DEBATE

HELD AT THE PENNSVILLE, OHIO, CHURCH OF CHRIST

BETWEEN

A. M. McVEY
of the Church of Christ

AND

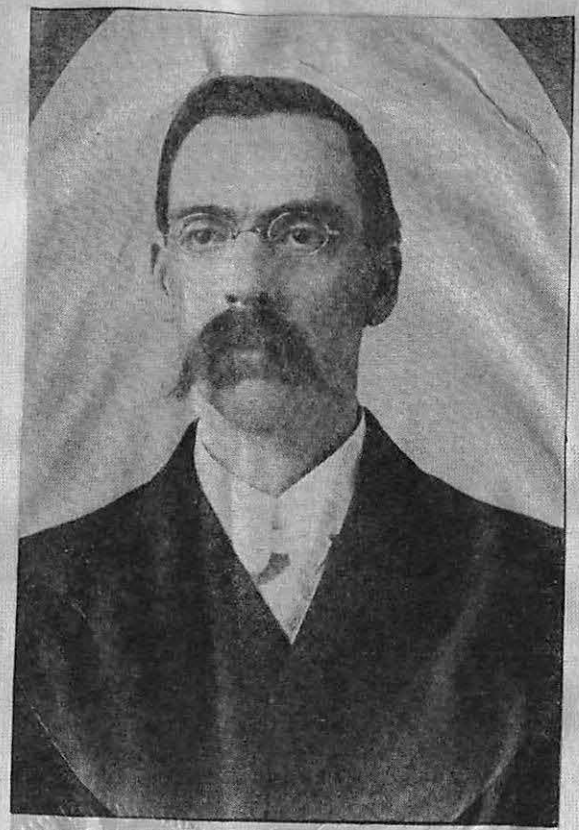
F. J. EBELING
of the Reorganized Church of Christ of Latter-Day Saints

Commencing Friday, January 5, 1906
Ending Wednesday, January 17, 1906

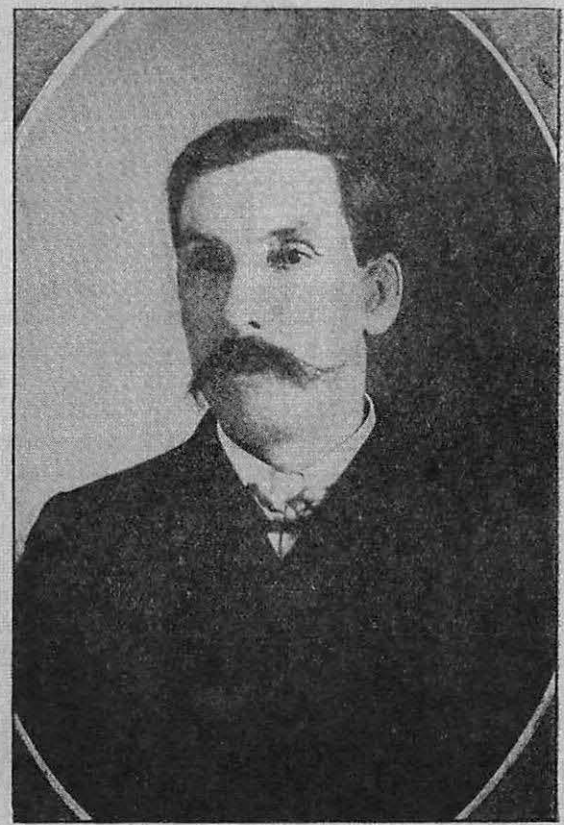
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A. M. McVEY.



W. B. McVEY.

INTRODUCTION.

KIND READER:

It is not my purpose to detain you with a lengthy introduction. I only wish to say, in justice to those concerned, that the following pages contain only in part the McVey and Ebeling discussion.

The propositions discussed, concerning the ground occupied by each disputant and touching the authenticity of the "Book of Mormon," and other important matters, we were unable to get, as the stenographer employed to report the speeches as they were delivered was called away just when he was needed the most. Being one of the reporters employed by the Court of Common Pleas, we could not hold him.

While we regret very much that we did not get the debate in full, we feel assured that what we give of the discussion will enable all who trace the following lines to grasp the true foundation upon which rests the Church, which is the Bride, the Lamb's Wife. Read each argument carefully, decide impartially, and act honestly, and we are not afraid to risk in your hands the cause of truth.

DR. W. O. TOMSON, V. D. M.

EBELING-McVEY DISCUSSION.

FIRST PROPOSITION.

Is the Church with which I, F. J. Ebeling, am identified, known by me and my brethren as the "Reorganized Church of Jesus Christ of Latter-Day Saints," the Church of Christ, and in harmony with the Holy Scriptures in faith, organization, doctrine and practice?

F. J. EBELING, affirmative.

A. M. McVEY, negative.

FRIDAY EVENING, JANUARY 5, 1906.

F. J. EBELING———AFFIRMATIVE.

Gentlemen Moderators, Ladies and Gentlemen:

Just a few preliminary remarks before we enter upon the investigation proper, as to our object in appearing before you. We stand before you this evening as the representative of the Church of Jesus Christ, claiming that we have the right of a hearing in this investigation. We want to assure you that we are here solely for the purpose of eliciting the truth as contained in God's Word, and I want to assure my honorable opponent that we enter upon this investigation with the warmest feeling possible for one man to have toward another. We are here not to war with men, but with principles, and I trust that after we shall have finished the investigation the same spirit of courtesy may continue that seems to be manifested now. While we may wax earnest and bold in maintaining what we believe to be right, be assured that we do so in all kindness, and we want this to go on record as a dispensation of good to the community, and I hope nothing will be said or done to mar the peace and harmony that should exist between representatives of churches claiming to be the Church of Christ, and trust that this investigation may prove profitable, and good feeling, kindness and charity may

prevail. We are strangers among you, having never met any of you. We ask no favors on that account. We ask you to give us your kind consideration, your unbiased attention, and weigh the evidence as it shall be offered. You are the jury, we are the attorneys; and you are to judge for yourselves which one has produced the preponderance of evidence. May God bless us in this investigation.

The question before us is one of momentous importance. The question before us is of such a character that it should enlist every one's utmost serious consideration. It is a question that has come down through the ages; one upon which hangs the eternal destiny of mankind, as to which is the Church of Jesus Christ. I want to remark here that Christ never established but one Church; he never authorized but one organization, and the question to be decided by you as hearers is which Church among the many is in harmony with the divine institution which was established by Jesus Christ, the Babe of Bethlehem.

King James' translation of the Bible having been agreed upon as the standard, to it we shall appeal, and ask each one to take notes, and if possible bring your Bibles and turn with us to the scripture, that you may be convinced that we are not manufacturing what we say. The question is, I say, one that we can not lightly consider, but in the fear of God and love of humanity we should enter this investigation, and let us just lay aside as much as possible the prejudice that might exist, and view the matter from a standpoint of honest men and women.

I wish now to define the Church of Jesus Christ.

First: By the word "Church" we mean all those who have acknowledged Christ to be the Savior of mankind, among whom the fullness of the Gospel is taught, and the ordinances duly administered as instituted by Christ.

Second: That divine institution organized by Christ and the apostles.

Third: Those on earth are also called the Church Militant, and those in heaven, the Triumphant Church.

Fourth: Church Officers are those appointed by Christ for teaching the word, administering the ordinances, and superintending Church affairs.

The following organization exists in the New Testament Church. I want to remark here, first, that we are to prove here to-night and on the following evenings, that the Church that we represent is in harmony with the Church in organization as that Church is outlined in the New Testament. That Church that Jesus Christ built and his apostles perpetuated had in it the following officers:

1. Presidency.
2. Twelve apostles.
3. Prophets.
4. Evangelists.
5. High Priests.
6. Bishops.
7. Seventies.
8. Elders.
9. Priests.
10. Teachers.
11. Deacons.

These, my friendly hearers, are the eleven different distinct officers that Jesus the Christ had in his Church.

The doctrine that Christ and the apostles planted in that institution is the following:

1. Faith.
2. Repentance.
3. Baptism.
4. The laying on of hands.
5. The Sacrament.
6. Resurrection.
7. Eternal Judgment.

The faith that was taught in that divine institution established by Jesus the Christ over 1800 years ago was:

1. Faith in God, the Eternal Father.
2. In Christ, the Son of God.
3. In the Holy Spirit.
4. In the second coming of Christ.
5. Resurrection of the dead.
6. Washing the feet.
7. Spiritual gifts, namely: Wisdom, knowledge, faith, working of miracles, prophecy, discernment of spirits, unknown tongues, interpretation of tongues.

The fruits that were manifest among those in that Church of Jesus Christ in the former days are the following: Love, joy, peace, long suffering, gentleness, faith, meekness, temperance, virtue, patience, humility, kindness, charity.

The practices that were in that Church of 1900 years ago, perpetuated by the apostles on the earth, are:

First — The Lord's Supper.

Second — The laying on of hands for the blessing of children; healing of the sick. These are some of the things that were in the Church back in the days when it was perfected.

Third—The law of tithing for the support of the ministry and the Church.

Fourth — Rule of adjusting trouble between the membership of the Church.

Fifth — Monogamy in marriage. That is, only one wife for one man.

These now, my dear hearers, are some of the marks that were in the Church that Jesus Christ established. I have now laid down the features of identity, and it will devolve upon my honorable opponent to refute the position that I stand upon. He has taken a position on the negative side in saying that the Church that I have the honor to represent is not the Church of Jesus Christ and not in harmony with that Church established by Christ and the apostles, in faith, organization, practice, and doctrine. These, now, we call upon our honorable opponent to examine, and if these marks to which I have referred you are not in the Scripture, have not been taught by Jesus Christ or the apostles, I want to know it, you want to know it, and the world ought to know it. It shall devolve upon my opponent to point out to this intelligent audience just what, where and how F. J. Ebeling is not in harmony with that institution. We have represented to you some numerous marks by which we can identify and know the Church when it is presented to us. This Church to which we refer, as my honorable opponent will acknowledge, was perfected by Christ, by the eternal word which is truth. It was to be perpetuated, and truth is eternal in itself, and is as everlasting and eternal as God himself, and what is truth once is truth forever; nothing can be added to it, nothing can be taken away from it. The Church that we present to you this evening can be identified only by the comparison we hold up before you, through the standard, King James' translation of the Bible, and as the brother read this evening, Christ established the Church, and he says, "Upon this rock shall I build my Church," etc., thus proving that he had a Church, and the only way we can tell among the many organizations claiming to be the Church of Christ is by comparing that Church with that record which was made of the things said and done by those ancient worshipers long ago. We have the pleasure of presenting unto you, first, that in that Church Christ had the Presidency—three men at the head of this organization. I refer you now first to Matt. 17: 1-5: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and

said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Also, Matt. 26: 37, 38: "And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Gal. 2: 9: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." We have read this Scripture to prove to you that there are these three important characters in the Church.

Luke 6: 12-14: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom he also named apostles." Thus we see that there were apostles in this Church. 1 Cor. 12: 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Thus we have sufficient proof that Jesus the Christ set in that Church apostles.

In that Church he had prophets. Matt. 23: 34: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. Luke 11: 47: "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them." Acts 11: 27: "And in these days came prophets from Jerusalem unto Antioch." Thus we have proven by conclusive evidence that there were prophets in that Church.

He had in that Church also evangelists. Acts 6: 5: "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts 8: 5: "Then Philip went down to the city of Samaria, and preached Christ unto them." Acts 21: 8: "And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him."

In that divine institution established by Jesus Christ and perfected by him, we find he had high priests. Heb. 4: 15: "For we

have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 5: 9, 10: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchisedec." Heb. 7: 26: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Thus we find in the Church established by Jesus Christ that he had bishops also. Titus 1: 7-9: "For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate."

In that divine institution perfected by Christ he had seventies, a class of men called seventies. Luke 10: 1, 2: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Also Luke 10: 17: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

In that divine institution we find he had elders. Luke 14: 23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed."

In that divine institution that Jesus Christ established we find he had officers called priests; the lesser priests. Exodus 19: 6 speaks of it first: "And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." In John 1: 16: "There was a man sent from God whose name was John."

In that divine institution established by Jesus Christ we find he had teachers. 1 Cor. 12: 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Eph. 4: 11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

In that divine organization of Jesus Christ we find that in that Church he also had deacons, as found in 1 Tim. 3: 8-13: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them

use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

Now, my dear friends, I think I have made it clear that these officers were in that Church, and the Church that can not produce those ten officers is not in harmony with it. It is not the true Church, and if there is one of these officers lacking, the individual who claims to represent a Church of Christ that has not these officers is that much out of harmony with God's Church, and they must have them in the Church, not simply a record of what was one day there. We will perhaps have more to say on that point.

Now, in doctrine. First, you must have faith in Jesus Christ. Heb. 11: 16: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." All must have faith in Jesus Christ. John 3: 16: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

We, as a Church, believe in repentance as taught in Luke 15: 17-19: "And when he came to himself, he said, How many hired servants of my Father's have bread enough and to spare, and I perish with hunger! I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." 2 Cor. 7: 10: "For goodly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

We believe in baptism. Mark 16: 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Acts 10: 47: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" He gives the reason or object of baptism. Mark 1: 4, 5: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Also, Acts 2: 38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus we find baptism was by immersion, and the object of baptism was for the remission of sins. This, we find, was an article of belief in the early Church, and to be in harmony

with that we must have baptism. Now we come on down to the subject, or who may be baptized. Jesus Christ says, "He that believeth and is baptized shall be saved." Can that mean children?

Now we come to the fourth principle, the laying on of hands. Matt. 19: 14, 15: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." Mark. 10: 16: "And he took them up in his arms, put his hands upon them, and blessed them." We find it was also for the receiving of the Holy Ghost. Acts 8: 17-19: "Then they laid their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Acts 19: 6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." We find also that laying on of hands was for the healing of the sick. Luke 4: 40: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Thus we find the practice in the days of Christ had in it the laying on of hands, and the Church that has not this practice is not in harmony with the Church of Jesus Christ. These are facts, and we must look them squarely in the face. In the language of one who has been dead for many years and whose memory you all revere, who made use of these bold words: "Where the Bible speaks, we will speak; where the Bible is silent, we will be silent also." Upon these things I have quoted, the Bible speaks.

In that divine institution they had the sacrament of the Lord's Supper. Matt. 26: 26, 27: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Also in John 6: 50-53: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

In that divine institution they taught the resurrection of the dead. Job 19: 25, 26: "For I know that my Redeemer liveth, and

that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Coming down to the New Testament, John 11: 25: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." 1 Cor. 15: 13: "But if there be no resurrection of the dead, then is Christ not risen."

The dead in Christ shall rise first. 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Acts 17: 31: "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." John 12: 48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

In that divine institution that Christ established they had the law of tithing. Instead of begging and holding bazaars and things to raise money, they had a perfect system, a tithing system, as found here in many places taught in the Word of God. Matt. 23: 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." In 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 2 Cor. 8:12-16: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: and there may be an equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. But thanks be to God, which put the same earnest care into the heart of Titus for you."

A. M. McVEY———NEGATIVE.

Gentlemen Moderators, Ladies and Gentlemen:

You are all aware of the purpose for which we have assembled. The proposition for discussion has been read in your hearing, and I trust that all who are present this night, and who may attend these

discussions, may give their best thoughts, and that they may with unbiased minds consider the arguments which shall be presented.

Now, as to the remarks which have been offered by my friend Ebeling, I will say this: If I have an understanding of the Word of God, he has come far short of establishing his proposition. One very important matter he has failed to notice that I want to call the attention of this intelligent audience to, one fact which is brought out in his proposition which he must establish before he can ever show to this audience that the Church which he represents is the Church of Christ. If you remember, the proposition says: "The Church with which I, F. J. Ebeling, am identified, known by me and my brethren as the Reorganized Church of Christ of Latter-Day Saints." Notice that word: Reorganized Church of Latter-Day Saints. I don't want you to forget that word "Reorganized." I want to say to this intelligent audience that before the Church can be reorganized it must be disorganized. You must first show that the Church of Christ was overcome, blotted out, and ceased to exist. When you have established clearly that the Church of Christ was entirely blotted out, ceased to exist, and that there was no organization on this earth, then you will only be ready to enter upon the work of establishing in the minds of the people the idea that the Church which you represent is the Church of Christ. The very foundation thought, the very foundation principle, and the first thing that he must establish is that the Church of Christ was overthrown. I stand here to emphatically deny that the Church of Christ was ever overthrown. I make these remarks for the purpose of calling the mind of Friend Ebeling to this matter, and to show this intelligent audience that this matter must be carefully considered. It is useless for Friend Ebeling to consume time in stating to this people that there were such officers in the Church of Christ as elders and deacons. It is useless for him to spend time in stating that in the Church of Christ there were apostles and prophets, evangelists, priests, and teachers. We all admit that in the Church of Christ there were apostles. We admit that there were prophets; we admit that there were priests, that there were overseers or elders, and that there were deacons. We also admit that in apostolic times there were miraculous powers, but it falls upon Friend Ebeling to show from the Word of God that all of those powers were to be perpetuated, and that they exist, at the present time.

Now, I desire to call attention to some statements he has made during his remarks. It seems to me that he did not carefully consider what he was saying when he made this statement: "I stand before you to-night representing the Church of Jesus Christ." I make the same claim. I would ask Friend Ebeling, this being true, Why do

you state in your proposition that you are standing before the people to defend the Reorganized Church of Jesus Christ of Latter-Day Saints? Why do you make that statement in your proposition if you say now, that you are representing the Church of Christ? He says that Christ never established but one Church; that is true. But that does not say that the Church with which he is identified is the Church of Christ. I am ready to say that Christ established one Church, and but one Church, but what has that to do with the proposition? I want to call your minds to one statement: He says, "I am to prove that the Church with which I am identified, or which I represent, is in harmony with the New Testament." I want this audience to bear that statement in mind. I expect to remind him of that statement before I close the discussion of this proposition. If he is to establish his proposition by that which is set forth in the New Testament, then I will just say, friends, that it will be altogether out of order and useless for him to make any appeal whatever to the Old Testament scriptures. If his own statement be true, not only this, but I will say that each officer in the Church of Christ must be found in the New Testament; not in the days of the patriarchs, not in the days of the Jews, not in the days of John the Baptist, but in the New Testament and under the reign of Christ. Now, with this thought in mind, I want to ask Friend Ebeling, since he has stated that in the Church of Christ there was a first Presidency, where can you read in the New Testament that there was a first Presidency or any other presidency? Remember, he says that it must be established by the New Testament.

He also says that there were apostles, and that there were the seventies. Let me say right here, friends, that I challenge Friend Ebeling or any other living man to show that the seventies were in the Church of Christ as officers, or that the seventies, as spoken of in the Gospel, were in the Church at the time they were sent out. Of course, we have seventy and more than seventy in the Church of Christ, but not as officers in the sense to which reference has been made. I don't expect to argue this at present. I just want to remind Friend Ebeling of these matters, so that he may consider them in the future.

He refers to this matter of laying on of hands, and to my mind, makes a very bold statement, and without evidence. He says that the laying on of hands was practiced for the blessing of children. I demand Book, chapter, and verse. I know that it is said that he blessed little children; I know it is said that he laid hands on them, but was this ceremoniously done or was this not just simply an incidental affair? It is also said that he took them in his arms. Well,

then, if we are to contend for the laying on of hands upon children, then I will just as logically contend that we should take them up in our arms, and this, too, should be ceremoniously done. Let Friend Ebeling make a note, and consider this statement. We are not here for the purpose of making bold statements without evidence; we want proof along the line.

He makes a statement here which, if I am a prophet—of course, I don't claim to have miraculous powers or to be any great discerner of spirits — but I will venture the statement that, before this discussion is brought to a close, he will wish he had never made: "This Church was perfected, and is as eternal as God himself." No reorganization, friends, that statement being true. Mark that statement. If the Church of God is as eternal as God himself, then the Church has not been overthrown since its establishment, and no powers of earth or hell ever can overthrow it, and more: If the Church of Christ has been perfected, then I would ask, What need have we for those powers? They were only for the perfecting of the saints, as we learn from the fourth chapter of Paul's letter to the Ephesians, and if the Church has been perfected, then I want to say to you, those powers have served their purpose and will necessarily pass away, or have passed away. We can't evade those conclusions, friends.

He makes another statement here. "Christ was one of the first Presidency." Where did he read this? Book, chapter, and verse, please. We are not here for bold statements, friends. I remember of reading in the Book of God something like this: "Prove all things; hold fast to that which is good." Bold statements without proof go for nothing with intelligent and thinking people, and I understand that in this community we have some intelligent people, and they demand more than bold assertions. He has made many statements along the line which it will not be wortn while to consider at present, as I have some other things I desire to introduce if I have the time. I want to say, as I said a few minutes ago, that I do not deny that there were in the days of the aposties supernatural powers. We admit that those powers were in existence. We understand that they were given for the purpose of confirming the Gospel of Christ, as we learn from Mark 16: 20: "They went everywhere preaching, the Lord working with them, confirming the word with signs following." The same thought is clearly set forth in Hebrews, second chapter and fifth verse: "How can we escape if we neglect so great salvation; which at the first began to be spoken, remember, "by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and with wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the

angels hath he not put in subjection the world to come, whereof we speak?" What were these signs for? In this way God gave his testimony confirming that spoken salvation. It began to be spoken by the Lord, and I want to remark at this point that, as those powers were given for the purpose of confirming the Gospel, it is an evident fact that if those powers are still in existence, they must exist for the same reason that they existed in the days of the apostles of Christ. If they are in the Church to-day to confirm the Gospel, then it is evident that so long as those powers are in evidence the Gospel of Christ has not been confirmed, and if not, then we may truthfully say we do not know whether it is true or false. But, says Paul in Hebrews 10: 12: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We have been fully assured it has been confirmed. If it has been confirmed, those powers have served their purpose and have passed away.

He says there were seventies in the Church. I want to ask, Were they in the Church of Christ as officers? That's the point. This we positively deny, and demand the proof. After stating that there was a first Presidency in the church; after stating that the seventy were in the Church; after stating that there were twelve apostles, priests, elders and deacons, then he turns right around and says to this audience that there were ten officers in the Church of Christ. Harmonize his statements, friends. First, the First Presidency, consisting of three, a Chief Priest and two Associate Counsels, then the seventies, then the twelve apostles, then the high priests, the minor priests, elders and deacons, and then, remember, he says ten officers in the Church of Christ. I leave these matters for Friend Ebeling to consider and harmonize.

