

Written for this Paper.

DOCTRINES DISCUSSED.

NEPHI, Aug. 29th, 1894.

The Utah Presbytery have been holding their annual convention at Nephi. There were about thirty ministers in attendance. They placarded the city, announcing the subjects the Rev. Dr. Wishard would lecture upon—"Baptism for the dead," "Preaching to the spirits in prison," and "How to approach apostate Mormons," etc. He also delivered a lecture to the effect that the Bible was the entire word of God.

For a few days but very little notice was taken of the convention; then the gentlemen present commenced to hold out-door meetings. During their lectures they assailed the Book of Doctrine and Covenants and other Church works and doctrines that the Latter-day Saints teach and hold sacred. At this juncture interest was beginning to awaken, and a suggestion was made that Elders B. H. Roberts and C. W. Penrose, of Salt Lake, be sent for to represent the "Mormon" side of these questions. They accepted the invitation and came down on last Sunday morning's train. In the tabernacle Elder Penrose spoke on "Baptism for the living and the dead," and proved by the Scripture that neither the living nor the dead can be saved only through and by the name of Jesus Christ; and that Christ did go and preach to the spirits in prison. Notice was then given that Elder Roberts would preach at 5:30, as the Presbyterians would hold their meeting at 8 p. m. At the appointed time the Tabernacle was filled to its uttermost capacity. The ministers and teachers of the Presbytery were given a front seat and supplied with hymn books.

Elder Roberts showed in great plainness that the Bible of itself was not sufficient to save alone and proved from the scriptures, both the Old and the New Testament, that they did not have all the books therein compiled, hence the necessity of present revelation. He bore a powerful testimony of this latter-day work.

It was then announced that Dr. Wishard would lecture in this house the next evening (Monday). At the appointed time the house was packed. The visitors furnished their own singing, which was very good. The reverend doctor led out by saying they had been in the Territory for twenty years and this was the first invitation they had received to speak in a Mormon place of worship; and that they had had sent them by the mission \$65,000 for their support, etc. He said there were some bad people among the Mormons as well as other Christian religions, for when he was in the southern part of the Territory he heard a hackdriver swear and it was a Mormon boy at that. The speaker occupied about two and a half hours in trying to show the people that the Holy Ghost was all sufficient to save and that baptism was non-essential. He found fault with some of Bishop Whitney's preaching—that he (Whitney) had heard that some of the Christians had sent Prendergast (Mayor Harrison's murderer) straight to heaven; that he as a minister did not

believe in that doctrine, and that Bishop Whitney was wrong. He said that the Savior's baptism was to initiate Him into the office of High Priest. The speaker declared that he as a minister did not believe that we had all the scripture spoken of; and that the same mule that Elder Roberts rode, "Bob Iugersoll and Tom Paine had ridden until his back was sore," etc.

The congregation at last began to show signs of weariness, and it was then announced that Elder Roberts would preach the following evening (Tuesday).

The Presbyterian ministers were invited in reply but said they would leave on the 3 p. m. train.

However, before the appointed time arrived, the house was filled to overflowing. Elder Roberts took up many of the points of doctrine respecting the Holy Ghost and its offices, agreeing with the doctor that the Holy Ghost was essential to salvation, but proved that baptism by immersion came first. He showed that the Presbyterians did believe in death-bed repentance, notwithstanding the doctor's denial; for said the speaker, "I have talked with many of the Christian ministers and they all claim death-bed repentance." He also showed that the doctor was mistaken—we had no split in our Church—and that the Josephites, Morrisites, Godbeites were not at all a part of us. With much vigor and eloquence he showed that the Scriptures were insufficient to save mankind alone. Referring to the doctor's statement that they had spent \$65,000 for missionary labors in Utah in preaching the Christian faith, Elder Roberts said he and his fellow-laborers were called and preached God's work without purse and scrip. "We have been whipped with hickory whips, Elders had been shot down, and Presbyterian ministers were some of those murderers," and he could prove it.

Elder Roberts reproved the Saints who took the Lord's name in vain, and those that lie, blaspheme and get drunk; and he chastised the Bishops and leading Elders for neglecting to handle the transgressor and the evil doer. He finished by bearing a strong testimony of the divinity of this latter-day work. As to Dr. Wishard's assertion that the Gospel had always been on the earth since the days of the Apostles, the speaker showed forth the apostasy of the early Christians and repeated the sixth chapter of Rev., 14 verse, which reads, "I saw another angel flying through the heavens having the everlasting Gospel to preach to them that dwell on the earth," and asked in conclusion why an angel should be sent if the Gospel was already on the earth.

The greatest attention was paid and no one moved until the Elder had finished.

These meetings have caused considerable comment, and by both Saints and non-Saints it is conceded that Elders Roberts and Penrose were too much for their reverend opponent. Elder Penrose returned home on Monday, consequently did not attend Dr. Wishard's lecture nor Elder Roberts' reply on Tuesday. CORRESPONDENT.

The crop of potatoes down in Colorado is said to be the best for years, and all average 100 bushels to the acre.

BEAUTIFUL BLUE SNAKE

REXBURG, Idaho, Aug. 27.—This part of Idaho presents the contradictory condition of being at once the driest and "wettest" part of the whole interior West. By all odds the most majestic of all the streams of the Pacific slope east of California flows through the great valley of which this settlement is a conspicuous part, while every thoroughfare is as deep with dust as though there were no moisture this side of the Pacific ocean.

After leaving the Union Pacific railway at Market Lake, twenty-two miles west, the travel hither is most discomforting, especially to the newcomer, whose inhalations of real property on the wing are continuous and aggravating. The stream spoken of—Snake river—is in places a fourth of a mile wide and nobody knows how deep, with a swiftness varying from rapids to an almost turbid condition. The stream has about five times the volume of our own and only Jordan at the former's thinnest place, while there are points at which by comparison the Jordan dwindles to the proportions of an irrigating canal, while the waters of the Snake are everywhere bluer and clearer as well as soter. It debouches into the Columbia river away over in Oregon, and but for the numerous falls and rapids would be navigable up to its forks, a few miles of here. It is a source of depletion to the treasury of bridge builders, one such company now having a "dead horse" on its hands in the shape of an entire span of a bridge a third of a mile long, which has just succumbed to the current and disappeared. To replace it will cost at least \$1,000, which the builders must lose. Meantime the chief mode of passage from one bank to the other is by means of an old-fashioned ferry boat which plies ten miles west of here at a point where the water is variously estimated at from 25 to 100 feet deep, and swift enough to make all hope of landing at the steep banks (here 150 yards apart) at any other place than the boat's moorings entirely out of the question. For this diversion the traveler pays 50 cents, which is usually given up without regret; it is the fact that the thing must be repeated that causes sadness.

Snake river is altogether too plebeian a name to apply to such a magnificent body of water, and it is something of a reproach to the legislature that through all these years it has not been given such a nomenclature as would more nearly convey to the minds of those who have not seen it some idea of its dignity and greatness. It is a worthy tributary of the beautiful and beautifully named Columbia, and yet behold the difference between the christenings! It is appropriate enough in one respect, because it is as winding and sinuous in its course as a boa constrictor; but it is no more like a snake than a corkscrew in that regard, and surely there could be no excuse for applying the latter name to it. However, Idaho is a young state and a young country altogether, and doubtless such oversights will receive attention in due time.

The sands of Snake river abound with a dust not so annoying nor yet so plentiful as the other kind