blessed with good health, and live in hopes of accomplishing a good work while on our first mission.

Praying that Zion will continue to prosper,  
I remain, your brother in the Gospel of Christ,

B. H. ROBERTS.

The remains of Alexander II. were deposited in the imperial vault of the church of Petropaulovski Fortress yesterday, amid salvos of artillery. The church was densely crowded. The catafalque was strewn with flowers and wreaths.

Thos. M. Halpin, aged 58, a widely known Irish leader, died in Chicago yesterday. He was secretary of the Irish Confederation movement in 1843, and was associated with Darcy McGee in the publication of the *New York Nation*. He has also been interested in other journalistic schemes.

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