He says the laying on of hands was taught by Jesus Christ. I want to ask the question, Was the laying on of hands ever taught by Jesus or his apostles as a ceremony of appointment of officers? I know the position he will take; he has already taken. I know reference has been made to the thirteenth of Acts, but I state emphatically that neither he nor any other man can show that from the thirteenth of Acts or from the sixth of Acts the laying on of hands was practiced as a ceremony of appointment. I demand proof at this point.

Another statement concerning the signs following of Mark 16. Did these signs in apostolic times follow every believer, every Christian? Should those signs at the present time follow every believer in Christ; every man who is obeying the Gospel? I desire an answer to these questions, that I may fairly approach this matter and reach

a true and proper conclusion. I shall not argue this matter further at present. I leave this matter for an answer.

He says in the Church of Christ they had the law of tithing. I am confident that this audience did not clearly get the idea which Friend Ebeling desired to present. I am confident that this audience could not say at present whether he meant that Christians were to make free-will offerings or whether they were to make certain offerings, such as should be named by officers of the Church, or other individuals. This matter is a little too indefinite. I would prefer that Friend Ebeling would throw a little more light on this point before we discuss this part of the subject.

Now I have noted some of his statements and considered a few of them, and before I leave the floor this time I want to make a few statements, and leave them with Friend Ebeling, for him to consider in his next speech.

I have stated—I mean to repeat the statement—that the Church of Christ that was established, as Friend Ebeling says, by the Babe of Bethlehem, is still in existence. It existed in apostolic times, it existed during the Dark Ages, and will exist until Christ comes the second time, to take his redeemed people home; and in proof of tnis I wish to call your minds first to a statement which you will find recorded in Daniel 2:44: "And it shall come to pass"—Perhaps, that I may get the exact wording, and no mistake be made, I had better turn, and read the statement: "And in the days of those things shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left unto other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I just want to remind you, friends, that this kingdom, as Daniel the prophet says, shall never be destroyed; and Webster. in defining this word "never," says it means "at no time." Then, if God is going to set up a kingdom which is never to be destroyed, and Webster defines the word "never" to mean "at no time," there has been no time since the establishment of the Church of Christ it has ceased to exist.

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

If I have not established anything else yet, I have established one thing — that my friend, Elder McVey, acknowledges he is not in harmony with the Bible, so he would better look out or he will have his next proposition defeated before he gets through with this one.

Debaters sometimes forget what they are saying, and make disastrous statements. I want to find in one idea—that is, without looking at the exact wording of Webster—what "harmony" means. He says it is "the same thing; agree with; like to." I think you will find that, or about that. We can give the exact wording to-morrow evening, perhaps. That is harmony. Now, I have established this fact, if nothing else, that those things to which my opponent refers, and which he denies, they were in the Church of Jesus Christ one time, and if they were in the Church one time and not in the Church another time, in the name of consistency, tell me what is meant by Harmony? I will have more to say on this after a while, maybe. He has defeated his very object already. I counted twelve principles already he has denied, in his challenge to me to prove their perpetuity. I most gladly accept the challenge. Then whether I have proved the perpetuity or not, if I should fail to prove the perpetuity of those things which he denies, I simply prove this—that Elder McVey is not in harmony with the Bible. Do you see the force of it? So I just leave it right there now. I can prove those things were in the Bible, and he says they are not now. Tell me what Webster meant when he defined the word "Harmony." He has got a white elephant on hands, my dear friends. It might kick over the traces. (Laughs.) We're going to be in good humor, of course. We're not going to get mad, and I am going to stand before you to impress upon your minds that I and the Church which I represent, are in harmony with the Church of Christ, and if Elder McVey doesn't look sharp, he will have no need to discuss the second proposition; he will be defeated before he gets there. "He has come far short of establishing his proposition." Well, I admit I haven't got through with it yet. You want to wait until a man gets to the end of the race before awarding tne decision. I was just beginning to build up, and I want to tell you to-night this point—remember it—that every item that I quote from the Holy Word of God, every gift, every blessing, every principle and every practice tnat I have read and will read to you for the next two nights, that the Church I have the honor to represent is in full enjoyment of those gifts and blessings. Let Elder McVey take a note of that and deny it. I will give him a sign if he wants it; all he wants of it, perhaps. We'll see about the proposition before we get through, whether I prove it or not.

He objects considerably to the word "Reorganized." He said the proposition read: "The Church is known by me and my brethren as The Reorganized Church of Jesus Christ of Latter-Day Saints." He stops on the word "Reorganized," and he makes this statement: that before I can claim any virtue for the word "Reorganized," I must

first prove that the Church has never been overthrown and destroyed. Remember that he says here that if we first establish that the Church was overthrown and disorganized, then we establish the purpose of the word "Reorganized." He makes that in substance, and he takes the ground that the Church was never destroyed. Now, my dear friends, I am not ready to take up that point just now. My honorable opponent is not going to lead me off on a wild-goose chase until I get through with some other points. I stand before you this evening and make the declaration that I am able to prove just what he denies—that the Church established by Jesus Christ and the apostles did go down into apostasy. It was overthrown notwithstanding he quotes Daniel 2: 44. He couldn't have given me a better club than Daniel 2:44, and he will see it before he gets through. That is a hobby text of mine—to prove the Church was overthrown, and to prove that it was to be established again in a certain day to which Daniel refers. Remember that. I will take it up when the time comes. Come out to-morrow and we may have a treat for you on that line, and if I prove that the Church was overthrown and destroyed, then remember it, according to his own acknowledgment, we have the right to use the word "reorganized." That is dead easy. We are glad to accept it. If that is all he demands, why, then we will accommodate him, and when we do it, we don't want to hear any more from him on it. And when this Church is the Church of Jesus Christ, it has been re-established in the latter days, and it was built by Jesus Christ; consequently must bear his name: The Church of Jesus Christ. Now, we talk about the Church being the Bride. When she marries the husband, why does she take the name of Jones or Smith? She takes the name of the man she marries, and if that man has one initial, she has only got one initial. I speak of her as Mrs. Smith. I refer to her as Mrs. William Smith. There are many Smiths in the world. If my wife wouldn't take my name I wouldn't own her, and the Church, being the Bride of Christ, it must have his name, and the name was Jesus Christ. Bear that in mind: Jesus Christ. And where do you get the term "Latter Day Saints"? Why, the Church in the days of Christ, the people, were called saints. About ninety times in the New Testament the term was applied to the people of God as saints. They are called Christians three times, the name Christian every time referred to in derision, but called saints every time except three. I don't know the exact number, but they were called saints ten times to any other name once, and, living in the days of Christ, in a former age, if they were saints, then they were former day saints; they couldn't be Latter Day Saints. Now we are living in the latter days; hence couldn't be former day saints. It must be the Latter Day

Saints, and Daniel says: "The saints of the Most High God shall possess the kingdom forever." It may stand you and Elder McVey in good hands to be saints in that day, and Latter Day Saints because you are living in the latter days. I hope I have made myself clear. Jesus Christ built a Church, and the man who built the Church his name was Jesus Christ, and his following was called saints, and, being reorganized after 1260 years' darkness, it must be we are entitled to use the word, according to my honorable opponent's own acknowledgment.

"We admit that there were apostles, etc., but we call on them to prove that they were to be perpetuated." Well, I am glad he has called upon us. We will try to accommodate the brother, if possible. We will quote from the Scriptures: Here, in the fourth chapter of Ephesians, it speaks of those officers being set in the Church for the purpose of perfecting the saints. Paul says this, and let him and my friend McVey have it out. I have no quarrel with Paul; if he wants to quarrel with him, all right. I have no objection. He has told this audience they were only put there until the Church reached a certain stage, and then were to be done away with. Ephesians 4: 12 says they were for the perfection of the saints for the work of the ministry. Apostles put there for the perfection of the saints. I want Elder McVey to put this down, and answer the question, Are the saints to-day perfect? If they are perfect, then, pray, tell me what this building is here for? what is my honorable opponent going around the country preaching for? what is the Church striving to get converts for? He is holding this debate to get converts. The object of Christ is to perfect the saints, and if the saints are perfect, now, what are we preaching for? Will my honorable opponent take the position that the saints are perfect? Why, if they are, it seems to me that God would come down and take us away like Enoch, and if Elder McVey is perfect, the congregation might see an ascension; but they are not perfect, and if they are yet in the imperfect state, if they are yet in need of divine grace, then they are not perfect, and the apostles must be there for that purpose. That is what Paul tells us. As long as there is an imperfect individual on earth there must be a means of perfecting them by the work of the ministry. I wonder if Elder McVey will take the ground there are any ministers to-day? Yes, of course he will. And he is knocking out those very officers, those very powers, that will be there for the working of the ministry, and I am not a bit astonished that Elder McVey makes these statements. He denies the very means that entitles him to those privileges and blessings. How can we expect our friend to do any better? "For the edifying of the body of Christ." The apostles were

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in there for the edifying of the body of Christ. He takes a position in one place that those are not officers. I will attend to that. Especially the seventies, he says, were not officers. What is an officer? One who executes the law. One who executes the law, whether divine or human; remember that. And I can prove that the seventy placed in the Church were for executing the law. Christ sent them out, two and two, to preach the Gospel and return unto him; even devils were subject to them. They were sent out, then, in just the same sense that the apostles were sent out, to execute the law. He will have to do considerable hair-splitting if he is going to do away with the office of the seventy. Now, Paul says, How long? He tells us what they were put in there for; but, how long, Paul? Till we all are dead? Did I read that right? For the first century? No, that's not right. Till the Church is established? Maybe I'll get it right after a while. Elder McVey will get up and tell us they were only in there for the first age. I will make that assertion because I have met them before in my lifetime. He will take the same position, or there is a division among them. Now we will read it the way Paul has it. Elder McVey says only for about a hundred years. "Till we all come into the unity of faith." Are we all in the unity of faith to-night? If we were, I would not be here to-night, arguing. Four hundred and forty Churches in this country alone! Is that unity? Bless your dear souls, every once in a while you find a congregation fighting, and one faction breaking away and going some place else, and yet they call it the Church of Christ. If that is unity, I don't want to go to heaven. I know it is laughable, but sometimes I can't help it. What next, Paul? "And of the knowledge of the Son of God unto a perfect man." They were placed there until they became perfect. Elder McVey might say we are all perfect. Some may have been perfect back there, but, are they all perfect now? They were placed there until all came to that grand unity and perfection for which the Gospel was established, and if the priests and prophets were only for the first age, then perfection was only for the first age. I'll give you an illustration. You start to build a house; it takes certain things; a saw and chisel, a square and scaffolding, and so on; and you start to build that house, and, after working a few days with these instruments, finally you throw away your hatchet and saw and square, and go to perfect that house by throwing those away. The very fact that those tools were given to perfect that building, you are going to discard them before the building is perfected. That's just about the way it looks in denying these officers. They were placed there not for the perfecting of one or two individuals, but for the Church, and if Elder McVey can prove to me and this audience

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that this congregation has reached that absolute perfection in Christ, that knowledge of the Son of God, then I will yield the proposition and say I am wrong; but he has first got to satisfy me that he has reached this perfection, and if this congregation has reached that perfection I want to know it and get into it. When Christ comes, I want to be there. He is far from establishing that yet. He says the officers in the Church must be found in the New Testament. That's correct. Every officer must be found in the New Testament, and I take pleasure in proving it. Every officer I quoted in my first speech I quoted from the New Testament. I quoted from it every officer.

"Laying on of hands for the blessing of children. I demand the proof." "This was only incidental." I was one time asked if I believed baptism was essential to salvation, and I remarked to the inquirer if Christ ever did anything unessential. That is simply to acknowledge that Christ commanded something that was not essential. My dear friend Elder McVey, where do you find that it was only done incidentally? Put it down, and answer me that. I don't believe the word is in the Bible. Let us see what Christ says. Matt. 19: 14: "But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." Incidentally, "He laid his hands on them, and departed thence." You are making Scripture. Elder McVey made it; I am just telling you. Of course, we are going to keep in good humor. Mark 10: 16 says: "And he took them up in his arms, put his hands on them, and blessed them." Isn't that much more beautiful than this foolish idea of taking little children and baptizing them? taking babes as pure as angels around the throne of God, to baptize them for the remission of sins? That is what baptism is for. How much more like God it is to take those darling little babes and bless them, and lay hands on them. Again, it reads, Jesus Christ called them and said: "For such is the kingdom of heaven." "For such is—" Incidentally? I don't see that in there. "For such is the kingdom of God." Elder McVey, please explain yourself. What do you mean? It is not incidentally, but it is the kingdom of God. Elder McVey has got the audacity to tell us it is only incidental. "For I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter in." He took them up and blessed them because it was the kingdom of God. What a blessed ordinance that is. "Miraculous powers were only for the perfection of the saints." We will agree to that, and as sure as there is an imperfect saint, we have miraculous powers. Inasmuch as supernatural power, according to my good friend, was for the perfection of the saints, inasmuch as the saints are not yet perfect; therefore super-

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natural powers are necessary. Now, that will stand with any logician. According to his own argument, they are necessary.

"Supernatural powers were for the confirming of the word. If these powers are in existence, they must be for the confirming of the word." That is true.

A. M. McVEY———NEGATIVE.

I am glad to see my worthy friend warming up to the subject. He seems to be a little more in earnest and, of course, I think by the time I make a few more speeches he will be up to the boiling point. Now, as he had much to say concerning spiritual gifts, I don't know but I might just as well knock that matter out first as last. I might just as well begin on it now as any other time. A question first: When did Christ bestow spiritual gifts upon men? Remember, I say Christ. I want the time. If you will go to Ephesians 4: 8 you will find that it was when he ascended up on high. "He led captivity captive, and gave gifts unto men." This fixed the time. It was when he ascended up on high, leading captivity captive. Acts 1: 8: "But ye shall receive power after that the Holy Ghost is come unto you." This shows when that power was imparted or given to men. It was when the Holy Ghost came at Pentecost. Luke 24: 49: "Behold, I send the promise of the Father unto you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." This shows that the apostles of Christ, according to the teaching of the Savior, were to tarry in the city of Jerusalem after his ascension, waiting for the promise of the Father, and when that promise is fulfilled, the Holy Spirit given to the apostles, as Acts 1: 8 says, they are then to receive the power. This Scripture brings us to Jerusalem and to the beginning of the Church. We want to start right at the place of beginning. We are speaking of the gifts which were bestowed on the Church, and not of gifts which may have been bestowed upon the Jews or Gentiles or any other people. He may refer you back to miraculous powers which the servants of God possessed in olden times; that has no bearing upon the question. We are speaking of the Church of Christ. I want to make another statement here, and I desire very much that Friend Ebeling make a note of this matter. All believers did not possess those powers. Don't you remember I put this question at him in my other speech? I had hoped he would answer that question. [Ebeling: Please state the question again.] The question was concerning those supernatural powers; whether all believers enjoyed them. I make the statement that all believers did not possess those powers. Eph. 4: 11: "He gave some" — remember,

not all — "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Remember that all do not receive them; only some. 1 Cor. 12: 29, Paul asks these questions: "Are all prophets?" No, only *some*. "Are all apostles?" No, only *some*. "Are all evangelists?" No, only *some*. "Are all workers of miracles?" No, only *some*. Remember, only *some;* I want to emphasize that statement; and I will say this, that Friend Ebeling will hardly deny these statements, since Joseph Smith in his translation takes the same ground which I have taken here. I have it, and will present it if necessary. This proves that all believers did not possess those powers; only some. This being true, now notice, friends, with the idea in mind that all did not possess those powers, and, as Paul says, only some possessed them. This being true, the signs of Mark 16 did not follow all believers; only *some*. For there were many who did not possess them. This spoils the theory, remember, as presented by Friend Ebeling and his companions. They have much to say concerning the signs of Mark 16, but I ask him to consider these facts. It falls upon him to show those signs or powers were possessed by every believer, every person who obeyed the Gospel of Christ. This also spoils your theory of Acts 2: 39. Reference will be made, perhaps, to this. If he doesn't, it will prove an exception. It says: "The promise is to as many as the Lord our God shall call." The promise was to all, but the powers were not to all; hence the powers or the promise of Acts 2: 39 was not miraculous powers. Note that, Friend Ebeling; you will do well to notice that thought. If they did not receive those powers, then there must be a limit placed upon Mark 16. Mark that thought. When this is done, the theory as presented by Friend Ebeling is forever exploded, and if we place a limit upon it, why not limit it to the apostles, just where it belongs. You dare not say it was to all believers; if you do, you contradict Paul in Ephesians, fourth chapter, and in 1 Corinthians, twelfth chapter. Again, for what purpose were those powers bestowed upon men? Now we want to get at the object. God never did anything without an object or purpose; hence he must have had an object when he bestowed gifts upon men after the ascension of Jesus. We will just let the Scripture interpret Scripture. Mark 16: 20 (I quoted this language in my other speech): "They went everywhere preaching, the Lord working with them, confirming the word." Notice that statement, "confirming the word with signs following." This is surely clear, and it is infidelity in any man or set of men to deny such clear, plain statements. Those powers were for the purpose of confirming the Gospel. You may deny it, but in the day of judgment God's judgment will say they were for the purpose of confirming the

Word. If those powers are given to-day it must be for the same purpose, as I stated in my last speech; and therefore, if they are given to-day, and for the same purpose, they must be for the purpose of confirming the Gospel. Then it is evident the Gospel has not been confirmed, and we do not know whether it is true or false. He can not evade it. I want to remind the audience of this fact; If not confirmed, we don't know whether it is true or false. Mark this. Again we ask, for what purpose were these powers given? Heb. 2:3-5, the language which I quoted before, God confirmed that spoken salvation, the word of the apostles, by his own testimony, which was by miracles and wonders and signs and gifts of the Holy Ghost. Paul positively states those powers were for the purpose of confirming the spoken salvation. Again, Eph. 4: 12, Paul says those powers were for the work or help of the ministry. That's what they were for; for the work or help of the ministry, or, in other words, to help the ministers. Then it is evident that the minister needed help, or assistance. He needed greater power than he naturally possessed. Hence, God gave it to him in a miraculous way. They needed help. If those powers are possessed to-day, it is because the minister needs help, or assistance, which he can not receive in any other way or from any other source. Mark that: If those powers are received to-day it is because the minister can not receive the necessary assistance in any other way or from any other source. Then, if the minister can not receive this help in any other way, he can not receive it from the Word of God. Now, let us see, 2 Tim. 3:16, 17 says: "The Word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Mark it, friends; since those powers have passed away, as I have shown, they were for the purpose of confirming the Gospel; the Gospel has been revealed and confirmed; we have reached a complete revelation, and since that Gospel has been revealed and confirmed, we need not those powers, for the reason that the minister to-day receives the needed aid and assistance not in a miraculous way, but, as Paul states, through the Word of the living God. The Word of God will make the man of God perfect, and thoroughly furnish him unto all good works; then, if it furnishes us unto all good works, what need have we for supernatural powers? Would that not indeed be non-essential, since the completed revelation furnishes us unto all good works? Once more we ask, For what purpose were those powers given? Eph. 4: 12 says, "For the perfecting of the saints." "For the perfecting of the saints," or, as the Modern Speech New Testament says — I have it here with me — "in order to fully equip his people for serving." To equip the minister for serving.

This has no reference to character; has no reference to faults and missteps of man. Man was deficient in powers; man was unable to execute and carry on successfully the work which had been laid upon the minister of Christ, and in order that they might be fully qualified for serving in this capacity unassisted by a completed revelation — they did not have it then, they were without, or minus, the New Testament before the Church was given and instituted — it must be in some other way, and that they might be fully equipped for serving, the apostles just simply laid their hands upon them and imparted to certain ones powers that fully equipped them for serving God in any community; thus the signs followed the apostles wherever they went. So much for your perfecting of the saints. In this is set forth the idea of help or assistance, remember, and at that time they didn't have the written Words to help them, and it became absolutely necessary for God to impart to them through the apostles those powers, as, not having the New Testament, they might not know how to conduct themselves and carry on the work properly.

Those powers were given to edify the body, the Church. Eph. 4: 12. This also sets forth the idea of assistance rendered. The question is: Does God render such assistance in the same or in some other way? It was in a miraculous manner in apostolic times; but, is it in the same or in some other way that God aids his following at the present time? Instead of it being in a miraculous way, Paul, in the third chapter of Second Timothy, says it is the Word of God that furnishes us unto all good works, and if the Word of God thoroughly furnishes us unto all good works, I will ask Friend Ebeling of what service can those powers be to man since we are thoroughly furnished — not to sin — but thoroughly furnished unto all good works by the Word of God? Then I ask, Of what service are those powers to man to-day? Those powers were not given for the special benefit of the one who received them — that's the truth, friends — but, as Paul says, for the benefit or the profit of all; for the building up of the body. It doesn't affect the character of the individual receiving it. It didn't in any special way benefit the one who received those powers; it benefited others just as much as the one who received it. Were those powers to continue? That's the question; were those powers to continue? 1 Cor. 13: 8, Modern Speech Testament, says: "Love never faileth; but if there be prophecies, they shall be done away; if there be languages, they shall cease; if there be knowledge, it shall be brought to an end." They stood, friends, I might say, as the scaffolding to the building. They were to help the ministry in building up the body, which is the Church, and as they were for the purpose of assisting, or helping, the ministry to build up the body, remember,

they were no part of the body. Just as the scaffolding of the building, and when the building is completed, how would it look to see the old scaffolding standing around the building? They stood to the Church of Christ, as I have said, just as the scaffolding stands to the building. It was to aid the ministry in building up the body, and when the Church has been established and the revelation completed, then you are going to allow the old scaffolding to stand, are you? That's the theory; note it, Friend Ebeling. When were those powers to pass away? 1 Cor. 13: 10: "But when that which is perfect is come, that which is in part shall be done away." Isn't that plain? Just as plain as preaching; that when that which is perfect is come, that which is in part shall be done away. Paul says we know in part. He says that which is in part shall be done away. When? Why, when that which is perfect is come. What is it which is perfect? James 1: 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Has that which is perfect come? The perfect law of liberty is come. Nothing can be added; nothing can be taken from it. It is perfect, so stated by the Apostle James, who was inspired by the spirit of God. Again, Has that law been given? Yes. 2 Peter 1:3: "All things that pertain unto life and godliness had been given through the knowledge of him that has called us to glory and virtue." Then, if all things that pertain unto life and godliness have been given, has not perfection been reached? And well may the Apostle James say, "the perfect law of liberty." Romans 12:2: Paul says God's will is perfect. He says, "the good, and acceptable, and perfect will of God." Then God's will is perfect, and if God's will is perfect, well may the Apostle Paul say it will make the man of God perfect, and thoroughly furnish him unto all good works. Psalm 19:7: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." James 1: 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." 2 Peter 1: 3: "According as his divine power hath given unto us all things that pertain unto life and godliness." Col. 2: 10: "And ye are complete in him, which is the head of all principality and power." Mark that statement, friends. All things have been given; it has reached perfection; "and ye are complete in him." The man of God has been made perfect. Perfection has come, and Paul says, "when that which is perfect is come, that which is in part shall be done away." He says we know in part, and prophesy in part. Prophecy was in part, and if Paul's language be true, prophecy being in part, it has passed away.

SATURDAY, JANUARY 6, 1906, 1:30 P. M.

F. J. EBELING———AFFIRMATIVE.

Gentlemen Moderators, Ladies and Gentlemen:

It affords me pleasure to stand before you again this afternoon to continue our friendly investigation. I want to remark before I enter upon the affirmative argument, that at the present time I am establishing the harmony of the Church that I represent with the Church of the New Testament, while my opponent is denying it; and while there may be many things he may bring up that I may not notice in the affirmative, because I am not negating specially, don't get the idea that I am not able to do so, but we will defer the principal part of the negative argument until my opponent's Church is up for investigation; so I say that some things he may bring up I may not notice because I am in the affirmative, establishing the identity of the Church I represent with the New Testament Church.

We wish to continue with a reference to the doctrine of tithing. The brother asked me if I would kindly refer to that again; he thought it was somewhat indefinite. I take pleasure in granting the request. We find in the New Testament Scripture, as well as in various places in the Old, that the doctrine of tithing was taught; that is, the one-tenth part over and above your increase or income. A tithe means a tenth. It places every man and woman on an equality. If a man has a thousand dollars over and above his actual needs, he is by the law of tithing supposed to pay one-tenth of it to the Lord; a man with a hundred dollars, he just gives in proportion; if a man has nothing, he gives nothing. So you see the beauty of that. It places every man and woman on an equality, and it comes with equal burden to all. Now, that is the secret of the whole teaching of tithing in a nutshell. It doesn't work hardship on any one. The Church that is in harmony with that Church to-day will have that law in that Church, or it is out of harmony that much. Matt. 23: 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Thus Jesus Christ endorsed that as a good doctrine, and we find, again, in 2 Cor. 8: 12-15: "For if there be first a willing mind, it is accepted according to that a man hath,

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and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be an equality: as it is written, He that hath gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 9: 5-7: "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Thus we find the law of tithing plainly outlined in the New Testament Scripture.

Also in the New Testament Scripture we find in there they had feet-washing, as you recognize in John 13: 4-14: "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you. Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." This, we find, was another ordinance that was taught in the Church of Christ 1900 years ago, and we are pleased to tell you that the Church I have the honor to represent is in harmony with that Church in this respect.

Feet washing

In that Church there was a rule for settling difficulties among members. Now, like in these days, trouble existed sometimes, and God had a means of adjusting that trouble between the members of the Church, consequently he gave a rule by which these difficulties may be amicably adjusted, and I read in Matt. 18: 15-18: "Moreover if thy brother shall trespass against thee, go and tell him his fault between

Rule for settling trouble

thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Also, Luke 17: 1-4: "Then said he unto the disciples, It is impossible but that offenses will come: but woe unto him through whom they come! It were better for him that a millstone were hanged around his neck, and he be cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Much more could be given upon this principle, but these suffice to establish the fact that in that Church that Jesus Christ established they had that method of settling difficulties. Go to a brother and seek reconciliation; if he hear them not, take a second one; and if he doesn't hear them, then come to the Church and report him to them, as a court of investigation, to see whether the brother is innocent or guilty, and also to keep peace and harmony in the Church.

In that Church that Jesus Christ established they had in there fruits of the spirit, and the Church claiming to be the Church of Christ to-day must have those gifts or they can not claim harmony. Gal. 5: 22: "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Also, 2 Peter 1: 5-11: "And beside this, giving all diligence, add to your faith, virtue; and to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." These were the fruits of the spirit of God in the days of Jesus Christ.

Fruits of Spirit

In the days when Christ established his Church, and in fact from the very beginning of creation, they had a law governing the marriage condition, which was monogamic. That perhaps needs a little explanation. That is, one wife. One woman for one man, and no more, only in case of death. I am aware, I am sadly aware, of

Monogamy

the fact that in advance of our coming here the impression has gone abroad that we are polygamists, but I certify to you this afternoon that we have absolutely nothing to do with that abomination. I want to tell you that if you have entertained the least thought, the least idea, that a Mormon was coming here to teach the damnable, abominable doctrine of polygamy, with whom we have no connection, and against whom we make the hardest fight of any people on earth, be undeceived. This Church has stood out boldly and positively for the purity of the home, the purity of the marriage covenants, the sanctity of the sacred condition of matrimony, and that is, one wife for one husband, only in the case of death, and I want to tell you that this Church is the most strict against the divorce question of any Church. We don't permit our members to separate from husband or wife, only for one cause, and that is adultery, which Jesus Christ laid down as the only one which justifies a man or woman for putting away their companion. The Church I have the honor to represent were the first missionaries — the first Church that ever sent missionaries — down into Utah to lead the people back from their error, where they had been dragged by Brigham Young, whom we denounce as a man of sin, an abomination, and who has brought more crime and disrepute upon the name of religion than Robert G. Ingersoll ever did. If you people here this afternoon have entertained a single thought that we were coming here as the representatives of the polygamous Mormons of Utah, go home, and be content. Don't be afraid of your women. Don't be afraid that we will violate your homes and take them to Utah. We don't believe in the abominable practice. There is not a Church on the face of God's earth that has done more, that has endured more, to uproot that rotten doctrine than the Church that I stand here this afternoon to represent. We were the main power behind the movement of the E. Tucker law, away back in the '80s, for the uprooting of polygamy. Every congregation in this country, in England and Canada, raised their voices in protest and sent a petition to Congress a few years ago that resulted in the unseating of Brigham H. Roberts, on the ground of polygamy. This Church has sent representatives to protest against Smoot. Unfortunately there is a class of people who call themselves Latter-Day Saints; but, like other Churches, there has been a split-up. Our headquarters are at Lamoni, Iowa, presided over by Joseph Smith, son of the prophet; while the Church of Utah styling themselves Latter-Day Saints is presided over by a man named Joseph F. Smith. There are lots of Smiths in the world, but we have no more relation, no more intercourse with each other than you have with the Utah Church. We are separate and distinct. We hold out and are able to

prove by hundreds of witnesses that we are not of that people, so upon the question of monogamy and marriage we are in harmony with the Scriptures. Jesus says, in Matt. 19: 3-9: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he who made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it shall be for fornication, and shall marry another, committeth adultery; and whoso marrieth her who is put away committeth adultery." We are well aware that many of them down there had many wives, but it was contrary to God's Word. That is the law of the Gospel that Jesus Christ taught and the apostles promulgated. That's the law of the Church I have the honor to represent; always has been, and always will be forever, because we believe in the unchangeability of the law of God.

We come now to the question of the Holy Ghost that was promised to the disciples in John 14: 26: "But the Comforter, which is the Holy Ghost, which the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Luke 24: 49: "And, behold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." ✓Eph. 1: 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." In fulfillment of this promise Jesus Christ made, we read, Acts 2: 1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." They were all filled with the Holy Ghost; not just two or three. We read there were one hundred and twenty at least. The Gift, the Comforter, was given in the Church that Jesus Christ established, and remember,

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when, after promising the Holy Ghost unto the people there, he says, "I pray not for these only, but for all those who shall believe on me through their Word." So the gift was not confined to those individuals back there, as you find in Acts 2, on the day of Pentecost, in answer to the question, "What must we do to be saved?" Peter rose up with the other eleven, saying, Repent, and be baptized in the name of Jesus Christ, and he who shall believe and be baptized shall receive the gift of the Holy Ghost, for the promise is unto you, and unto your children, and unto them that are afar off, even as far as your Lord God shall call," and if God is calling anybody to-day, they will have the same evidence; they will have the Spirit of God, or God has never called them. That is the divine rule, the divine test, by which we can tell whether the individual is in harmony with God. Whosoever believeth and is baptized shall receive the Holy Ghost. An individual who will deny that certainly takes issue with the Bible, the divine guide. And, too, we find another office of the Holy Ghost was to bear witness of Christ. Matt. 16: 17, 18: "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Here Jesus said no power on earth revealed the power of Christ unto Peter, but the Father revealed it. John 15: 26 reads: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Also, 1 John 5: 9: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son." Acts 5:32: "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." Remember that Jesus Christ says, "If ye love me, keep my commandments, and I will pray the Father, and he will send you a Comforter," and the only way that we can prove to the world that we love Jesus Christ is to keep his commandments; and Christ says: "Go into all the world and teach them to observe all things I have commanded you." The Holy Ghost was given to them, and the individual who will deny the gift of the Holy Ghost and says it is not for us to-day, limits the work of God, because the work of the Spirit to-day is to bear witness of Christ, to give us knowledge of Jesus Christ. Paul says: "No man can say Jesus is the Lord, but by the Holy Ghost. I would like my opponent to take that and explain how we can receive a knowledge of Christ in any other way. That's the thought I want to emphasize, and the man who will stand up and deny the Holy Ghost to-day and says he knows Christ, is mistaken or

is maliciously untruthful. Also, the Spirit of God is a witness of your adoption. Romans 8:14-16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." The Spirit bears witness with our spirit; not somebody's word, not somebody's testimony, but the Spirit of God. Also 2 Cor. 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Gal. 4:5-6: "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of the Son into your hearts, crying, Abba, Father." Now, my dear friends, that was a rule back there by which we are to receive the witness of our adoption. Can you give a better rule; can you suggest something better than was suggested by the Son of God and perpetuated by the apostles. If so, I would like to know it, and if you get up another rule by which we are to be adopted into the Church of Christ, by which we are to know Christ, then you are preaching another Gospel, and what does Paul say? "If an angel from heaven preach another gospel than this, let him be accursed." That was a rule in the days of Christ, and if we are to adopt any different rule to-day, then we have another gospel, and Paul says, "Woe unto them that preach another gospel." There was also a sealing power for the people back there, and I want to remark here that God is no respecter of persons. Bear that in mind. It is a scientific principle that the same cause will produce the same effect, and if you obey the same gospel, you have the same promise. Fire burned 1,800 years ago and to-day just the same. Snow melted when brought in contact with heat then, and we find it so to-day. The same causes produce the same effects. If we have the same gospel that was enjoyed by the people of God, then we have the same effects, the same fruits, or we have got another gospel, by the evidence that we have got different fruits. The same causes produce same effects. Thus, time and eternity have no effect on that principle. Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Also 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." And again speaking of the gifts of the Spirit, we read, Luke 11: 13: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him." The Holy Spirit was promised the children, and the manifestation of the Holy Spirit. (Time.)

A. M. McVEY———NEGATIVE.

Gentlemen Moderators, Ladies and Gentlemen:

Reorganized — 19-49

We are now ready to enter upon the negative part of this work for this afternoon, and I presume that the audience has taken notice that so far this afternoon Friend Ebeling has taken no notice of anything that was presented in my last speech last evening. It would appear that he is perfectly satisfied, and we will leave that part of the subject for the present, and when he decides that it will be well to take that up, then we have more of the same kind of goods for him. He also has ignored entirely some matters which I called his attention to, which in my mind are essential to be considered in this discussion, and as I stated last evening they lie at the very foundation; that is concerning this reorganization. As I stated last evening, I desire to state again to-day, unless he can prove that the Church of Christ was overthrown and ceased to exist, and was entirely blotted out, then he has no place for a reorganization. I have called his attention to this fact; he made a firm promise to notice it, but as you have discovered he has failed to comply with this matter — with my request, and to fulfill his promise, and it would seem, judging from his course, that nothing will be said along this line unless I press this matter, and that is what I propose to do. Reference was made last evening to Daniel 2:44. I desire to consider this Scripture briefly this afternoon. That I may get it exactly, I will turn and read: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever." If the Word of God be true, the kingdom spoken of in Daniel 2:44 was to be an everlasting kingdom, as the prophet states clearly that kingdom will never be destroyed. Webster, defining this word *never*, says it means *at no time*. The thought is: At no time in the history of this world will the kingdom of Jesus Christ be overthrown. I know that friend Ebeling stated last evening that this was one of his hobby proof texts to show that the kingdom of Christ was overthrown. I wish to remind him at this point that whenever you prove that the kingdom of Jesus Christ was overthrown, you prove that the language of the prophet Daniel was not true. You impeach the inspired prophet of Almighty God, for he says it shall never be destroyed, and Webster, in defining the word *never*, says it means *at no time*. Then if it was not overthrown or destroyed at any time, it existed through the dark ages. Mark it, friend Ebeling; just stick a pin at that point. The

issue is between friend Ebeling and the Lord at this point. My friend Ebeling says it was overthrown, and the prophet Daniel says it will never be overthrown. Before we leave Daniel 2:44, I want to notice another fact: He says it shall not be left to other people. Mark that statement. It shall not be left to other people. That is, other people will not overcome this kingdom, but this kingdom will overcome all these kingdoms, and, says the prophet Daniel, it will stand forever. The same Scripture says it shall stand forever. If the church was lost in the dark ages, remember, it did not stand forever. Mark that, friends; it did not stand forever, if, as friend Ebeling and his brethren argue, that it was entirely overcome during the dark ages, and as represented in the twelth chapter of Revelation, when the man child is said to be caught up to God and his throne, that all power and authority was taken from this earth on account of the total apostasy of the Church of Christ. This is their argument and their doctrine. Daniel 2:44: In this verse there are three words which Mr. Ebeling must dispose of before he can reorganize his Church. The word *never*, the word *not*, and the word *forever*. It shall *never* be destroyed; it shall *not* be left to other people, and it shall stand *forever*. Friends, if I had a disposition to do so, and were to make an effort, I couldn't select language that would set this forth in stronger terms than the language of the prophet Daniel. Daniel 7:14: "And there was given him dominion, and glory, and a kingdom, that all people, nations and language should serve him: His kingdom is an everlasting kingdom, and shall not pass away." I believe I used the word *kingdom;* I should have used the word *dominion*. His dominion is an everlasting dominion, and his kingdom that which shall never be destroyed. Mark you; the kingdom of Daniel 7:14 is one which inspiration says will never be destroyed. Well then, if it is not to be destroyed, let me assure you, friends, that it existed during the dark ages, and stands as firm as the Rock of Ages at the present time; hence, no reorganization. Psalm 145:13: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Isn't that strong enough, friends? Were there generations of men during the dark ages? If there were, I want to assure you that according to the language of Daniel, the kingdom of Daniel 2:44, of Daniel 7:14, of Psalm 145:13—that kingdom existed throughout all those generations, and will continue to exist until the end of time; no reorganization. And, friends, I want to say to you that I believe you have intelligence enough to see and feel the force of these arguments, in the face of all this pettifogging and blustering around here. I have just asked this intelligent audience, Has there ever been a time since the kingdom of Christ was established, that there were no generations of men? If

not, the time has never been since the establishment of the kingdom or Church of Christ that that kingdom did not exist, for, says the Psalmist David, "It shall continue throughout *all* generations."

Isaiah 9:6-7: "Of tne increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and execute it with judgment and justice from henceforth, even forever." Is that good enough. The language of the inspired prophet says that he shall order the kingdom with judgment and justice even forever; or, as the Psalmist David would say, "Throughout all generations." Bring in your reorganization, please. Luke 1:33: Speaking of Christ, Luke says: "And he shall reign over the house of Jacob forever, and of his kingdom there shall be *no* end." Did it end during the dark ages? Has it ended even at this time? If so, how can you make the language of Luke 1:3 true? Harmonize your position with these statements, friend, or you can't expect this intelligent audience to accept your plea. As I have stated, Joe's reorganization can't take place until we find the end of the Church of Christ, and Luke 1:33 says it has no end; hence Joe has no reorganization, and I just want to drive a stake at this point. Remember the language of Luke 1:33—"It has no end,"—and until you can find the end of the Church of Christ, it is an evident fact that there can be no reorganization. This sweeps the entire foundation from under the theory which has been presented at this place by friend Ebeling. I am willing to say this: That the time will come when the kingdom over which Christ is now reigning and ruling, that kingdom will be delivered up to the Father; then and there we may speak of the end of the Church on earth. And Paul, in 1 Cor. 15:24, refers to this matter. He says, "Then cometh the end," not that the kingdom will cease to be or cease to have an existence, but it will be delivered up to the Father; but so far as time is concerned, so far as its existence in this world is concerned, the apostle could say, "Then cometh the end, when he shall have delivered up the kingdom to God," not to Joe. When will the Church end on earth? Answer: When he shall have put down all rule and all authority and power. That's when it will be. When he shall have put down all rule and authority and power; when he has destroyed the last enemy, which is death. Not until that time will tne Church of Christ cease to exist in time; for Psalm 145 says, "It will continue through *all* generations."

Heb. 12:28: "Wherefore we receiving a kingdom which can not be moved." If this kingdom, or church, can not be moved, it existed during the dark ages; hence no reorganization. That is what I want you to keep in mind, friends—the idea of a reorganization. Until it can be shown that the Church of Christ was overthrown and destroyed, blotted out, there will be no place for a reorganization. Eph. 3:21:

"Unto him be glory in the church." How long? "Unto him be glory in the Church of Christ Jesus throughout all ages, world without end." Just so long as time is, the Church of Christ will exist, and men must give God the glory in and through the Lord Jesus Christ, and through the Church, the body of Christ, and, as the apostle says, "Throughout all ages, world without end."

Rev. 12:6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." And in the fourteenth verse of the same chapter, John the Revelator says: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, to the place which the Lord hath prepared for her, that she might be nourished from the face of the serpent for a time, times, and dividing times," or for 1,260 days. I want to say to you, friends, that during this entire period she was in the place which the Lord had prepared for her, and that the protecting hand of God Almighty was over the Church, ruling and protecting and feeding and shielding her from the serpent, and at the expiration of that time she came out, and I am glad I can say she still exists, and in the language of the Psalmist David, it will exist throughout all generations. Matt. 28:20, Jesus says: "I will be with you." How long? "Alway, even to the end of the world." Has the end of the world come? No. Then Jesus is with the people; he was with them during the dark ages, and will be with them until time shall cease to be. Again, in Heb. 13:5: "I will never leave you nor forsake you." Did he leave his people during the dark ages? As sure as God's Word is true, Jesus was with his people during the dark ages, and is with them to feed them, to defend them and protect them even at the present time. I don't know, friends, whether I will have time to reach the point that I desire in this speech or not, but I want to give you a few statements from the pages of history just at this point. I want to trace the history of the Church through the dark ages. I have given you Bible evidence which all the powers of earth and hell can not overthrow, and now I expect to give you some truths that may be gathered from the pages of history, harmonizing with the truths set forth upon the pages of heavenly truth. In the year 1671 Baxter says: "It is also confessed that the Universal Church from the days of the apostles," (mark that statement—from the days of the apostles) "down to now, have constantly kept holy the Lord's day in the memory of Christ's resurrection, and that by the will of Christ delivered to them by or through the apostles." We have the language of a historian saying to us that the Lord's day was kept holy from the time that the Church was established down to the year 1671; not only that they kept the Lord's day, but they kept it as Christ

delivered it to them through his apostles. That's the way they kept it. I will read a few statements as presented to the world by Elder Canwright, page 186:

Eighteenth Century; A. D. 1760. "Rev. A. H. Lewis, Seventh-Day Baptist, is the author of a critical history of Sunday Legislation." From page 181 he quotes: "The profanation of the Lord's day is highly offensive to Almighty God." From this statement we get the idea that in the year 1760, there was a law given for the protection of God's people, and that they might observe this day as the followers of Christ are required by holy Scriptures to keep and observe the day which the Lord has set apart for worship.

Seventeenth Century; A. D. 1676. The Laws of Charles II. of England says: "For the better observance and keeping holy of the Lord's day, commonly called Sunday, be it enacted" (Critical History of Sunday Legislation, Page 108). It does not give the act, but the thought is here. There was legislation at that time, and the object was to protect the followers of Christ, and that they might observe the Lord's day as the followers of Christ are required to observe it, and as set forth in the Scriptures.

Dropping back to the Sixteenth Century, A. D. 1536, going back over 300 years ago, we find all Christians calling Sunday the Lord's Day. Calvin, voicing the universal sentiment of his time, says: "The ancients have, not without sufficient reason, kept what we call the Lord's day."

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

I am somewhat disappointed. I was in hopes, when I came into this village to hold this discussion, that I was going to get a debater. I am sorry to say that I was badly mistaken. (McVey: "The same here.") If I understand the position of a man in the negative, he is to follow the affirmative. (Interruption.) I imagine it is too big for him; he is afraid to answer them. That's the reason. He has got his fingers burned already, and doesn't want to touch the fire. Our friend McVey is on the negative; he is supposed to answer my text. He complained that I did not answer his; I am not on the negative in this proposition. I am setting up the affirmative; affirming that the Church I represent is in harmony with the Bible, and in my last speech I gave about forty Scripture quotations proving my position, and has he answered one of them? Think of it; a man in the negative, that means to deny what the affirmative

says, and of the forty texts he has not touched one of them. Are you not a little bit ashamed? I am a little bit ashamed for you. I hope he will occupy his place; he will, may be, get all the negative he wants further on. It reminds me of a little boy who was out walking with his father. His father said, "Don't you go ahead." The little boy rushed right ahead, and got a spanking. I am going to warn my opponent to keep his place or he may get a spanking before we get through. I am going to give him all the negative he wants; and I further want to say, as he has spent the whole half hour in trying to prove that the Church existed forever by using the language of Daniel 2:44, I will promise to take that up, possibly to-night. Perhaps by that time I will have my affirmative argument in, and if we succeed, we will endeavor to take it up to-night. We will take it up in its proper place and give him all of that he wants. And remember what he said over and over until you would imagine that is about all the word he knows: "Before we reorganize, it must be overthrown, and if we prove it was, we prove a reorganization." That's easy—to prove the church was destroyed. (Interruption.) I'll promise you that when the time comes. If you wish to go ahead, break your neck if you wish to; I'll keep in my line of argument. I wish he would note the forty or more texts I have introduced proving my affirmative.

When my time was called, I was quoting from Paul in regard to spiritual gifts. We will turn to 1 Cor. 12: 1-12: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away with these dumb idols, even as ye were led. Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. But there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man that profiteth withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit: to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Here we find some nine different manifestations of the Spirit of God in the New Testament Church, and in order to be in harmony with that Church, they must be in the

Acts 10:38

Holy Ghost 33-90

Church to-day, or all the argument you bring to bear has not the weight of a feather. To argue them away is simply to argue yourself out of harmony with the divine Word. These manifestations were given to every man to profit withal; I want to emphasize that fact. Was Paul only speaking to a few who lived here in his day? My opponent may say it was only to the Church at Corinth; so we will go back and find the people to whom Paul was speaking. His letter was directed to the Corinthians, but it covers more ground than simply the Church at Corinth. Beginning, 1 Cor. 1:1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." To whom was he speaking? To the Church at Corinth, and to all that in every place called upon the name of the Lord, and if the Church, that is, every place in this State or country, or any other country, is the Church of Christ, they will have this evidence of it, because Paul here writes to the Church everywhere throughout the world. Remember that. You can't confine that to a little spot in Asia.

We find further in the Word of God that these gifts were placed there for the perfecting of the saints, and for the work of the ministry, and to give knowledge and confirm his word; to seal us, make us children of God, and if the conditions exist to-day, the same blessings must exist to-day. In that Church of Christ back there they had dreams and visions in the Church, and as proof we read two or three texts. Matt. 1:20: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

In Acts 2:16-20: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Thus we find that the promise was that even in the future of the apostle Peter's day the Spirit of God should be poured out upon all hearers. I can imagine what my opponent will try to do with this, and that is to confine it to the day of Pentecost. I don't wish to anticipate him. (McVey: "I am in the

negative.") Yes, and you deny it. This is the second session, and he hasn't got after it yet. Let him explain it, take a position on it, and then we will have something to say. I am here to say that these things belong to the Church of Christ, and he is here to deny or acknowledge it. He must take a position on this, or else give up.

The Church in the day of Jesus Christ we have proven, in its perfect organization, had a presidency, apostles, prophets, evangelists, high priests, bishops, seventies, elders, priests, teachers and deacons. The Church, we have proven to you, had, as its doctrines, faith, repentance, baptism and laying on of hands for the gifts of the Holy Ghost, for the blessing of children and healing of the sick, raising the dead, eternal judgment. We turn to Heb. 6, to show you these were the six principles of the Gospel of Christ. Perhaps it would be a little strange to him if I should venture the assertion that he had never thought of the principles of the Word of God before. "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." Those principles are faith, repentance, *baptism*, laying on of hands, resurrection of the dead, eternal judgment. My friends, principles are what compose a system, and if my opponent has the perfect system, he will have those principles in that system. In that system there was faith; in that system was repentance; in that system there was baptism. He will not deny that; surely not. But he might deny part of it. It says here, "Of the doctrine of *baptisms*, and of laying on of hands." Of course he will deny that; but let him deny it. Give us the reasons why, and we will see how he will stand before the people arguing a perfect system and denying the principles that compose that system. He denies one, somebody denies another, and thus the whole system is done away with by denying.

We find that in the doctrine taught by Jesus Christ and the apostles that the baptism of the Holy Ghost followed always the baptism of water, as we will read in various places in the Word of God. I am in the affirmative, and I call upon my opponent to deny that the baptism of the Holy Ghost did not follow, was not to follow, and does not follow to-day. Matt. 3: 11: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Baptize who? Baptize you; the same ones. They were to be baptized with water, and with the Holy Ghost; exactly the same ones. Mark 1:8: "I indeed baptize you with water, but he

shall baptize you with the Holy Ghost." Luke 3: 16, confirming the other two: "John answered, saying unto them, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." John 1: 33 also makes the same statement, confirming the other three: "And I knew nim not: but he who sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy Ghost." My opponent may say that occurred before Pentecost. I realize that they can't see anything beyond Pentecost. But I want to make this statement: that one rule under which we are holding this discussion is, The Bible is the standard of evidence, and not only that part before Pentecost—the four Gospels are included, and King James' translation is the standard. He has jumped this rule and gone off and quoted several times from the Modern-speech Bible. (By Moderator: "Other books to be taken at what they are worth.") I understand that. King James' translation is the standard, and if he can't stand by the standard, he had better give up the fight now. I prefer to stand by the standard of evidence in this case. However, his Modern-speech translation did not help him a particle, but he simply jumped the rule. Every quotation I have given, or shall give of God will be from King James' translation as a standard of evidence. If you don't believe me, take pencil and paper and follow me along, and we will prove it to you. As further proof of baptism by the Holy Ghost, we turn to Acts 1: 5: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." That was shortly before Pentecost. They received the baptism of the Holy Ghost; that was the promise they received, and mind you that on that day, that when Peter rose up and preached that wonderful sermon on baptism, in speaking of the Holy Ghost, he said: "This promise is not only unto you, but unto your children, and unborn nations, even as far as the Lord God shall call." And if my opponent denies that every one to-day received that promise, you simply deny your cause and weaken your argument in the mind of every thinking man and woman in the congregation.

We turn to the eleventh chapter and the sixteenth verse of Acts. Here Peter went down to the household of Cornelius, and the promise of the Holy Ghost was given there after Pentecost. Who received the Holy Ghost? Not only they, but it fell upon the Gentiles, and they received the baptism of the Holy Ghost. My opponent may say that was a special occasion; incidental, perhaps. The facts are, my dear friends, that the Apostle Peter went there by the direct command of God, and all the laughing and smiling and grinning won't change the

direct evidence of God's Word. He went down there and preached, and the Holy Ghost was given unto them as promised to his apostles. Also, we turn over now to the nineteenth chapter of Acts, and find a positive declaration there relating to the same promise. First verse: "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve."

Here was a case of twelve men receiving the Holy Ghost. Yes, sir; after Pentecost. Twelve individuals who were down there and had never heard whether there be any Holy Ghost, and thousands of people to-day are under that delusion that there is no Holy Ghost, and deny it, and Christ warns all those against speaking lightly or blaspheming against the Holy Ghost. These twelve people claimed they were servants of God, and Paul came around and put the test question. You claim you are disciples. Yes, sir. "Well, have you received the Holy Ghost?" "What are you fellows talking about? We never heard of any such thing." "Well," says Paul, "you have been deceived. Somebody has been around here who had no right or authority, and has taught you false doctrines." That's the idea conveyed here. It was *prima facie* evidence that they had not received true Christian baptism. Paul asked the question. You fellows can't argue that, for John always promised the Holy Ghost, but you have never heard of the Holy Ghost. Talk about being baptized with John's baptism. There are a whole lot of people in the world to-day just like that. I would advise all those people who have not heard about the Holy Ghost, they had better be like those twelve honest men—be baptized by the Holy Ghost, and be on the safe side. Then, after Paul had taught them the true way, he baptized them, and then he laid his hands upon them as was customary, and they received the Holy Ghost. But some may say,—I don't want to anticipate my opponent — but he may say that John's baptism was not a Christian baptism. Have you ever stopped to think that John's baptism was good enough for Christ? Indeed it was. God ratified his baptism of Christ, and spoke and said: "This is my beloved Son, in whom I am well pleased." And if it were good enough for Christ, it is good enough for you and every one, my opponent and

myself included. And again we are told that the Pharisees rejected the counsel of God, not being baptized by John's baptism, while the publicans and sinners were justified by God, being baptized by John's baptism. We can not squirm out of it that way. Eph. 1:13: "One Lord, one faith, one baptism." Now, it says one baptism. How are you going to make that out? I have been saying, two baptisms. One Lord, one faith, one baptism. That's true; only one baptism in that sense. I want to tell you that Jesus Christ says, "Except a man be born again of the water and of the Spirit he can not enter into the kingdom of God. It took the two of them to make them citizens of God, and these two baptisms have the self-same object; the two make one great end—entering into the kingdom of God.

Now, we turn to 1 John 5: 7: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one." That's funny. Robert Ingersoll used to criticise that text—how three could be one. I tell you that three could be one. The Father, the Word and the Holy Ghost—one in purpose, one in object, one in end. All are agreed in man's eternal salvation, in perfecting man's character. We believe there is a God and a Son and a Holy Ghost. All agree that in that sense they are one.

For this purpose shall you leave father and mother, and these two shall be one. When you get married, the woman is one and you are one, but the two are one in object.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

Once more we appear before you, that we may present something bearing upon this question, and we trust you will listen attentively.

Before I call attention to the line of thought which I have before me, I desire to speak of one thing. Friend Ebeling, in the beginning of his last speech, seemed to feel a little sore, and complained that I had not followed him in his wanderings, and kindly reminded me if I were not very careful, I would get a spanking. Well, now, I will say this: I am not in the habit of relating anything, even in a debate, that is laughable, but I was reminded of a little circumstance when he introduced this matter, and I will say concerning his argument that I am a little like a young couple that I heard of. When they were married they made an agreement between themselves that their children should never be allowed to cry, but after a child was born into the family it seems the little fellow became very peevish and began to cry, and the husband reminded the wife of the contract, the

agreement which they had entered into. She remembered it very well, and she said: "I will prepare the child, and you spank it." Well, she went to work and prepared him, and she said, "It's ready," and waited and waited, and she said, "Why don't you spank him?" He said, "I don't see anything to spank." So I say to my friend Ebeling's argument, I am ready to spank whenever I see anything to spank. (Laughter.)

When I left the floor I was aiming to present to you some historical matters concerning the Church, showing its existence during the dark ages, down to the present time. I desire to continue this line of thought for a few minutes. I have before me a history which is called"A History of Rome." I will give you a few quotations from this history. "Trajan was Rome's ruler in the year 107 A. D. and persecuted Christians." ("History of Rome," P. 80.) Christians existed at that time. They existed and were persecuted.

Second Century: "Adrian succeeded Trajan. Trajan died 139 A. D. Persecution of Christians was checked." (Pp. 80-81.) There were Christians at that time.

Third Century: "Alexander Siverius was reigning early in the Third Century and persecuted Christians." Remember, this was in the early part of the Third Century. (Pp. 86-87.)

Fourth Century: "Julien, whose reign was in the Fourth Century, died in 363 A. D. He was educated in the Christian religion but abandoned it, and was called an apostate." (P. 91.) This proves that at that date, 363, there were Christians who worshiped God according to his will.

Sixth Century: "Coming down to the apostasy, Gregory reigned in the year 534 A. D. By him the holy vessels of the Jewish Temple were placed in the Christian Church at Jerusalem." (Page 100.) There were Christians then, and there was a church at Jerusalem, and in that church they met and worshiped God.

Sixth Century: "In the year 569, the Persians persecuted Christians until they revolted." Then there were Christians in the year 569.

Eleventh Century: In the year 1083 Christians thought it a meritorious act to venture their lives for the recovery of the Holy Land." (Page 128.) This book, as well as the Bible, teaches that there were Christians, and down to the time of this statement, 1083, there were Christians, and they thought it a meritorious act to even venture their lives for the recovery of the Holy Land.

Fifteenth Century: "In the year 1424, Amurith II. started out on a fighting expedition, and no less than 15,000 of his soldiers were slain by the Christians in one sally." They must have been very

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numerous that 15,000 of his soldiers were slain in one sally by the Christians. (Page 147.) Well, then, there were Christians in that time, and they were able to fight and contend for their rights.

These statements from the pages of history, along with the teaching of God's Word, as we have already presented the matter, ought to be enough to convince you that the kingdom of Christ did exist during the dark ages, down to the present time, and as David says, "It will exist throughout all generations." Let Friend Ebeling or his brethren come in with a reorganization. I know this reorganization is a little grating to him, but I expect to ring it in his ears. I want to notice this thought of the apostasy. I might admit, friends, all that they claim concerning this apostasy, and it will not avail them anything. Now, let us look after the matter that we may meet the issue and the ideas presented by Friend Ebeling and his brethren, that we may meet it fairly on their own ground. Let us admit—though I don't believe it—but for the sake of argument let us admit that the Church of Christ did apostatize, and was lost; now, I say, just for the sake of argument. If an apostasy of the Church of Christ robbed it of its power, its authority and its organization, what effect would such an apostasy have upon the Church which my friend Ebeling represents, if there should be such an apostasy? View this matter. Wouldn't the result be the same in either case? Evidently so. I want to remind Friend Ebeling and this audience that the Reorganized Church of Jesus Christ of Latter-Day Saints owes its existence to the apostasy of the Church of 1830. Mark that down, Friend Ebeling. It owes its existence to the apostasy of that Church. The Church which was organized at Palmyra, N. Y., April 6, 1830, was not the Reorganized Church, and I have no idea that my Friend Ebeling will say that it was. If he would dare to take such a position, I have the evidence in my possession, and will produce it whenever it becomes necessary, to show that the Church of 1830 was not the Reorganized Church. The name that was given to that Church was, "Church of Christ of Latter-Day Saints," minus the reorganization. This is taken from the Kirtland Temple suit and other evidence which they will not deny. They are ready to accept that. The Church was reorganized—I mean the Church which Friend Ebeling represents. It was organized in 1852 by Joseph Smith, Jr., who was not ordained as the prophet of the Church until April 6, 1860. Their own evidence; this they will not deny, of course. I have noted the dates showing just when each of those Churches were organized. One was organized April 6, 1830; another organization was effected in 1852. Why this second organization if there was no apostasy? If the same organization was still in existence, what ground and what room have they for a reorganization? Things have been moving along pretty smoothly so far, but I imagine it will get a little warm before this matter is brought to a close.

In one of Joe's revelations, that of January 19, 1841, the matter is referred to as follows:

"But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me, and during this time your baptism" (in the Mississippi River) "shall be acceptable unto me, but behold, at the end of this appointment your baptism for your dead shall not be acceptable unto me. If ye do not these things at the end of the appointment, ye shall be rejected." (Mark this statement.) "Now, if you do not build this house, ye shall be rejected as a Church with your dead, saith the Lord, your God." ("Doctrine and Covenants," Page 304.)

Now, the question is to be raised just at this point: Did they build that house? Joe's revelation says that if they did not build that house, that they were to be rejected by the God of heaven; rejected as a Church, with their dead. Now, the question is, Did they build that house? That is the only thing to decide now. The house referred to in Joe's revelation is the Temple at Nauvoo. Was that house built? No; it was commenced, but not completed. I refer to the time which was spoken of in Joe's revelation. As proof that that house was never built, hear Brigham Young: "Have you ever seen a temple finished since the Church was commenced? No, you have not." (See "Rejection of Church," Page 2.) Brigham steps to the front, one who was a competent witness, and who without a doubt had a knowledge of the situation, and he declares that that house was not built. Then if that house was not built, what became of the Church which Joe organized in 1830? According to his own revelation, it was to be rejected as a Church, with their dead. That's the situation.

In a tract published by the Reorganized Church, we find the following: "Now, it is a well-known fact that the Nauvoo House was built, only a part of the second story, and that the Temple was never finished." (Page 1 of this tract.) Then, according to Joe's revelation, how does the matter stand? Rejected by the God of heaven, with their dead. And still Friend Ebeling will have the courage to come before this audience and tell you that he is contending for and defending the Church of Christ, and threatens to spank me if I don't conduct myself properly while he is making such a defense. If the Church of 1830 did not apostatize, but kept the faith, and if there has been no apostasy from the original Church—I want you to get the idea, friends—if there was no apostasy from the original Church, we will find everything in the Church to-day that was in the Church then.

Isn't that true? What was in it then? Polygamy was in it. I know my friend had much to say along this line, and he dare not deny, in the face of evidence that may be presented, that polygamy was taught in the Church of 1830. If he says there was no apostasy, he must take his doctrine of polygamy; not only the doctrine of polygamy, but the doctrine of Adam God, and blood atonement, and destroying angels, etc.—all of those things. He must indorse everything that was taught, believed and practiced by the Church of 1830. If he doesn't indorse those things, it will be well for him to admit that there was an apostasy. In case he should, then what becomes of the matter. Why, he argues that the Church of Christ lost its power, and on the ground that it made an apostasy. Let him admit that the Church of 1830 made an apostasy, and what becomes of their power, authority and organization? It is gone, just like the Church of Christ, as they argue. Take your medicine, Friend Ebeling. I know it's bitter, but it will be good for you. Why, the very fact that a reorganization was effected is evidence, and conclusive evidence, that the organization was broken up; that's evident. And the name that was given to the first Church, that is, the Church of 1830, was not the name given to the organization effected in 1852. And another thought just at this point: That people who indorse Joseph Smith as a prophet, and believe in the Book of Mormon, they, since that organization was effected, in 1830, have been divided and subdivided. I can show at least six different parties; each one of those parties indorse Joe as a prophet; each of them indorse the Book of Mormon, and say it is of divine origin; each of them have the same organization. Now, the question arises just at this point, seeing that each of these Churches indorse the same leader, the same book, and have the same organization, How are we to know which is the Church of Christ? Give us a little light along this line, please. I know Friend Ebeling will come up and say, "We are the simon pure, and Brigham was a false prophet and dissenter." He will no doubt say the same of these others, but if they were called upon the stand, they would denounce Mr. Ebeling in just as bitter terms as they would denounce Brigham Young, and haven't we got as much right to believe one as the other? Each one would denounce each other's organization. Now, I want Friend Ebeling to show this audience how we are to know which one of these organizations is in deed and in truth the Church of Christ. And now I want to call attention to another thought here—even their organization is unscriptural. The Church which Friend Ebeling is contending for, in its organization is unscriptural. If the Reorganized Church is the Church of Christ, it must be the same as the Church of Christ in its organization; the officers must be the same; their qualifications must be the same, and their duties must be the same. If at any of these points they fail, it is not the Church of Christ; that's evident. Did the Church of Christ have a First Presidency? Did it? And that First Presidency consisting of a chief priest and two associate counsels? No, you know it did not, friends. I know it. I know that Friend Ebeling, last evening, when he referred to the First Presidency, tried to prove that Christ was the Chief Priest and High Priest of the First Presidency. I just want to remind him of one thing. If Christ is the Chief Priest and High Priest of the First Presidency, then Joe Smith is a usurper, an impostor, and before he can occupy that position as chief priest and high priest, Jesus Christ, who is the great Head of the Church, has got to be set aside, and he ceases to be your high priest and ceases to be your chief priest. All this must be done before Joe can have any place. Now I ask again: Does the New Testament teach that there was in the Church of Christ a First Presidency, consisting of a chief priest and two associate counsels? No, it does not; and Friend Ebeling knows it, I am satisfied. Well, does the Reorganized Church teach such a doctrine? Certainly it does.

SATURDAY, JANUARY 6, 7:15 P. M.

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

We shall begin the evening's investigation with the subject of apostasy, as it has been repeatedly announced by my opponent that the Church did not go into apostasy — was not destroyed. I shall endeavor, in the short time allotted to me, to prove the erroneousness of his position, and as a proof text begin with Isaiah 24: 1-6: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah here describes a universal condition of darkness that is going to prevail over the world, because he says they have transgressed the laws — changed the ordinance. Looking down to the time when this condition will obtain upon the earth in the dark ages, this ordinance was changed; baptism was changed to sprinkling My opponent will acknowledge that. In Daniel 7: 23-27: "Thus he said The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Here is a condition of an apostasy that Daniel sets forth, and the power is going to be given to this apostate — wicked power — to rule and reign over the earth, and

all nations shall be subdued by him, and he shall change time and laws and it will be for time and times and dividing of times, which is twelve hundred and sixty years. Now turn with me to Acts 20: 28: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Also 2 Thess. 2: 3-7: "Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he that now letteth will let, until he be taken out of the way." Even in Paul's day we are told that the mystery of iniquity was working in that day, and again by John the Revelator; that of the seven bishops of Asia, five of them had departed so far from the faith God said, "I will spew you out of my mouth." Only two were worthy of God's recognition, and that was in the year 96. Now, if five-sevenths of the Bishops had apostatized in the space of ninety-six years, how long would it take for the other two to go? Matt. 11: 12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." These are the words of Jesus Christ, which are more weighty than those of any man or set of men. Here we are told by the Son of God that the kingdom was going to be taken by violence — by the wicked power that Paul saw seating himself in the temple of God, claiming to be God. He was going to rule over the nations, and all powers and dominions were going to be subservient to that power.

Now, I want to take you to the text that we have heard so much about. My opponent has challenged me time and again, as you remember, to consider this text, Daniel 2: 44, which reads: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I believe that is just the way it reads; but the difference between my friend and myself is as to the time of establishing that kingdom that is never going to be torn down. He is taking the ground that it was established in the days of Christ. I deny it, and I am going to prove it, and without taking your time to read the whole chapter, I will simply refer you to the interpretation that Daniel gave,

beginning with the thirty-sixth verse: "This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." We have on this chart here a representation of this image which Nebuchadnezzar saw in the dream — the image that was interpreted by Daniel under the Spirit of God. The head here represents Nebuchadnezzar, the great Babylonian king that was ruling in the year 603 B. C. This, Daniel says, is the great power — the head of gold. After that he says another kingdom inferior to this shall arise, and this he saw in the image's breast and shoulders, represented by silver; that is still inferior to gold. This, we find, was the Medo-Persian power that marched into Babylon, subdued the kingdom, changed the river Euphrates, slew thousands, and established themselves under Silas as a great universal monarchy. After this he says another kingdom, still inferior, shall arise, as is represented by the belly; and this, the second kingdom he represents by the breast and shoulders, is the Medes and Persians. This third kingdom represented in the image by Daniel is the two powers centered together by Alexander the Great, which came into existence about the year 338. They marched in upon the Medo-Persian power, took the kingdom from them, and established himself as the ruler of

the world. That is the third universal empire. After that he said there should be a fourth, represented by his thighs. That was to take place in about the year 28 B. C., when the Roman Empire overcame the world, and at the time Christ was born the Roman Government was at its zenith. All the nations were taxed by the Roman Government, as you will agree with me. Finally we see Daniel speaking of its two legs, which represents the divided condition of Rome in the year 364. Rome was divided into what was known as Eastern and Western Rome. He goes down and says the feet and ten toes represent the ten kingdoms of Europe, such as Huns, Ostrogoths, Franks, Servians, Visgoths, Vandals, Burgundians, Saxons, Herulians, and Lombards. Now Daniel says: "In the days of these kings shall the God of heaven set up a kingdom which shall never be thrown down." Now there are four points I want to call my opponent's attention to. We can only know when Scripture is properly interpreted by the circumstances surrounding it. If the circumstances did not exist in the days of Christ, the time in which my opponent claims the kingdom was set up, then his interpretation is false. I believe that the language is correct; the difference is simply this: He believes it was set up in the days of Christ, and I do not. Now Daniel the prophet, in his interpretation of the dream, says that the kingdom should never be given to another people. If I shall succeed in proving that the kingdom Jesus Christ set up was given to another people, I prove the application of my opponent was wrong, and this I shall do. "Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). The kingdom that was set up in the days of Christ was to be given to another nation, but Daniel says this kingdom was never to be given to another people, and Daniel says: "In the days of these kings shall the God of heaven set up a kingdom." I want my opponent to prove whether Christ in his day set up a kingdom in the days of these kings — in a power that did not exist. There was one king or emperor of Rome that was the supreme and only ruler of the world, and it couldn't refer to that day, because there were no kings. Rome was undivided, standing there as a stately and fearful power of the world. In 364 she was divided; from that grew out the ten powers, and in the days of these kings Christ was to set up his kingdom. The kings did not exist in the year A. D. 1. There were no kings — no legs, no toes. The feet were not formed when the kingdom was set up in the days of Christ; so the application of our opponent is plainly out of joint. It was not to be overthrown; the kingdom that Daniel saw and God was going to set up was never to be overthrown, and we have just quoted that the kingdom that Jesus Christ set up was overthrown. There are three points we want you to notice: It was never to be given to another people — never

to be overthrown; in the days of these kings it was to be set up. And these kings did not exist until five hundred years after Jesus Christ. Now you see how radically wrong he is in his application. We differ as to about eighteen hundred years in regard to time, and I, with my brother, believe that that kingdom was never to be thrown down or given to another people; but it was not set up in the days of Christ, as my opponent declares. We have the figures and facts before us; we have history on our side, and we defy the world to come and refute that, and if they can, we will give them the opportunity. Then, why says our brother that it was set up in the days of Christ? I want to quote you some history in regard to the apostasy, and I presume my brother will not deny it, for it was taken from the writings of Mr. Alexander Campbell. I won't lower my dignity or descend to the mean level of ungentlemanly ridicule. I won't use the bar-room talk, "Old Aleck Campbell." No man with any respect for the dead will refer to a man as John, Joe, Jack or Aleck. I have got too much respect for myself; my mother taught me better manners, and if my opponent wants to disrespectfully use the words "Old Joe"— if that is his type and measure, he is welcome to it, but I will eat out of a cleaner dish. I quote now from Mr. Alexander Campbell, page 190: "Under the present administration of the kingdom of God a great apostasy has occurred, as foretold by the apostles." I agree with Brother Campbell. He is right; my opponent is wrong, taking issue with the founder of his Church. I now turn again to page 192, and I read: "If Christians were and may be the happiest people that ever lived, it is because they lived under the most gracious institution ever bestowed on man. The meaning of this institution has been buried under the rubbish of human tradition for hundreds of years." It was lost in the dark ages, and has never been till recently disinterred. He has stood on this platform and boldly declared the Church existed in the dark ages. Alexander Campbell, who knew more in five minutes than my opponent did in a lifetime, said differently. I pay him that compliment because he was a scholar. I'll have more to say about it after a while. I want my opponent to take his medicine now. It's bitter, but he has mixed it himself. I'm not mad, but just getting in earnest. I am going to quote something a little better. I hold in my hand a correspondence here between Daniel Sommer and some of the Disciple people. Daniel Sommer is one of the leading lights of my opponent's Church, and I turn over here to page 14 and read, in a reply to a question of J. H. Garrison to Sommer: "You also say that you suppose we both believe in the restoration of Christianity taught by Christ and the apostles. I am sure I thus believe, and judging from your words and works, I am equally certain you do not thus believe." Those people are united — yes, united just about as much

as any other denomination. I take up their history. They say they are one body, but it's got six or eight heads. Quite a monstrosity. And yet they tell you: "We are the united body; one in Christ." (McVey: "I have made no such statement.") Did he not ask me the question in the argument of this afternoon? He accused the Church that I have the honor to represent of having six different denominations or branches growing out of the Church established in 1830. He made that statement, and asked me which was right. I have the same right to ask him which is right of all the different bodies that sprang out of the Church organized by Alexander Campbell in the year about 1809.

"If Friend Ebeling represents that there was no apostasy from the Church of 1830, then he indorses polygamy." Then I presume the opposite, that if I do, then I am free — our Church is free. (McVey: "Then your power is gone.") Just let me go, now. You are out of order. We acknowledge that the Church did apostatize from the Church of 1830. We acknowledge it was reorganized to a certain extent, but many hundreds and thousands remained firm and faithful to the original Church, and in 1852 they reorganized, gathered together again, and compounded under the same law that was in the Church from the beginning; and it has been proven by different suits in court that the Church I have the honor to represent is the true and legal successor of the Church of 1830, which we will produce — the court decisions of the highest courts in the land. We have had suits in regard to the ownership of property, and they have handed the decisions down that we are the legal successor. We admit this to a certain extent. It does not do away with our authority, and if he has as easy a task of proving his authority as we have, he will be fortunate. We don't admit that authority was lost when Brigham Young and others apostatized from the Church, but we do acknowledge that before Joseph Smith, Sr., left this world, he set apart and aside his only son to take his place in case of death, and he came in conformity and assumed the reins of the Church, and to-day lives, and is an honored and respected citizen of the State of Iowa.

I acknowledge that the abomination of Utah has brought disgrace upon the fair name of Christianity, and no gentleman will stand up here and charge another one with any doctrine or teaching when they deny it, and I demand the proof, if he has any, that this Church ever practiced or countenanced in any degree those doctrines.

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A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

I am glad that I have the privilege to appear before you, that I may answer some of the statements that have just been made. Before

the thought leaves my mind, I want to call up a statement which Friend Ebeling made just about the close of his remarks about the apostasy. He admits an apostasy of the Church of 1830. The statement is fresh in your minds that that apostasy did not rob that Church of its power and its authority. You remember the statement. I would ask you, then, Should we admit an apostasy of the Church of Christ, why, then, does he and his brethren argue that an apostasy of the Church of Christ would rob it of its power, authority and organization, and wouldn't have the same effect upon the Church of 1830? Where is the consistency? Would it not have the same effect upon the Church established in 1830 as the Church established by Christ? If not, why not? I ask. Another thought just here; it is not particularly necessary that I follow my notes altogether; I want to call up this thought: I have not said during this discussion that there was not an apostasy in any sense. If you desire to do so, you can make an appeal to the manuscript and see if I have made any such statement. I admit that there was an apostasy, but I say emphatically that there was not a total apostasy. That's what I say. Alexander Campbell and Daniel Sommer, in the statements read in your hearing, did not say that the Church of Christ did apostatize. and that that was a total apostasy. It was only in part, that's all: and the Scriptures to which he has referred teaches an apostasy, or at least some of them do, but not a total apostasy. Hence I say that the statements referred to do not set aside the idea and the position which I have taken in this discussion. I say, in the language of David, Psalm 145, that the kingdom was to stand and exist throughout all generations; yet there was an apostasy in part, not a total apostasy. Thus we have the same in the language of Paul to the Thessalonians, that he was to wear out the saints of the Most High; not to that extent that the Church was to be blotted out of existence, but their liberty, their privileges, were to a certain extent taken away from them, and they were not openly, as they did in former days and as they do at the present time, allowed to contend for their convictions and worship God. So the Scriptures referred to, while they teach an apostasy, they do not teach a total apostasy, and do not in any way set aside the position I have taken.

But since we have a chart, and reference has been made to Daniel 2: 44, I will give a little attention to this chart myself. Remember Daniel 2: 44 says that in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. I will ask, In the days of what kings? He assumes, without proof, that it was in the days of the ten kings. I expect to show the inconsistency of it. Here we have the image. The head of gold represents the kingdom of Babylon; this we admit. The breast and arms of silver represent the Medo-Persians; that we admit. The brass in the sides represents the

Grecians, and the iron in the legs and feet represents the Romans. And now I want to say, friends, that no other kingdoms are brought into view by this image except the four universal empires, and I challenge my friend to show it. It was the four universal empires, and no others, that Daniel had before his mind,— the Babylonian, the Medo-Persian, the Grecian and the Roman,— and with the four universal empires before his mind, he says: "In the days of these kings (these four universal empires, during the reign of these kings) the God of heaven will set up a kingdom. Now I want to say, friends, starting with the head of gold,— I might say starting with the vision of Daniel 2: 44 and including the image of the second chapter of Daniel,— that vision, as we understand, was in the year 602 B. C. Now, starting with that date, we follow this matter until we come not only to the rise, but the downfall and final overthrow of the last of the four empires; and if we can show the date when the last empire went down to rise no more, then between those dates we must say, in the language of Daniel, that the God of heaven set up a kingdom. When did the fourth empire, which was the Roman, go down? Every schoolboy in this audience will say that it went down to rise no more in the year 476. I want to ask Friend Ebeling: After pagan Rome went down in 476 to rise no more, did the ten kingdoms exist as divisions of that kingdom which had gone down to rise no more? How about the ten divisions which were a part of that Roman empire or kingdom? The ten toes represent the divisions. Well, if the empire went down in the year 476, how about the ten divisions? Did they go down, or do they still exist? I ask you to consider these facts. Rome went down in 476; then, according to Daniel 2: 44, the God of heaven set up a kingdom which was not to be left to other people, and it was between the date 602 B. C. and 476 A. D.— between these two dates, according to Daniel 2: 44. Too early for Joe, wasn't it? He's awfully afraid I will call him Old Joe. Now, I am not satisfied with this, just to leave it in this shape. Going to the sixteenth chapter of Matthew, the eighteenth verse, Jesus says: "Upon this rock I will build my church." Notice the tense, "I will build." And what time was this language uttered? About the year 33 A. D. At that time Jesus says: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Then, according to this statement, between the year A. D. 33 and the year 476 A. D. the God of heaven was going to set up a kingdom; but I am not willing to let the matter rest even with this. Going to Matt. 16: 28, we find a statement. He says: "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Are they living? Did they live in the year 476? Did they live in the year 1820 or 1830 or 1852? Were those persons who were present before Jesus Christ alive at that time? Jesus

says: "They shall not taste death until they see the kingdom of God come with power." Mark 9: 1 gives us the same thought: "There be some standing here who shall not taste death until they see the kingdom of God come with power." They saw it before they tasted death; it was in the lifetime of those persons. That is in perfect harmony with Daniel 2: 44. It was in the days of these kings. But again, if you will go to Acts 11: 15, you will find language like this: "While I yet spake these words, the Holy Ghost fell on them as upon us at the beginning." When was the beginning? It was marked by the descent of the Holy Ghost upon the apostles. The language of inspiration says that was the beginning. When was that? Why, it was Pentecost; that's when it was. Luke 24: 45-49: "Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my father unto you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Beginning where? At Jerusalem. Was the Church which my friend is contending for established at Jerusalem? Was its birthplace marked by the descent of the Holy Ghost upon them, which enabled them to speak languages which they never had heard? All these things point out and mark the birthplace of the Church of Jesus Christ. Not only this, but at Jerusalem, at the place of beginning, we find that when the Spirit came upon them,— that is, the apostles,— they began to speak with other tongues as the Spirit gave them utterance; and when these things were noised abroad, the multitude came together and said one to another: "These men are drunken; these men are full of new wine." But the Apostle Peter says: "These are not drunken, as you suppose, seeing it is but the third hour of the day." When was that? The third hour of the day. What day? The fiftieth day after the resurrection. It was in Jerusalem; it was at the right time; it was in the days of the kings of Daniel 2: 44; it was during the lifetime of those persons who were before Christ when he uttered the language of Matt. 16: 28. It was in Jerusalem; it was at the third hour of the day, or 9 o'clock in the morning, that the Church of Jesus Christ was established on this earth, and I want Friend Ebeling to stick a pin at this point and consider it. Take your medicine. I know your theory; I have read it before. So much for the establishment of the Church. We have fixed the time; the year 34, in the city of Jerusalem, at nine o'clock in the morning, and marked by the Holy Ghost, and that was the beginning. Now get over it. So much for that.

I want to remind my friend of another statement which he made

last evening; so far he has failed to comply with it. I am going to let this question rest just at present. I have more of the same kind of stuff for him when the time comes. You remember that he made us a firm promise last evening to show us a sign. Didn't he do that? This audience knows he did. Has he done it? No, he has not. Can he do it? Not a bit more than I can, and he knows it, and this audience knows it. Now I want to ask you, Will you be a man of your word? You made the promise in the presence of this audience that you would show us a sign. You have not done it. Now I will make the demand, and imagine he will come up with this language: Matt. 16: 4: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas." Well, friends, just give us that sign; that will be enough. Just go down to the grave and remain there and come up again, and I will believe. He may say we are not to be tempted to perform miracles; he may say I am just doing this to tempt him. I am not. He has made a firm promise to do this, and I am only asking him to fulfill his promise. He made this promise before I ever intimated that he should show any sign, but now I expect to bind him to it, or say to this audience that he is not a man of his word. Of course, if he doesn't give us a sign, we will be compelled to say he is not a man of his word, or that he has not the power to do so; that's the conclusion. Of course he can do just as he likes. Now I want to remind this audience of one thing just at this point: Should he manifest in the presence of this audience supernatural power, should he in deed and in truth perform a miracle in the presence of this people, that would not necessarily establish his claim. Why? For the reason that both the servants of God and the servants of the devil had supernatural power, and did actually and in deed and in truth perform miracles. Then it would fall upon him to show from what source he received that power, whether from God or the devil. Now, to show you this statement is true, I will call attention to Matt. 24: 24 to show you men did perform miracles who were servants of the devil. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Doesn't this prove that false Christs and false prophets — false teachers — had the power to perform miracles? And should he perform a miracle, how should I know he was not one of those false teachers who were spoken of in Matt. 24: 24? But this is not all. Go to 2 Thess. 2: 9, 10; we have another statement concerning this matter: "Even him, whose coming is after the working of Satan, with all signs and powers and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." This language teaches that the

Romish power, papal Rome — for it is evident this language has reference to papal Rome — this language shows clearly that they had the power to show great signs and lying wonders, and that they would deceive, as the Savior says, if possible, the very elect. Another statement you will find in Rev. 16: 13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Notice that those spirits were unclean. What kind of spirits? Spirits of devils. What were those spirits of devils doing? He says, "working miracles." Then men by the power of the devil can and do perform miracles. And should my friend this night, or at some other time, perform a miracle, that would be no evidence to the people that he was a servant of God. By no means, because unclean spirits performed miracles in the presence of the people. And I want to say more: If this miracle-working power establishes the fact that those who possess them are children of God and recognized by the God of heaven, then I want to say to you that Mohammed and Mrs. Joanna Whitecox, Ann Lee and Ellen G. White, with many others, with the divisions of the Church of 1830, they all lay claim to the same powers that Friend Ebeling lays claim to. Now, if the presence of these miracles or these miracle-working powers, establishes that one is divine and to be recognized by the God of heaven, doesn't it establish the other just the same? Then we have just as much authority for Roman Catholics, for the Church of 1830, for the Brighamites, and all these different branches; just as much authority for one as the other, so far as this miracle-working power is concerned. Let my friend make his escape from these things if he can. Now, one more thought here concerning this miracle-working power and I will drop this thought for the present. I have made the demand, I have asked him kindly; I will coax him, and if he will not be coaxed to perform a miracle, then I will say possibly I may provoke him, as Paul was provoked upon one occasion to perform a miracle. You remember Paul was provoked at one time to that point. You remember that Bar-jesus tried to turn the deputy from the faith, and Paul seemed to be much agitated over the matter, and he turns to Bar-jesus and says: "O thou full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." What did he do? On account of his perverting the right way of the Lord,

and because he was an enemy of all righteousness, he caused to fall upon that man a mist and blindness, and he was to grope his way in darkness on account of his opposition to the teaching of the apostles. Now, if the apostles would bring such calamity upon those who opposed them, I am going to make the test here. I am going to say to Friend Ebeling, I assert boldly, that old Joe was a base deceiver, and I challenge him to bring any calamity upon me.

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

I am kind of pleased; we are getting down to business at last. I think we will get along pretty well.

The first thing I wish to notice is that my opponent acknowledged an apostasy, but not a complete apostasy. I just simply want to read Mr. Campbell again, in the preface of his work here: "Since the full development of the great apostasy foretold by the prophets and apostles, numerous attempts at reformation have been made." So Mr. Campbell had the idea of a full development of the apostasy. Wouldn't that make it complete? (McVey: "No.") It wouldn't? (McVey: "No, sir.") I would like to get an understanding of what it is to be fully developed. If I were going to build a house,— if I were going to complete it, develop it, and had everything belonging to that house, would it be fully developed? And at its full development, can it be any more? You take a vessel holding a gallon of water and fill it full of water, according to my opponent's theory you could put a gallon more in it. It is full, so Mr. Campbell says. Again, I want to ask my opponent right here if the Church in any sense whatever was continued through the dark ages. I demand of him, you audience demand of him, to please tell you where it was and what it was. I will defy my good opponent to point out one officer, one single officer, of the Church of Jesus Christ during the dark ages, and then that will be as much satisfaction to us as a sign. He quoted here several historians where they mentioned the name of Christians throughout the dark ages. Why, we acknowledge there was a class of people who styled themselves Christians, and who were frequently referred to as Christians; but will my opponent acknowledge that they were Christians in the full and complete sense of it — that people to whom historians refer? If they were Christians, genuine Christians, I would like to know where my opponent gets his authority for existing. If they were Christians, then he certainly must not be. The Roman Catholic Church was the only Church in those days, and we

will defy the world to produce any evidence to the contrary. With all due respect to this people, I don't suppose my opponent will acknowledge they are the Church, and if he does acknowledge that they are the Church, pray tell us why he doesn't go and join them, not start another one. So their floundering around quoting scraps of history doesn't help his case a particle.

I make another quotation from Barton W. Stone. I presume my opponent will acknowledge that as good authority: "By a comparison of the present state of Christianity with what it was once, we are brought to the conclusion that we are yet in an apostasy under the man of sin; yet in Babel; yet in the wilderness." Yet in the wilderness, in Babel, and this goes to prove that there were no true Christians in those days.

Maybe I have got something more from a historian on this matter. I quote from Dr. Buck's *Theological Dictionary:* "The apostles being dead, everything came to pass as they foretold. The whole Christian system underwent a miserable change. Christianity was maintained, though in gradual decay, during the first three centuries." And we take the ground, as the chart will indicate, that the apostasy was fully developed when the Church and State were united, and the Pope of Rome assumed to dictate to the world.

My opponent asks the question: "If the Church of 1830 did not lose its authority, how did the early Church lose its authority?" Because the Church of 1830 did not apostatize in the fullest sense. There were people who were on the earth who were claiming they had the authority, and had the authority of the original Church of 1830. They went about preaching, and while there was a disruption, the Church was not destroyed, nor was it given to other people. Every individual that composed that organization was part of the Church of 1830, and held the authority and power from God. Quite different from a simple disruption — some few thousands departing from the faith — than the great apostasy of over a thousand years, when authority and priesthood was taken to God. And Mr. Campbell and Mr. Stone and all will acknowledge, and have acknowledged, that only a restoration would bring it back to earth again. And if there was a necessity of a restoration, there certainly must have been an apostasy, and we call upon our opponent to tell us where that Church was; give us the name; tell us some of the officers. Give us a scrap of evidence where there was a deacon or elder, or apostle or prophet, or any of those. I will inform you people that I made that affirmation before, and I see now that every single officer that the New Testament Church has, we have in this Church, and have had since 1830, and before long we will hang up a chart here that will show you the complete harmony.

We want to refer to the chart again. My opponent has told you

that these four universal kingdoms, Babylonian, Medo-Persian, Grecian and Roman, were the kings to which Daniel referred when he said the kingdom was going to be set up. See how that would sound. The king of Babylon was dead about five hundred years when the kingdom was set up; Alexander was dead three hundred years; and the kingdom of Babylon, the kingdom of Medo-Persia, the kingdom of Greece, were not in existence. They were buried up in the ruins of ages; not one item, not a single scintilla existed on the earth when the Church was established in the days of Jesus Christ; and yet he comes up here and tells you that it was in the days of these kings. My dear friends, the kingdom of Christ, I repeat, couldn't be established until after the legs of Rome were established, and they were not established until three hundred and sixty-four years after Jesus Christ; and the ten toes grew out from it, representing the ten kings of Europe, and he said this little kingdom should smite the image on the toes. Did the kingdom set up by Jesus Christ smite the image on the toes when the feet did not exist? Pray tell how it could smite the image upon the feet when they did not exist. I want to repeat again that that kingdom was destroyed, as Jesus Christ plainly says. I will give you his quotation, and let my opponent and Christ for it: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11: 12). Let him remove that first. A violent and satanic power shall take the kingdom and destroy it, but my opponent says they did not take it and destroy it. So my opponent and Jesus Christ for it.

Now we come to Matt. 16. We will gladly take up that—Matthew, sixteenth chapter, in regard to Christ building a church: "And when Jesus came into the coasts of Caesarea Philippi, he asked his disciples saying, Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He said unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." My opponent has taken a position that the rock there is the Church. He is mistaken again. Some have taken the position that that rock was Peter; my opponent has taken the position that it was the Church. (Moderator: "I think you are mistaken.") Well, that is the inference we draw from his conclusions; but he quoted

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that in support of his position that the Church was to remain — that's my idea — and he said the gates of hell shall not prevail against it. Of course, if it was not the Church, I don't know why he quoted it; but we want to prove to you that it was neither Christ himself, nor Peter, nor the Church. What was it? There was some power here that revealed to Peter that Jesus Christ was Christ. Christ replied by saying that he was blessed; that flesh and blood hath not revealed this unto you, the fact that I am the Christ, but my Father in heaven. There is the main topic at issue we want to get fixed in your minds. Which was the principal thought there? It was, as the context will prove, how Peter knew that Jesus Christ was Christ, and when we get that fixed in our minds, there will be no difficulty in understanding the text. Peter received the knowledge that Jesus Christ was Christ. Jesus called him blessed for that, because we are told in John 17: 3 that it is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Therefore he was blessed for having that knowledge that Jesus was the Christ, and he received that knowledge by divine revelation from God, and that revelation is referred to as the rock, as something eternal, something substantial, something hard to move and break; and when Peter received that knowledge that Jesus was the Christ, he received it by the revelation of God — by a power that the gates of hell should never prevail against. Let the winds howl and the devils roar, but that knowledge that Peter had could never be taken from him; and Jesus, in every act in building his Church and through his ministry, used that principle of revelation to perpetuate his work; so we would be pleased for our opponent to take a position on this, whether it was the Church, or what. But we have quoted this simply to prove to you that the revelation that Peter had was the rock against which the gates of hell should never prevail.

"Some standing here shall not see death until the kingdom comes in power." We will acknowledge that. We have no controversy on that There were many standing there who saw the kingdom come in power when the great power fell upon them on the day of Pentecost, and the whole room was filled with the Spirit of God. Jesus told them to gather there, and standing there, they saw the kingdom come in fullness — in power. There was nothing in that; they didn't have to live for two thousand years; they saw it right there. He also made a great to-do about the Church of 33. We also admit that; and we further acknowledge that Church was destroyed — went down into apostasy — as we have quoted to you.

"He promised us a sign." He also goes on to say: "If he should show a sign, how would I know whether of God or the devil?" We will be pleased to tell you, brother, just here. I am glad he has admitted

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one thing: that a sign is no evidence you are right. That's correct. I will gladly concur in that thought — that devils did work signs, and will work signs, and if my brother doesn't be careful, it might work a sign to deceive him. We have signs by the thousands and millions, and always have had, and thousands are being deceived. Christ said many would be deceived, and we want to be careful. I will tell you how we can tell whether we have a true sign or a false one. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 14-18). Here Christ promised the true believer to have a sign. Who? The believer is to have a sign, and if they are obeying the Word of God, and true believers, without sin, because we love the truth, then we can have a sign after the same power that is promised to us; but if not, then we throw ourselves open to the Satanic power, and are apt to be deceived. The believer will receive the sign. We would like to submit this text to any grammarian in the world. Every creature, Christ says, every creature who believes and every creature who is baptized, the signs shall follow them. (McVey: "Heal that crooked finger. I have got a crooked finger there; heal that if you can.") You don't believe it, sir. If you believed, you might be healed. But it doesn't belong to infidels; it belongs to the believer, and that man doesn't believe it; and he asks me to do something God Almighty tells me not to do. Dare a man stand up and shake his fist in the face of Deity? If that man believed the gospel, he could be healed of that crooked finger in no time; he doesn't believe it. Jesus Christ says the signs shall follow the believer; my opponent says they shall not. Christ here says the signs shall follow the believer, and I have got a man standing here adding the word "Not." What are you going to believe — the man who denies the Word of God? — a man who stands up and says he speaks where the Bible speaks? The Bible speaks there, and why don't you speak? I promise you the same sign that Jesus Christ gave those individuals, the sign of the Prophet Jonas, and that was that the Word of God was preached to them; the only sign they had was that. They didn't see Jonah swallowed up; they didn't know anything about it. Now, if I would work a sign here, my opponent would say it was of the devil; he wouldn't believe it. Now, my friends, if the signs are limited

to the first age, salvation is limited to the first age. "He that believeth and is baptized shall be saved." My opponent says that means everybody. Then the same is true of that which is going to follow. It says the signs shall follow them that believe. His promises are given unto the Church. Not every one has all; some, one gift, and some another All have not got the gift of healing; all are not apostles; all are not prophets; but some have the gift of healing; some are priests, some are prophets. They are distributed throughout the Church.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

I want to refer briefly to the signs spoken of. You remember when I held up my crooked finger he tried to excuse himself on the ground that I wasn't a believer. How does he know? I'll just ask him that. How does he know? And more, was it necessary in apostolic times for a person upon whom a miracle was performed to be a believer? I challenge my Friend Ebeling to show that this was necessary. How about Lazarus? Was Lazarus a believer when he was raised from the dead? How about the lame man as spoken of in the third chapter of Acts, who looked upon Peter and John expecting to receive something of them? What was he expecting to receive? Why, money. He was not expecting to be healed. But Peter said: "Silver and gold have I none; but such as I have I give to thee: In the name of Jesus Christ of Nazareth, rise up and walk." Not only this. How about the blind man that Jesus healed? Was he a believer? He says: "Whether this man be a sinner or not, I know not: but this I do know, that whereas I was blind, I now see." How about the faith of that man? How about Dorcas, who was raised to life. How much faith did she have? And then he tries to excuse himself, knowing his weakness, knowing that he has no more power to perform a miracle than I have, or any other person in this audience. He tries to get out of it by saying I am not a believer. I believe every word in that Bible. I say the signs of Mark 16 did follow the believer; they followed the apostles; and every person whom these signs followed went forth as preachers, as we learn from the twentieth verse of the same chapter; and they — the very persons the signs were to follow — and they went everywhere preaching, the Lord working with them, confirming the word. My friend Ebeling and some of his brethren have come from their homes to this place. Will they allow the signs to follow them here, that followed the apostles when they went down to Samaria, and as Paul manifested his power at

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Ephesus? They left persons behind them wherever they went, and they didn't have the New Testament to give them. They simply laid hands on certain individuals, and imparted upon them powers qualifying certain persons to take the lead and conduct the affairs of that congregation, the Lord working with them, and the signs did follow; and I challenge my friend to show that they followed any person this side of the apostolic age, as I showed last evening those powers were limited, for, as Paul states, they were given to some and not to all. Some were qualified to be apostles, and some prophets, etc. Not all of those powers followed every believer. Then I will ask, Why don't you demonstrate your power? That's the idea; demonstrate it. Can I provoke you? Now I say, Can I provoke you? Paul was provoked to perform a miracle, and as I said before, I denounce the entire system as presented by him. I denounce Joe Smith as a false prophet; the Book of Mormon as a base fraud, and I defy him to bring any calamity upon me whatever. Let Friend Ebeling or any of his members — those who claim to have the power and those persons whom the signs were to follow — let them strike me with blindness. I defy him to do it. Let him strike me dead in the presence of this audience. He has no more power, friends, than I have, and he knows it. I know the medicine is bitter, but it will be good for him to take it, perhaps. Now enough, so far as this matter is concerned.

I want to present a few thoughts concerning the doctrines of the Church. You remember that his proposition sets forth the idea that they are in harmony with the Scriptures in faith, organization, doctrine and practice. The only way we can decide this matter is to take up their faith and hold it up in contrast with what is taught in the New Testament. What do they believe? First, Faith in God. Second, Faith in Jesus Christ. Third, In the Holy Ghost. Fourth, In repentance. Fifth, In baptism. Sixth, In the laying on of hands. Seventh, In the resurrection of the dead. Eighth, Eternal judgment. Ninth, The Lord's Supper. Tenth, Washing of feet. Eleventh, A miracle-working faith. Twelfth, Wisdom. Thirteenth, Knowledge. Fourteenth, Dreams. Fifteenth, Prophecy. Sixteenth, Tongues. Seventeenth, Interpretation of tongues. Eighteenth, Visions. Nineteenth, Healing. Twentieth, The law of tithing. Twenty-first, The gathering of the saints. Twenty-second, Baptism for the dead. That's what they believe. Let us now notice the first item. What kind of being is God? They claim to believe in God. According to their idea, what kind of being is God? We will compare their teaching with the New Testament and see whether they are in harmony with the New Testament Scripture. We will give a few of their statements. "The Father, God, has a body of flesh and bones, as tangible as man" (*Doctrine and Covenants*, Sec. 130). "God

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himself was once as we are now," (mark that statement, friends,) "and is an exalted man, and sits in yonder heaven." That's the great secret. (Joseph Smith, Jr.'s, *Discourses*, Vol. VI.) This is from Joseph. If God was once as we are now, he was mortal. Are we not mortal beings? You remember Joe says God was once as we are now. Well, we are mortal and sinful; we are depraved. Who can conceive of a mortal, sinful, depraved God? That's the God which Friend Ebeling and his brethren are worshiping. Is that in harmony with the New Testament? Elder B. H. Roberts, in his book, *A New Witness for God*, page 461, says: "I wish to be perfectly understood here. Let it be remembered that the prophet Joseph Smith taught that man — that is, his spirit — is the offspring of duty." A peculiar statement, isn't it? Not in any mythical sense, but actually, that man has not only a Father in heaven, but a mother also. (Moderator: "We do not believe in that. I rise to a point of order.") I offer this as argument. I insist that this evidence shall come before the audience. (Moderator: "We deny the evidence.") You indorse the author of the language. (Moderator: "We don't acknowledge this authority.") All right; we will see if you object to this author. "God, like man, had a father; the two persons were as much alike in form, size, and in every respect, as father and son are of the human race."—Orson Pratt, page 10. (Objection by Mr. Green.) He was a staunch defender of the Book of Mormon; he was not a member of the Utah Church. (Mr. Green: "He was when he wrote that. We won't acknowledge anything written by Orson Pratt after '44.") It falls upon them, friends, to show that this evidence, or these statements, were made after or later than the year '44. I produce this as evidence, and Orson was a member of the Church of 1830. I have given you the page, Orson Pratt, page 10. You certainly won't object to this, at any rate: "The Godhead consists of Father, Son and Holy Spirit. The Father is a material being; the substance of which he is composed is wholly material."—Orson Pratt, page 10. (Protest entered.) Very well, we will see about these things later. We may have something to say along the line as we go through. I present this, asking them to show that this testimony has no bearing upon the question, and that it was uttered later than the year '44. They indorse him before the year '44; now it falls upon them to show that the language I have quoted was uttered since the year '44. If uttered before the year '44, they must stand by it. Now they say they will not offer a protest, and this statement says God was a material being — wholly material. Webster's definition of the word "material" is, "Opposed to spirit." Hence the Scripture which says he is a Spirit is not true. Now I want to say this: That while they offer their protests, and object to it, I have Joseph Smith's translation right here; and in John 4: 24, where it speaks of

God being a Spirit, and they that worship him must worship him in spirit and in truth, Joseph strikes out the statement that God is a Spirit. Are you going to enter any protest against Joseph? Take your medicine, gentlemen. If you object to Orson, you object to Joseph on the same ground. They are both in the same boat; they both taught it. "The Holy Spirit is intelligent, and like all other matter, has solidity, form and size, and occupies space."—Orson Pratt, page 11. Prove to me that matter can have intelligence, please. Now, if the spirit is material, then we can substitute the word "material" for the word "spirit" and do no violence to the Scriptures. If the word "spirit"— if the spirit is material, then we may substitute the word "material" for the word "spirit" wherever found in the Bible and do no violence. John 6: 63: "It is the *material* that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are *material*, and they are life." I wonder what kind of material those words were? John 3: 5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the *material*, he can not enter into the kingdom of God." What kind of material was that? John 3: 6: "That which is born of the flesh is flesh; and that which is born of the Material is Material." Pretty good logic, isn't it? Again, John 20: 22: "And when he had said this, he breathed on them, and saith unto them, Receive you the Holy Material." Pretty good kind, wasn't it? It was holy. And when the unclean Material hath gone out of a man, he goeth through dry places seeking rest, and findeth none, and he takes with him seven other Materials, more wicked than himself. How is this, gentlemen? That which may be reduced to an absurdity should be discarded as of human origin and soul-destroying. I want to say this is a logical conclusion. They can't evade the conclusion that if the spirit is material in every place in the Word of God where we find the word Spirit, we can substitute the word Material, and do no violence to the Word of God, but make complete sense. How about this matter when carried out? As you can see, friends, it can be reduced to an absurdity and to the ridiculous.

Now, another thought — just a few words concerning the Melchizedek priesthood. There never were but two priests after the order of Melchizedek — never but two — Christ and Melchizedek. Those two persons were the only persons who were ever appointed after that order. It can't be shown by the Bible nor from the Book of Mormon that the Melchizedek priesthood was ever conferred by the laying on of hands. The Bible contains no account of the fact that Moses or any of the priests was ever ordained to be a priest after the order of Melchizedek. I make this statement boldly, that the Bible nowhere gives an account and shows that Moses or any of the prophets, any priest or

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king, except Jesus and Melchizedek, was ever ordained to this priesthood, much less to say that it was by the imposition of hands. There was no succession in this priesthood. Heb. 7: 3: "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually." Speaking concerning this, Paul says he abideth a priest continually — a priest forever. No person could be made a priest after the order of Melchizedek who was not a king. In order to be made a priest after the order of Melchizedek, it was absolutely necessary for the person occupying that position not only to be a priest, but a king also. Christ was after the order of Melchizedek. Zech. 6: 13: "He shall be a priest upon his throne." Both king and priest. Melchizedek was king of Salem — priest of the most high God — and Christ was after that order, and therefore it could be said to be after the order of Melchizedek, for the reason that he was both king and priest. I want to say that Peter, James and John were not priests after the order of Melchizedek, because they were not kings. If they were not priests after the order of Melchizedek, they couldn't confer this priesthood upon Joe Smith or any other being. Stick a pin at that point. Melchizedek was without father or mother in what sense? In the priesthood. That's the idea exactly. The history of this man — his descendants — we have no account of them. We have not the genealogy. He seems to be a man who sprang up, and we have no record of him, and he was made a priest by the oath of God, not by the imposition of hands, and Jesus was made a priest in the same way. But how about Joseph Smith. Was he made a priest after the order of Melchizedek by the oath of God?

MONDAY, JANUARY 8, 1906.

F. J. EBELING.

Honorable Mr. Chairman, Gentlemen Moderators, Ladies and Gentlemen:

We are here again to close our argument in support of the Church I have the honor to represent, and I continue this evidence by referring to the fact that the Scripture teaches the second coming of Christ, a thought we have not yet introduced. In Acts 1: 11: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Also Matt. 24: 30: "And then shall appear the sign of the Son of man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." We also read in God's divine Word that the saints were going to reign on this earth; they are going to live and reign with Christ here on this earth, and in support of this we quote: "Blessed are the meek, for they shall inherit the earth" (Matt. 5: 5). Again, in Rev. 20: 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Where shall they reign with Christ a thousand years? Turn with me to Rev. 5: 10 and we have it: "And hast made us unto our God kings and priests: and we shall reign on the earth." Again we find in God's Word where angels visited mankind and ministered unto God's people for their salvation, and we read in Heb. 1: 13, 14: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies my footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Again we find in Rev. 14: 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This proves conclusively, dear friends, that not only angels visited the earth, but we can prove in scores and scores of instances where the angels came and ministered unto the people of God for their salvation. From the days of Adam unto the closing days of John we find that the angels administered in various ways for the comfort of God's people. John, looking through ages unborn before him, after twelve hundred and sixty years' darkness, beheld the angel

having the everlasting gospel to preach unto all nations. What time was this? And another angel came, saying, Babylon is fallen. At the time that John gave this declaration, Babylon was not yet formed. A time would come when Babylon would rise and spread her gloomy hand over the world and rule it in darkness, and should fall; and Babylon began to fall in the opening of the eighteenth century, and fell and fell, until in the year 1870 she fell to rise no more. Emanuel, marching into Italy and taking the Pope captive, shut him up in the Vatican, and he remains a prisoner there to-day. There was to be this great event in the historical world. The gospel that went into the wilderness is the pure and everlasting gospel that Jesus taught with all its power and glory, as you find marked out here. Paul says, in Gal. 1: 8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul, no doubt, was contemplating this very thing, that in days future angels would come and restore the gospel and bring it back to beauty; and he gave us a rule, and says, If an angel come and preach a different gospel, let him be accursed. What gospel was he preaching? A gospel of power; of the fruits of the Spirit; of the second coming of Christ; the gifts of the Spirit. That is the gospel that Paul preached, and that was the gospel that saved him. When Jesus was about to take him to the eternal world, he could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." That's the gospel that gave him that hope in the dying hour, and if that gospel would give him that blessed consolation, it will give you and me the same. If an angel preach a different gospel to you, let him be accursed. A man who will stand up and declare anything different is not in harmony with God; and God pity the man or wamon who will deny it.

We come now to Matt. 24: 14. When the question was asked the Son of God, "What shall be the sign of thy coming?" among other things which had taken place as one of the signs of the near approach of the Son of God, he says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Let me ask you, ladies and gentlemen; let me ask you, gray-haired grandfathers, young men and young women, in the name of the God of heaven, what kind of a gospel did Christ preach? He preached a gospel of faith, repentance and baptism; he preached a gospel of practice, such as laying on of hands, and on down the list. Read them yourselves. That's the gospel he preached; that's the doctrine that Jesus Christ ordained them to; and I'll defy you to present

a single item contrary to the doctrine of Christ you find on this chart, and I'll yield the fight. He says: "This gospel of the kingdom shall be preached to all the world, and then the end shall come." Anything less than that is not the gospel of Jesus Christ. Now, we will not spend any more time upon this. We have introduced the fact that angels came to earth with that gospel in the latter days in which he lived.

We come now to the question of priesthood — Melchizedek priesthood. My opponent says there never was but one in the world before Jesus Christ, the man Melchizedek. Now let us see. Paul calls it the order of Melchizedek priesthood — calls it the order of Melchizedek priesthood — and before Christ came to earth only one man occupied that. Pray tell me, honorable gentlemen, in the name of consistency, how could there be an order with only one man? Do you see the point? An order, and only one man in it. Did you ever hear of an order of Odd Fellows or Masons, or any other order, with only one man in it? Webster says an order is to arrange. I put my books or anything in order. I can't if there is only one; you must have more.

Now, my dear hearers, we turn to the question of Parley Pratt. You remember the other evening he brought up the question that Mr. Pratt taught the materiality of God, if I am not mistaken. He taught that God had flesh and bones, if I remember. (McVey: "That's correct.") "Once as we are." Well, we will see what he says, and leave it with you. Page 30: "The person of the Father is a body of spirit, consisting of parts." Again he says, page 31: "The spiritual body of the Deity is altogether a different kind of substance from the body of man." Is that like our body? Does that sound like Mr. Pratt's language as quoted by my opponent? I doubt whether Brother McVey has a book of Pratt's — doubt whether it is or not. We want to examine that book; we want to put it on the witness stand and examine it, and see all about this; and if he has got that book, it is a lie compared with this one — it is a misrepresentation of Mr. Pratt. This is his first edition, published in 1851, under the authority of Mr. Pratt himself, in London; and this is the first edition, which we will stand by; and it is true that there is a people in Utah who believe in the materiality of God; there are people who believe that Adam was God. Why don't he bring that up? What has Brigham Young got to do with our teaching in the matter? If Brigham Young teaches that, it is just like him, and my opponent bringing witnesses up like that, we don't acknowledge; and if he would succeed in proving that Orson Pratt used the language, it wouldn't commit us to the belief, because Pratt wrote those articles six years after Mr. Smith was in his grave; and we accept nothing as a Church from those people after that period. We reject them as apostates, as lying rascals, not worthy of respect, as far as doctrine is

concerned. We can prove they have changed the doctrine of Joseph Smith — prove they have taken out the doctrine of monogamy and substituted polygamy. And now for this gentleman, calling himself a Christian, standing up and holding before you the Book of Doctrine as published by Brigham Young, and trying to bring it in as evidence in this debate, it is either woeful ignorance or maliciously wicked; take your choice. It is not ignorance. I hold in my pocket a personal letter from Mr. McVey, asking me two questions: "Do you believe in Brigham Young?" "Do you accept his works?" I made reply, and have a copy in my possession: "We do not accept Brigham Young. We do not accept his works." Is that not right? (McVey: "Yes, sir.") Then I would like for you to state in your next speech why, in the name of justice, why in the name of a gentleman, have you brought in that damnable heresy to prejudice the people against an innocent man? If that is the work of a Christian, God help me from ever becoming a Christian. I am not mad, but in earnest over this thing. He might have just as well brought in the works of Catholicism. I have never seen an opponent stand up to oppose this work but he didn't stoop to falsehood and misrepresentation — but what he didn't stoop to the mean level of trickery. Notwithstanding the fact that I denounced Brigham Roberts; that the whole Church rose up as a body and passed resolutions to keep Brigham Roberts from a seat in Congress; and I want to tell you, whether your name appears on the document or not, I have a letter signed by three gentlemen representing Mr. McVey to be a Christian gentleman in good standing. I am not debating with Mr. McVey alone; I am debating with the Christian Church. You are responsible for that man; you put him up here. A man that will do such work as that is not worthy of the name of gentleman. We disclaim that kind of testimony, and brand it as mean trickery to poison the people in this audience, making us responsible for the blackest crime ever perpetrated from hell. Now, then, if Elder McVey is a gentleman, he will get up here and apologize for insulting innocent people. (Objection on grounds of personal reflections on an adversary.) Who has a right to complain? Myself, who has been made responsible. I am defending myself and my Church against the infamy that has been tried to be cast upon it. The Church I have the honor to represent is the Church of the Bible. I have presented to you, my dear hearers, the Church in its perfect organization, as found in the first column. I have presented to you the Church of doctrine. I presented to you the Church with those gifts of the Spirit. I have presented to you this Church with all these powers and blessings. Elder McVey has not refuted one of them. I asked him, I will coax him, to come up and show this audience where we are not in harmony with the Word of God. If I am not in harmony, we want

to get in harmony. It devolves upon me to present to you the beautiful Church as described in God's Word, with all its blessings, powers and gifts and experiences as they had in the days of Jesus Christ. That is the gospel that Jesus Christ said should be preached unto all the world as a witness unto all nations — the gospel the angels were to bring back from heaven; that is the gospel that Paul says, "If he preach another, let him be accursed"; and, my dear friends, if we have not confirmed our position, we ask our honorable opponent to say where we have not. We call upon him to bring forth his strong reasoning, and show where we are not in harmony with the Word of God. I want to show you what our idea of God is. We read God is a person. Heb. 1: 3: "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." He had form. Phil. 2: 6: "Who, being in the form of God, thought it not robbery to be equal with God." He had a face. Gen. 32: 30: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." He had eyes. 2 Chron. 16: 9: "For the eyes of the Lord run to and fro throughout the whole earth." Moves from place to place and talks. Gen. 17: 22: "And he left off talking with him, and God went up from Abraham." Is not everywhere and in everything. 1 Kings 19: 11-13: "And he said, Go forth and stand on the mount before the Lord, and behold, the Lord passed by, and a great, strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still, small voice." This is our idea of God; this is the God of the Bible. We present to you the God of the Bible, and in this God we have faith — the God of the universe, who keeps the heavens and the earth. We do not believe in this mysterious God, without body, parts or passions, without shape or size. We have faith in the living God, who has power to create the world; and whenever any one stands before this audience, or any other, to tell you that we believe in a God with flesh and bones, it is a gross, vile misrepresentation of the position of this Church. Whenever an individual stands up here and quotes books in which we do not believe, it is a misrepresentation of our faith. We'll stand by our books; here is our book. He quoted the other evening from Section 130 of the Doctrine and Covenants. Bless your souls, there are only one hundred and twenty-six sections in it, four less than he quoted the other evening. Why, we are responsible for that, of course! Joseph Smith's name is attached to a great many things that are spurious, and Mr. Smith had nothing to do with. Come out and

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defend the position you have occupied. Furthermore, Mr. Smith is not up for argument. The Church practices are up here for examination, which Mr. McVey can't touch. We have begged and coaxed him to touch them, and of over one hundred Scripture texts, he has not touched one of them, but filled himself on this trash to puke it up here before this audience. Let him stick to the proposition like a man, and he will have more respect in this community. I am glad I don't have to resort to that kind of means to try to gain my point. We'll stand by our Book of Doctrine and Covenants, and if he can find anything in that book that teaches the materiality of God, we will yield the fight. We acknowledge and indorse it, and will stand by it; not by anything that comes from a man that has brought more disgrace and dishonor on the fair name of Christianity than Judas Iscariot ever did. How would he like it if I brought up some of the writings of his enemies? How would he like that? He would reject it. There is a book with one hundred and twenty-six revelations in it, not one hundred and thirty, and we will stand by it, and defend it until the last. My dear friends, my affirmative is in. I am willing to submit this matter to you for your consideration. In accordance with our agreement, we are not allowed to bring in new evidence in the closing speech, and we have presented before you, produced our evidence in favor of the Church of Jesus Christ, and remember it is the Church of Jesus Christ. "His name shall be called Jesus." (Time called.)

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

Without any preliminary remarks I will enter upon this discussion; and first in order I want to read, in the hearing of this audience, three rules which have been agreed upon and signed by both parties

"King James' translation of the Bible is to be the standard of evidence; all other books" (mark that statement) "all other books, histories, papers and pamphlets are to be taken for what they are worth." Then in comes Mr. Pratt, and if he is worth reading, show it. If I have a mind to quote from Jaynes' Almanac, that's my business. I have a right to bring in all books that I may see fit. And more, so far as Mr. Pratt is concerned, there are a number of persons present who will testify with me that standing here Saturday evening, Elder Green made a statement saying that the Utah Mormons did not believe in the Book of Mormon. He gave this as an unqualified statement, and if Elder Green will turn, having the book in his hand, to page 154 of

the book in his hands, and read, he will find that Orson Pratt was defending the Book of Mormon, and was a firm believer in the Book of Mormon when that book was written. He says the Utah Mormons do not believe the Book of Mormon. Orson Pratt did believe it, and was trying to defend it. Hence, when that book was written, Orson Pratt was not a member of the Utah Church. Smoke that in your pipe. Another matter I desire to call attention to: Friend Ebeling, in his proposition, affirmed that the Church which he represents is the Church of Christ in faith, organization, doctrine and practice. A few evenings ago I referred to their faith, and would, if I had time, develop the matter, but we are limited for time. I made the statement that their organization was unscriptural for this reason: They have a number of officers in the Church which he represents that can't be found in the New Testament Church. I challenge him or any member of his Church to show that the seventies were ever in the Church of Christ. The seventies were commissioned and sent forth and their work ended before the Church of Christ was ever established. More than that, I say no man living can show that the Melchizedek priesthood or the Aaronic priesthood was ever carried into the Church of Christ. Let me remark that so far as the Aaronic priesthood is concerned, it began and ended with the law of Moses, and every requirement under that priesthood was required and bound upon them by the law of Moses, and no other law. The Aaronic priesthood being a part of the old law, I want to say, when that law was abrogated, away goes the Aaronic priesthood. Romans 10: 4 says: "For Christ is the end of the law for righteousness to every one that believeth." Then when Christ came and ended the law, he ended also the priesthood for which they are contending so earnestly in this discussion; hence they are unscriptural in their organization in that respect. I challenge an investigation of these matters.

Another statement: They are unscriptural with reference to the apostles. Let me give you a few thoughts along this line. I wish to state first that the apostles of Christ were not officers in the Church, which were essential to the organization of that body. Now, if it can be shown that the apostles were essentially church officers, and that that office was to be perpetuated, then we must admit that there are apostles in the Church to-day. If they were set in the Church as officers, then we must admit they are in the Church to-day; but if they were not Church officers, set in the Church permanently, then we must say that there are no apostles in the Church to-day. Right at this point the apostolic office as it was spoken of either stands or falls, and so far as this matter is concerned, I desire to say that the qualifications of the apostles will forever set aside the idea that they were officers in the

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Church of Christ as an organic body. The first qualification that I desire to call your minds to is recorded in 1 Cor. 9: 1: "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" You remember that his apostleship was questioned. What evidence did he give? "Have I not seen Jesus Christ our Lord?" He offers this as evidence of his apostolic office or position in the Church of Christ. From this we conclude that to be an apostle of Jesus Christ, it was absolutely necessary for them to see Jesus Christ. I want to ask Friend Ebeling, as the representative of the Church: "Did the apostles in the Church which you represent ever look with their natural eyes upon Jesus Christ, the great head of the Church? If not, I say emphatically, by the authority of God's Word, they have not the qualifications. As further proof, Luke 1: 2: "Even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word." From this we learn that the apostles of Jesus Christ were eye witnesses; they walked and talked with him; they ate with him; therefore it is said, in the language which I have referred to, that they were eye witnesses and ministers of the word. Were the apostles in the Church which you represent eye witnesses? Did they ever look with their natural eyes upon Jesus Christ? You know they did not. Ridiculous in the extreme. Acts 10: 41: "Not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." From this we learn the apostles of Jesus did eat and drink with him; they looked upon him with their natural eyes. How about the apostles of your Church. Did they handle him? did they look upon him? eat with him? Emphatically, No. Therefore they are disqualified. Again, 1 Cor. 15: 5 — I want you to notice this language, friends, and Friend Ebeling and his brethren to stick a pin at this point: "And that he was seen of Cephas; then of the twelve." Yes, the twelve saw him: and the eighth verse of the same chapter says: "And last of all he was seen of me also, as of one born out of due time." Last of all what? Last of all beings in this world that ever laid eyes on that divine being was the Apostle Paul. Then it would be impossible for any being living now to look upon him with their natural eyes. Thus you are disqualified from taking that position in the Church of Jesus Christ. Another qualification: The apostles had to be witnesses of his resurrection. Are the apostles in the Church which you represent witnesses of the resurrection? How could they be witnesses of the resurrection unless they looked upon him after the resurrection? Thus it became necessary for them to see him with their natural eyes in order to become witnesses of the resurrection. In proof of the importance of this matter, turn to Luke 24: 46-48: "And said unto them, Thus it is

written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Yes, it was necessary. And then he says in the forty-eighth verse: "And ye are witnesses of these things." What things? That Christ should suffer and rise from the dead the third day. Thus we learn that they were witnesses of his resurrection. Acts 5: 30-32: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Says the apostle, We are witnesses of these things — of the resurrection of Jesus Christ. No man living this side of the apostolic age can have the qualification of a witness of an apostle of Jesus Christ. In order to be a witness, they had to see him. Acts 1: 22: "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." One must be ordained to be a witness with us of his resurrection. Thus we see they had been witnesses of his resurrection. This qualification certainly will disqualify every man living this side of the apostolic age from being an apostle of Jesus Christ. Down goes your theory. Until they can show they have such qualifications, they must say — mark it, friends — they must say, or we must say, in the language of 2 Cor. 11: 13: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." We must say, in the language of John the Revelator, 2: 2: "We have tried them that say they are apostles, and are not, and have found them liars." The apostles of Christ had a first and second comforter, you remember. The first comforter of the apostles of Jesus Christ was Jesus Christ himself, as we learn from John 16: 5-11: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The second was the Holy Spirit. John 14: 26: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Thus we say the apostles of Christ had a first and a second comforter. I challenge Friend Ebeling to show this audience that they even — I was going to say, even have one. I will let the challenge

stand. But even if they could show that they had received the second comforter, it would be an impossibility for them to show to any intelligent audience that they had received the first, which is Jesus himself This was essential to their qualification. While we are speaking along this line I want to bring in a statement, lest my opponent should creep up on me. If you will turn to 1 Cor. 1: 9 — note the marginal reading — "For I think that God hath set forth us the apostles last, as it were appointed to death." But how does the marginal reading give it? "He has set forth us the last apostles, appointed unto death." And I want to say that the translators,— King James 'translators, with the original before them,— they understood that the original justified such a statement, and therefore placed it in the marginal, and they say in the marginal, "The last apostles." Then down goes your theory, to rise no more; and he dares to say that we dare not touch his theory. It is rotten to the core, and if I had time, I would explode it. I asked for another session, and it has been refused, on the ground that I had more evidence than I could bring in in the limited time. Now, friends, if the apostles were church officers, and that office was permanently fixed in the Church, then all those who fill that office, whether then or now, must have these qualifications which I have named.

Now one more thought. It is not necessary for me to follow my notes; I am not doing it, anyway. But if you will go to John 14: 26, you will find this language. Jesus, in speaking to the apostles and of the Holy Spirit, says: "I will send you another comforter;" and he says of that comforter: "He shall teach you all things, and bring to your remembrance whatsoever I have said unto you." They were to be reminded of the sayings of Jesus Christ. All things which he did in Jerusalem and in the land of the Jews, they knew them; all the sayings and all the doings of Jesus Christ were before the minds of the apostles. I desire to say to Friend Ebeling and his brethren, Please tell us something about the other miracles which Jesus did, which are not recorded in this book? You have the knowledge,' if you have received that promised comforter, as did the apostles of Jesus. When they received it, they knew all things which Jesus said or did. If you have received the same comforter, you to-day, being an apostle and having the same powers, know all those things. Then please tell us something about those miracles Jesus did which are not recorded in this book. John says: "Many other signs did Jesus which are not written in this book, but these are written that you might believe. Now, friends, put up or shut up. Come up like men and show your colors. If you have this power, tell us something about it. If you haven't got it, come out like men and say, "I am mistaken; I haven't got it." We don't want any quibbling; just come up like men and show your powers. Now, if

the apostles were not officers in the Church, what position did they occupy? Just allow the apostle to answer that for himself. 2 Cor. 5: 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "And now we," referring to the apostles, "and now we are"— what? Officers? No. "And now we are ambassadors for Christ." Note the language, friends — ambassadors, not officers. Well, if they were ambassadors and not officers, the question comes up, What is an ambassador? Webster says that an ambassador is a messenger — one delivering a message. That's the idea. Well, then, the apostles were men selected by Christ to bear messages to all nations, to every creature under heaven; and I desire to say that this Government has ambassadors in almost every land. I want to ask this question: "Does the Constitution of these United States, remembering that we have ambassadors in almost every land,— does the Constitution provide for such officers as essential to the existence of this Government? The Constitution makes no provision for such officers as being essential to the existence of this Government. All of them may be called back, and still this Government will stand, and the laws will be executed. The citizens of this country may be protected just as well without them as with them. They are not officers provided for by the Constitution of this land; neither does the Constitution of the Church provide for ambassadors as permanent officers in the Church of Christ. If our Government can call back the ambassadors which we have in different lands, they not being officers provided for in the Constitution, then, in harmony with the Constitution of the Church, we may say the apostles, simply being men bearing a message, may be called back, and the organization of the Church still stands perfect and complete. So it is in this. Thus we dispose of that class of persons known as apostles, for, says the apostle in 1 Cor. 4: 9: "He has set forth us, the last apostles." Now let him bolster up his theory in the face of this evidence. Let him say I haven't met his argument. I challenge him to meet this argument. And then tell that I am not meeting the evidence, will you? There are some things, of course, he has stated during this debate that I have not had the time to answer, but I assure this audience that before this discussion is brought to a close, all things worthy of notice shall be answered in full: and for the benefit of some present who do not seem to understand the rules of honorable debate, and may have thought it a little strange in my not following him in his wanderings, you must remember there is more than one way to set aside an argument. I might follow him in harmony with the rules of honorable debate, and notice and examine every statement that he presents, and set it aside. I can do this as easily as not to do it. Yet there is another way of disposing of this

matter, and as every debater knows that the negative has a perfect right to present a line of argument in opposition to the argument presented by the affirmative, proving an alibi, setting it aside, proving a negative; and I want to say this is what I have been doing. I haven't followed him in all his wanderings; it isn't necessary. I just simply make a general sweep of it and wipe it all out. Now I hope you can see this matter, friends.

Now, if I have the time — I was going to enter upon a discussion of the Aaronic priesthood — I would love to present it, but it would hardly be worth while for me to enter upon this if I have only one minute, so I will say that I hope you will consider these matters. And I want to say this: while I have manifested some earnestness, I am not mad or agitated; perfectly friendly. I respect my friend as a gentleman and as a man. I am not fighting these men, but a theory. I can take Friend Ebeling by the hand and treat him as a gentleman. I would gladly receive him into my home, but can I indorse the theory? No. The God of the Bible says to me, as to all true ministers of the Gospel: "Reprove, rebuke, exhort with all long-suffering." And also says Jude: "Contending earnestly for the faith," and that's what I am doing.

F. J. EBELING.

Honorable Mr. Chairman, Gentlemen Moderators, Ladies and Gentlemen:

We'll get there after a while. (McVey: "With both feet.") We are on the constructive side now. Maybe to-night we'll be on the destructive side. I am glad to hear Friend McVey say he has nothing personal against me. I have got the advantage of him; I said that two or three days ago. He says he would gladly take me into his home. I am glad of that, and did wish some of his brethren here would, too. That would be still better; that would be more like Christian attitude, too. I am not begging; I just use that as a little point, you know. Paul says: "If an enemy hunger and thirst, give him food and drink. I am just the enemy of any false theory; I am not his enemy; so I would like to eat at his table as well as any man I know of. Further, I want to invite Elder McVey or any of the elders of this church to come to any of our churches, and they can preach any kind of a sermon they want to. Those doors are open for Elder McVey or any of you to come and occupy as long as you want to, and if we haven't got the truth and you can down her, let her go down; and I defy Elder McVey to give me the same invitation. If he does, I'll think he is a still better man.

Again, he said he would like to have another night. I would gladly give it to him, but we are poor men and unsalaried. I left a good position to preach this gospel. We have no way to meet our expenses, but I'll inform Elder McVey that after the conclusion of this discussion, if he wants to sign up a new proposition, we are here for business. We are not here to boast; we are just here to meet Elder McVey or any one else. We simply offer that; do as you please with it.

He says: "But I will not introduce any new evidence in my closing speech; we can't bring in any new evidence on our closing speech. I haven't the right to bring in what I please." We grant that. We have the right to rule it out — to oppose it. The reason I opposed the introduction of that matter was because it is not our doctrine; never was and never can be under the present laws of the Church.

"Elder Green said the Utah Mormons did not believe in the Book of Mormon." I'll give you my interpretation of that. I understood Elder Green stood right here and told the brother that the Utah Mormons do not believe the Book of Mormon as we do. They have a different belief, and he proved it. I will quote page 116 of the Book of Mormon, where it denounces polygamy in the strongest terms, and no man can believe the Book of Mormon and practice polygamy, because it denounces polygamy on page 116, on page 113, at page 117 and page 519. And Elder Green quoted: "For Solomon and David had many wives and concubines, which was an abomination in my sight, saith the Lord God." The Brighamites have ignored that. They have taken to themselves many wives and concubines, which is an abomination to God, according to the Book of Mormon. If he had believed the Book of Mormon, this Church would never have been brought under the necessity of defending it against that shameful innovation; if he had, I say.

"When that was written, Elder Pratt was not a member of the Utah Church." (McVey: "I said, according to that statement. Parley P. Pratt was not a member of the Utah Church at the time he wrote that book, according to the statement of Elder Green.") You must have misunderstood him, because Elder Green knows as well as any man in this world that that book was written in 1850, and published in 1851. At that time Elder Pratt was a prominent mover in the Utah Church, and if Elder Green said that, he misrepresented this Church, and I know he didn't make that remark.

"Organization was unscriptural. I call upon him to prove the seventies were in the Church." They were in the Church just as much as the apostles were in the Church. He sent the seventies out where they couldn't go, and gave them the same commission as the apostles.

Now, then, the Melchizedek priesthood part of the law. Now, my dear hearers, I am surprised at that statement — part of the Mosaic

law. (McVey: "I said the Aaronic priesthood.") My dear hearers, he was arguing the Melchizedek priesthood; the Aaronic priesthood has never been before us, and if you will give me time — (notes referred to) — McVey proved correct. He said of that priesthood, It should be forever, and whatever God does, says the wise man, he does forever; and all through the ages up to the great apostasy this priesthood existed.

"Apostles were not officers." He played quite a bit on that. Apostles were ambassadors. Now, then, if I can prove that the apostles were officers, according to his statement, I have proven that they are a necessity in the Church as long as the Church exists. There is a question between us as to what the apostles were, whether ambassadors or officers. I call upon Elder McVey to prove where it says anything about an apostle being an ambassador; show it. We recognize the fact that they were ambassadorial in a sense, but it was a perpetual office. Paul says: "I magnify my ambassadorial work." It says in Romans 11: 13: "For I speak to you Gentiles, inasmuch as I am an apostle of the Gentiles, I magnify my ambassador." That's funny language, isn't it? "I magnify my office." Now, please fix that, will you? If you don't do it better than the rest, it won't last long. "I magnify mine office." There's too much of this fixing-up business. If the Elder would let the Word of God decide it, and quit fixing it up, there wouldn't be so many denominations on the earth to-day. Let the Bible fix itself up; take it as it is.

Acts 1: 20: "For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take." Speaking of the apostle, he who betrayed Christ, not his ambassadorship, but his bishopric should be given to another — transferred to another. He may fix that up, but he will put it out of fix if he does. Leave him and the Apostle Paul for it. "Woe unto me," says the apostle, "if I preach not the gospel of Christ," and if he goes to fixing up the language of Paul, there might be a great day of fixing up somebody else.

"Apostles had to be a witness of his resurrection." Let Elder McVey prove to this congregation whether the Apostle Paul was a witness of his resurrection. Was he a witness of his resurrection? Bless your souls, then there were five hundred apostles in the Church at one time, and if the Apostle Paul was made an apostle by seeing Jesus, there were five hundred apostles there at one time, for they all saw Jesus Christ. Let him fix that up if he can. Let him prove whether Mortimus saw Jesus Christ. Let him prove that Sylvanus and Timotheus, Barnabus and some others saw Jesus Christ. He has that to prove. I can prove where they were apostles, but he can't prove where they ever

saw Jesus Christ. I want to introduce to you just what constitutes a true witness of Jesus Christ to be an apostle. Turn with me to Acts 1, and we will read there: "But ye shall receive power after that the Holy Ghost is come unto you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." That's what makes an apostle — when they receive the Holy Ghost. Bless your souls, the apostles did see Jesus Christ; they did witness his resurrection to a certain extent, and after his resurrection they were not competent witnesses until they had received the promise of the Father from on high — that power from God that sinks deep into the heart of man and gives him the assurance that the gates of hell can not remove. Of course my opponent can not be an apostle, because he doesn't believe in it. We have in the Scripture of divine truth here some twenty apostles who took the place of one another; the other one died. My dear friends, when the President of the United States died, did the office cease? This very day, in the city of Columbus, they are inaugurating a new Governor. The office goes on; the Governors pass out. "This Government makes no provision in its Constitution for officers necessary for its perpetuation. Then the office is not necessary for the continuance of this Government, and the Constitution makes no provision." Well, I don't like to think so, but I certainly think that Elder McVey has a different Constitution from what this Government has. I want to advise Elder McVey to take up the Constitution and see if it doesn't make provision for a President; how he should be elected; Electoral College and Congress. It makes provision for one President. And not long ago the question came up, If Roosevelt should die while Vice-President, who would take his place? The Congress met and made provision to fill that place; so important it was that they have made provision on down to the last Cabinet officer. If man is so wise to make provision for emergencies that they have met in special session and evolved this means, is the God of heaven so fearfully reckless that he let this important matter go — not to perpetuate the officers? When our beloved McKinley died, I suppose the office died with him; when Abraham Lincoln died, I suppose the office ceased to exist. And he says again that the apostles were ambassadors; that the Government may call back its ambassadors and the Government still go on. If I have got any school teachers,— or boys, I mean, children that high,— let me ask you, What is the consequence when this Government recalls an ambassador? When this Government was up against the cannons and ships of Spain, what did it do? It recalled its ambassador; that meant trouble ahead. It is the last step — the last fearful step toward the grim monster of war; and the minute they call their ambassadors, that means a division and a fight,

with thousands of lives sacrificed as a result of recalling those ambassadors. That was the trouble with the government of God; the ambassadors were called, and God took them away to heaven. War was declared upon the world; the Devil, in all his Satanic evil and power, sought war against the people of God and sought to destroy the world. He succeeded; war was on; ambassadors were called, taken from the earth, and the great war between the dragon and the few struggling ones continued until they were all killed off. That means trouble, my dear friends, when ambassadors are recalled from human governments, and I am surprised that a man would stand up here and use that analogy. (McVey: "You say yourself they were recalled.") We are aware they were, but that doesn't say it was on agreeable terms, any more than when we called our ambassador from Spain a few years ago You certainly can see what would be the result of that, and that foolish argument I have met hundreds of times. (McVey: "Do that here, please.") We are doing it in the minds of all intelligent people. When we sent our ambassador to the Court of St. James, and he was removed to take a higher position, did our representation cease? Are we not represented yet in the Court of St. James? I suppose we have got no connection between England and America — no ambassador, no representative. Why, the Governments have got more sense than that. They send another man to take his place, that good feeling and fellowship between England and America may continue to exist. I want to tell you: when the ambassador is recalled, look out for trouble. That's the trouble with my opponent. Their ambassadors have been called, and will never be replaced, and consequently eternal chaos has been the result; taken back to God, and not till God sends them again will order be restored.

He has asked me to show and prove that I have got the Holy Ghost. My friends, suppose I won't grant his request. Would that prove the Word of God untrue? God says those things shall exist. God set in the Church — I want to emphasize that word "set"— it is eternally there, set there. When God created this universe, he set the greater light in the heavens to rule the day. How long? Oh, bless your soul, God set them there until vegetation began to grow, according to his theory; just till Adam grew his potatoes, God took the sun away. Bless your dear souls, the same sun that shone upon that beautiful ground — that shone upon the Garden of Eden — shines upon us to-day. The same laws of nature produce the same results to-day, and the sun that God set in the firmament must remain there until the last spear of grass has been grown, the last bud shall have bloomed into a beautiful flower — until the last grain of corn shall have grown and waved its silky head to the air. Paul said God has set in the Church apostles and prophets, and teachers and evangelists, and gifts, miracles, governments, etc.

Now, just to satisfy my brother, I will show him the company he is in when seeking a sign. A man is known by the company he keeps. We turn to Matt. 16: 1-4: "The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonas. And he left them and departed." Here the Son of God refused to give them that sign. I'm in good company. The Son of God refused the sign, and I'm going to refuse it in the way he asks, and I am in good company. What company is he in? Jesus says: "O ye hypocrites."

A. M. McVEY.

Just while these thoughts are fresh in the minds of the people, since Friend Ebeling has been speaking of those miraculous powers, he excuses himself, as you have noticed, on the ground that I am a wicked and adulterous man. That is his ground for not performing a miracle. Now I would like to ask Mr. Ebeling: Suppose I were a gentleman, and these people were not adulterous, could you perform those wonders if you wanted to? (Ebeling: "If you believed it you could, yes.") How much faith did the lame man and Dorcas and Lazarus have? I believe I have as much faith as Lazarus when in the tomb. That didn't prevent Jesus from performing a miracle; and even if I am wicked, that shouldn't hinder you.

Before the thought escapes my notice, I just want to call your attention to his reference to the eleventh chapter of Romans, thirteenth verse, concerning Paul being an officer. You remember my position concerning the apostles,— that they were not officers, but ambassadors,— and he comes up with the statement recorded in Romans 11: 13. The language is this: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Doesn't Friend Ebeling know that the word "office" has more than one meaning? My hand performs a certain office; my foot performs a certain office, and the apostle, in speaking of the members of the body, says: "They have not all the same office." But are they officers? By no means. Every child, man and woman knows they are not, but they perform a certain work.

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Now, again, if Friend Ebeling will take the pains to look it up, he will find the word used in Romans 11: 13 is *Kiaconia*, and he will find the meaning of the word is this: "Kiaconia — Service, ministry, ministration, administration, office." The most remote meaning of the word is the word "office," as you can see at a glance. It means service, ministry; so the apostle, as the apostle of the Gentiles, magnified his position, his service. It was a grand and glorious work, and because of its results he rejoiced in it, and had great reasons to rejoice. So much for that, friends.

Now, during this discussion Friend Ebeling has had much to say concerning the mission of the Holy Spirit. I have refrained from saying very much along this line. I have had reasons for so doing. I have an affirmative coming, and when I come to my affirmative, I expect to present our plea, our position and teaching concerning this matter, and for this reason I have refrained from presenting my line of argument: but for the satisfaction of some present, who seem to be somewhat curious, I will offer a few criticisms along the line which may enable them to see the truth. He has had much to say concerning the baptism of the Holy Ghost. Now, concerning the mission of the work of the Holy Spirit, it is useless to make the breach wider than it is; we should discuss the differences as they appear between us. Now, let us speak of some things which we agree upon. We believe that men were baptized in the Holy Spirit. I want to make a statement just here: Sometimes people are very apt to misunderstand the language of a speaker; some people are very careless hearers; they may catch a part of a statement and think they have the true idea. Now, as I present my line of thought on this question, I want you to notice carefully every expression; notice the language just as I present it, and then see that you have the idea. We believe that men were baptized in the Holy Spirit; that's what we believe. Friend Ebeling and his brethren believe the same thing; they believe men were baptized in the Holy Spirit. So far as this matter is concerned, there is no difference. We believe that men in apostolic times were baptized in the Holy Spirit, and so does Friend Ebeling. We believe that if any man have not the Spirit of Christ, he is none of his. We believe that, and so does Friend Ebeling. There is no disagreement there. Friend Ebeling and his brethren present many things that I can indorse heartily; and I will say that the discourse which was delivered by Elder Green yesterday, with very few exceptions, I can heartily indorse; it was a good discourse, and there are many things I say we can agree upon, and there is no use of making the breach wider. We believe if any man have not the Spirit of Christ, he is none of his. We believe that men received the gifts of the Holy Spirit — notice I use the past tense — but we differ as to who was to

receive this baptism and these gifts, and as to what they were. That's the issue. We believe that the apostles were baptized with the Holy Spirit, and the effect was they could speak languages which they never had learned; that's what we believe. Friend Ebeling will not question this statement, that the apostles of Christ, when they received this baptism, could speak languages they never had learned. But notice: Like causes must produce like effects, all things being equal. This is a principle of logic that must be admitted by all thinking and intelligent persons: Like causes must produce like effects, all things being equal; therefore a like baptism — admitting that the apostles were baptized of the Holy Spirit. Now if, as Friend Ebeling argues, men are baptized of the Holy Spirit to-day, therefore a like baptism will produce like effects. If not, why not? That is, they can speak languages which they never have learned. Is that true? Can Friend Ebeling, can any of his brethren, get up before this audience and speak languages which they never have learned? He might quote a part of a chapter in the Book of Genesis backward, like I knew a fellow to do, and then pretend he was speaking in languages. So I say to you, friends, that if Friend Ebeling or his brethren have been baptized with the Holy Ghost, like causes produce like effects; they would be able to get up before this audience and speak languages which they never have learned, and if they have a desire to send missionaries to a foreign land, they would only need a baptism of the Holy Ghost; they would need no interpreters. Yet I understood from Elder Green's talk that he had to have an interpreter. This is evidence, friends, that they have not received the baptism of the Holy Ghost, because like causes must produce like effects, all things being equal. Not only this; the apostles who were baptized with the Holy Ghost could raise the dead; this is an evident fact. Now, if Friend Ebeling has received this baptism with these miraculous powers, such as the apostles of Christ received, will he please go out to the cemetery, and in the presence of this people raise the dead, as did Peter when he restored Dorcas to life? I want to say, friends, you may smile, but you can't move the argument. So far as his performing such work is concerned, I would have no fear in saying to Friend Ebeling that if he would do so, I would give him my head for a football. It might not be worth much, but I have one thing to console me, and that is, that Paul says that God had chosen the foolish things of this world to confound the things which are mighty (pointing to Ebeling) over there.

Now, friends, concerning this baptism. Who had the promise of receiving this baptism? I know Friend Ebeling and his brethren say it is to every Christian, but I know I have an intelligent audience, and I want you to consider this mitter. In Matt. 3: 11 we have the lan-

guage of John the Baptist, saying: "I indeed baptize you with water unto repentance, but he who cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." I want to call your minds to that little word "you." Keep that word in your minds —"he shall baptize *you* with the Holy Ghost and with fire." With this thought in mind, let us go to Mark 1: 8. The language is this: "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." In this text I want you to fix your minds on that little word "you," and I here remark that the little word "you" of Mark 1: 8 pertains to the same class of persons as the "you" of Matt. 3: 11. Once more, go to Acts 1: 5. We have the language of Jesus: "John truly baptized with water, but ye shall be baptized with the Holy Ghost"— in 1906? Is that the way it reads? No —"not many days hence." But the thought is here. Fix your minds on the little word "ye" of Acts 1: 5: "Ye shall be baptized with the Holy Ghost not many days hence." I desire to remind you that the word "ye" of Acts 1: 5 pertains to the same class of persons as the word "you" of Mark 1: 8, and the same class as "you" of Matt. 3: 11. Now, the only thing that remains to be shown is this: What class of persons was before the mind of John and the mind of the Savior? When we have this matter settled, the point is solved.

Turn to the first chapter of Acts and commence with the first verse: "The former treatise" (remember this was written by St. Luke, and says, "The former treatise," referring to the Book of Luke, tract or letter) "have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen." To whom? Why, to the apostles. "To whom also he showed himself alive after his passion by many infallible proofs." I want to say they were supernatural manifestations of divine power. "Being seen of them forty days." Who? Why, the apostles, of course. "Being seen of them forty days and speaking of the things pertaining to the kingdom of God: and being assembled together with them." Them who? The apostles, as a matter of course. "Being assembled together with them, commanded them." Who? The apostles "That they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, Ye." Who? "Ye" (the apostles) "have heard of me" (Jesus). "For John truly baptized with water, but ye" (Who? Why, the same class of persons) "shall be baptized with the Holy Ghost not many days hence." There it is, and I drive a stake, and defy Friend Ebeling to pull it up. The persons to whom this promise was made were the apostles of Jesus Christ, and no others. I want to say that while we are fixing this matter, I don't want this intelligent

Who received it?

audience to get the idea that we are trying to deny the Holy Ghost, because there is a wide difference between the gifts of the Holy Ghost and the Holy Ghost itself. They are quite different things — altogether different. The Holy Ghost is one thing; the baptism of the Holy Ghost another thing. So you can see how the matter stands; and while they lay claim to these powers, you can see they have not manifested their power, though Friend Ebeling made a firm promise that he would give a sign. Has he done it? Can he be a man of his word, a man of honor, and fail to comply with and fulfill this promise? I don't mean to say he is untruthful; I simply remind this audience of his promise, and you can reach your own conclusions. There are so many things he has referred to that I haven't time to speak of, but one thing becomes necessary. While speaking of the qualifications of the apostles, I stated, as you remember, that in order to be a witness or an apostle of Jesus Christ, one of the qualifications was, they should see Jesus. Now, up comes Friend Ebeling, saying that if to see Jesus was one of the qualifications of an apostle, then there were five hundred apostles. Why, by no means, friends. I might, on the same grounds, say that certain qualifications are necessary to the eldership, or that a man may act as a Bishop, and when we find a man with those qualifications, we appoint him to that office. There may be a number of persons in the congregation who have the qualifications, but do we necessarily say — are we compelled to say — for the reason they have the qualifications, that they are elders or overseers? By no means. But without those qualifications no man can fill the office Scripturally, so we say these qualifications were necessary. Others may have had the same qualifications. So far as being witnesses or seeing Jesus, five hundred persons saw him after his resurrection; but this was not the only qualification; others were necessary. There might have been ten thousand having that qualification, but Jesus did not see fit to call them to that work. So much for that, Friend Ebeling.

He speaks of Barnabas. He says he was an apostle. I challenge Friend Ebeling to show that Barnabas was an apostle of Jesus Christ. Book, chapter and verse, please. I admit he was an apostle of the Church, but prove he was an apostle of Jesus Christ. The word "apostle" means one sent. He was sent by the Church, and not by Jesus Christ, and hence not an apostle of Jesus Christ. It is useless for you to shake your head. Give the evidence; that's what talks. (Ebeling: "It will come.") It's been coming very slowly.

He says that Uncle Sam, when he ran up against the machine guns and the ships of Spain, seemed to be up against the real thing, and had to call in his ambassadors. What of that? Didn't I say he could do that? Certainly. And didn't I say this Government could go

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on executing its laws and protecting its people as well without them? That's just what I have stated. Didn't Uncle Sam transact his business, and didn't he lick those people, and didn't he do it in good shape? Certainly he did. And yet our Government stands unharmed. It seems to me a little bit like bosh.

He says God set in the Church evangelists, prophets, elders, etc. Yes, I am willing to admit that; and didn't God set in the old Jewish institution priests and prophets and officers to execute that law? Well, then, for the reason that God set them in there, I suppose it stands good to-day. Couldn't he set the apostles in the Church, and then, when the work was accomplished, remove them, just as much as the old law? Yes, and that's what he did, friends. Jesus set in the Church apostles and prophets, etc., but they were there for a special work, for a specified time, and when that work was accomplished, and the appointed time had come according to God's own arrangement, those officers or persons were removed, not being necessary. Of course I have to be a little bit careful about using the word "office," because Friend Ebeling misapplies the word. Now I say this: Those men were placed in the Church in order to establish the cause — to plant the Church of Christ in this world; and Paul says, in the fourth chapter of Ephesians, they were placed there for the help of the ministry, just as I showed a few evenings ago. Man, relying upon his own powers, was unable to execute the commission or accomplish this work, unless aided by divine power; therefore God in his wisdom and goodness saw fit to bestow upon his servants this power, thus enabling them to execute this commission. This he did; they carried on the work successfully until the gospel was fully revealed,— until, the apostle says, we come to that which is perfect,— and then, says the Apostle Paul, that which is in part, which was prophecy, miraculous power, shall be done away. They had served their purpose, and since those powers were given, having served their purpose, they have passed away.

MONDAY, JANUARY 15, 1906, 7:15 P. M.

FOURTH PROPOSITION.

Did all revelation from God for the government of the Church, and the good of God's people in time, cease with John the Revelator?

A. M. McVey affirms.

F. J. Ebeling denies.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

We are now about to enter upon the discussion of the fourth proposition, and I hope that all who are present will favor us with their attention and best thoughts. It does seem to me that it will be in order at this time, as we enter upon the discussion of this proposition, that we offer a few words of explanation, that all who are present may feel the force of the language, and get before their minds clearly the thought which is set forth in the proposition. The proposition is worded like this: "Did all revelation from God for the government of the Church, and the good of God's people in time, cease with John the Revelator?" As I said a moment ago, it appears to me that just at this point a few words of explanation will be in order. We are not here for the purpose of discussing the order of the books of the Bible — that is, as to their date. When we speak of the revelation of John, we simply speak of it in the sense of its being the last book in the Bible, and with the idea that God has completed his revelations. The question is not as to whether some other book was written before the revelation made to John on the isle of Patmos; that's not the question. My friend holds to the idea that God is even now revealing himself to the children of men. The idea which we as a people hold is that God has completed his revelations. The question is as to whether we have in the Bible a complete revelation, or whether it takes the Book of Mormon, Joe's past revelations, and as to whether God is revealing or making revelations through men at the present time? We take the position that God has

completed his revelations. All the revelation that God intended that man should have has already been given, and that we need not expect anything in addition to that which has already been revealed. Now, with these few words of explanation, we are ready to enter upon the discussion of the subject.

The first thought that I desire to present to your minds is, that the law of righteousness is revealed in the gospel. In support of this idea, we call attention first to Paul's language as recorded in Romans 1: 16-18: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Now, fix your minds upon the gospel of Christ as a power of God unto salvation, and then note the language which follows, with your minds fixed upon the gospel of Christ. The seventeenth verse says: "For therein"—that is, in the gospel of Christ—"For therein is revealed the righteousness of God." Now I want, or desire, that you notice that little word "is." The apostle does not mean to say that in the nineteenth century, or in our day and time, God would reveal to the world his righteousness, but in the apostolic age Paul made use of this language, saying: "For therein is the righteousness of God revealed." And if God's righteousness is revealed, it won't be necessary for God to ever make another revelation of the same truths. A re-statement of those things wouldn't be a revelation. Not only does the apostle speak of God's righteousness being revealed, but the eighteenth verse of the same chapter says: "For the wrath of God is revealed from heaven." Thus we see that the law of righteousness has been given to the children of men, in which both the righteousness and the wrath of God is revealed; not that it will be revealed in the future, but in the apostolic age the apostle says it was revealed; hence no more revelation. It matters not to me, friends, whether this revelation was made through the Apostle James, the Apostle John, the Apostle Paul, or some other. The question is, Has God revealed the law of righteousness? Has God made known his will to the children of men, or shall we look for such a revelation in the future—a revelation which was only in part in the apostolic age? As further proof along this line, we cite Romans 3: 21: "But now the righteousness of God without the law is manifested"—that is, made known. This teaches in clear and unmistakable terms that God's righteousness is revealed. It was made known, and we should not look to the future, or any time future of the apostolic age, for a revelation of those things. If God's righteousness is revealed in the gospel, any more revelation would be superfluous or unnecessary. I want you to consider that statement: If God's righteousness and wrath, or, in other words, if the law of righteousness is revealed in the gospel, any more revelation would be superfluous or unnecessary, and it would be to no effect; and I might add just at this point, if the law of righteousness is revealed in the gospel, any more revelation would be revelation without a reason. If God has made known his will, if God has given to us the law of righteousness, in which he sets forth to man his righteousness and wrath, then another revelation would be given without a reason; no reason for it. If the Bible contains the gospel, why should another revelation of the gospel be made? I desire that Friend Ebeling consider these points. Let him explain to this audience why another revelation should be given, seeing that the gospel which the Apostle Paul declares to be the power of God unto salvation, in which both the righteousness and wrath of God is revealed. If such a revelation has been given, I ask, For what reason should the God of heaven make another revelation? Can God more than reveal to us his righteousness and wrath? What could be the object? If another gospel is revealed, it must be false. If a revelation is made to man, it must be another gospel, for if a pretended revelation should be given to man in which would be stated the same truths which are revealed in the Bible, in that case it wouldn't be a revelation; it would be a re-statement of the revelations of God as already given; hence, if there is a revelation, it must be a revelation which sets forth something which is not contained in this Bible; and if another revelation should be given setting forth that, or things which are not in this revelation, then you can see at a glance it would be another revelation—another gospel. Then the language of the apostle in Galatians 1: 8, 9, would be very appropriate to apply to that individual, for, says the apostle: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." And then, by way of emphasis, the apostle says in the following verse: "As I said before, so say I now again, If any man preach any other gospel unto you than that which ye have received, let him be accursed." From this we see that a statement of things which are not named in the Bible would be setting forth to the world another gospel. To set forth another gospel would be to place that individual under the curse of Almighty God, and that we may escape that awful condemnation and the curse of Almighty God, we must confine ourselves to the revelations which God has given in this book, the Bible. If it is the same gospel, then it would be a revelation which does not reveal, for the true gospel has been revealed. I desire to call your attention to one thought just here, friends, and I will venture the statement that Friend Ebeling will not answer it: If men could be saved in apostolic times by what was revealed to them, the same revelations will save us. If not, why not? And if the revelation which was given through the apostles of Jesus Christ would bring life and eternal salvation to man, why should

another revelation be given? Would it not, indeed, be revelation without a reason? What benefit would it be to man? What good could it secure to the human family, seeing the revelations we are already in possession of is sufficient to secure to man eternal blessings at the right hand of God? If the Book of Mormon and Joe Smith's revelations are essential to the salvation of man, I would ask, Then what became of the people who lived prior to the days of Joe Smith? The fact that men were saved and had the promise of eternal blessings at the right hand of God without the Book of Mormon, without Joe's revelation, is evidence to us that God has revealed to the children of men all that is necessary for man's salvation, and other revelations would be unnecessary and to no purpose — a revelation without a reason.

All things

The next thought I desire to call your attention to is this: Did the Holy Spirit reveal all of the truth? I want this as a heading. We now take the position that the Holy Spirit did reveal, through the apostles to the children of men, all of the truth. If I can sustain this point, then my proposition stands secure. As proof, just at this point we call attention to John 14: 26. Says Jesus: "But the Comforter" (which is the Holy Ghost) "which the Father shall send in my name, he shall teach you all things." Mark that expression; it was not that the Holy Spirit was to teach some of the important matters, or that the Holy Spirit was to reveal one-half of the truth, but, says Jesus, speaking of this Comforter: "It shall reveal all things." Then if all things have been revealed, another revelation, as I have said, would be unnecessary, to no purpose, without an object; and I desire to call your attention to this statement: If all the truth was not revealed through the apostles of Jesus Christ and by the Holy Ghost, then we are compelled to say that the language of Jesus Christ is untrue; and I desire to state just at this point that a statement of a fact as given in the Word of God — when a clear and full statement is made — let me say that that matter is not debatable. It is a matter of faith to accept it; it is a matter of infidelity to reject it. We have a clear statement of Jesus saying the Holy Spirit revealed all the truth; hence I say, to reject this statement is open infidelity. As further proof, at this point we call attention to John 16: 13: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." How much of the truth? Says Jesus: "The Spirit will guide you." You — who? This language was spoken to the apostles of Jesus Christ — not to the apostles of Joe Smith, but the apostles of Jesus Christ — and to them says Jesus: "The Spirit will guide you into all truth." Nothing was to remain; nothing was untold which was to be made known through Joe Smith or any pretended prophet or apostles in these modern times, but through the apostles of Jesus Christ in apostolic times the Spirit revealed all of the

All truth

truth; hence no more revelation. Next in order in support of this idea we cite 1 John 2: 20. Remember that Jesus, in speaking of the Spirit, says: "It will guide you into the ways of all truth." 1 John 2: 20 says: "But ye have an unction from the Holy One, and ye know all things." Then the promise of Jesus as made in the fourteenth of John is shown to be true. The Spirit did guide them in the way of all truth, and says the Apostle John: "Ye have an unction from the Holy One, and know all things." And I desire to say again, as I have already said, that to reject these clear, positive statements is nothing short of open infidelity, because we have clear, pointed and positive statements from God's Word that in apostolic times it was said that they knew all things; hence, no more revelation. Again, 1 John 2: 27: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, so abide ye in him." Here we have another clear statement showing that in apostolic times, in fulfillment of the promise which Jesus made to the twelve in the fourteenth of John, it was stated that they knew all things; no more revelation. No place for any of these pretended revelations; but God has taught and made known to the children of men all things that pertain unto life and godliness. Now, I desire to call attention to, and emphasize, if possible, the language presented in the Apostle Peter's second letter, 1: 3: "According as his divine power hath given unto us all things that pertain unto life and godliness." Notice, friends, that God has stated that all things — it is not that some or a great many things, or the more important matters, will be revealed, but, says the apostle, all things that pertain unto life and godliness have been revealed. If anything should be given to the children of men in these modern times, remember that according to this language it couldn't in any way — it couldn't in any sense — pertain unto life and godliness. Hence, as Joe's revelations, the Book of Mormon, the Book of Doctrine and Covenants, the Book of Commandments, and any or all of Joe's revelations, form no part of those things which were revealed to the children of men. We therefore say there is no life nor godliness in them. If anything else should be revealed, as I have said, it couldn't in any sense — viewed from any angle, from any standpoint — it couldn't bring a single blessing to the human family, for all things that pertain to life and godliness have been revealed to the children of men through the apostles of Jesus Christ.

I take up another thought. I use as a heading, Perfection of God's Law. We desire to consider this matter of perfection; and let me say by way of illustration just at this point, that that which is perfect can neither be added to nor diminished. Suppose, now, that I were

to present to this audience this evening a perfect ball; remember it is perfectly round, a perfect ball. I ask you, How much can be taken from that perfect ball and yet be perfect? How much can I add to that which is already perfect and still retain its perfection? I can't take from, I can't add to, that perfect ball the smallest particle without destroying the perfection of it. So it is that if God has given to the children of men a perfect revelation, a perfect law, we can't add one thought, we can't add one idea, neither can we diminish aught from it, without destroying the perfection of that law.

F. J. EBELING —— NEGATIVE.

Honorable Mr. Chairman, Gentlemen Moderators, Ladies and Gentlemen:

We stand before you again this evening to take up one of the vital questions, and that is, Whether God is living or dead; whether God is awake or asleep; whether God was or is. As you can gather from the argument of my opponent, he is worshiping a god who was and who is now asleep, gone off on a journey, no more ever to hear from him. Now you have got the thought in a nutshell. I knew that was what it would be — knew his position before I came here — but I stand before you here this evening to maintain a God of to-day: the living God; the impartial God; the unchangeable God; and to make the way more clear between us, my good opponent is holding up the Bible as the gospel that was ever intended for you to have. Now, I wish to make this clear in your minds between we two disputants. I hold a Bible as a record of the gospel, what was once upon earth, while my opponent holds it as the real gospel itself; and right here I want to explode that old heretical idea that all the gospel is, is just simply the word, and in support of this I turn to 1 Thess. 1: 5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." There are four things that constitute the gospel in its fullness: the Word, the Holy Ghost, and power and much assurance. Four elements in the gospel; my brother has one, he denies the three, hence he has only got one-fourth of a gospel. Mark that. And he will stand up here and tell you people he has got the pure gospel, and only got one-fourth of it, and denies the rest, and quotes: "He that preaches another gospel unto you, let him be accursed." According to his own words, that gentleman is under the curse of God. The gospel the Apostle Paul taught was a gospel of power; that man denies the gospel of that kind. The gospel that Paul taught was a gospel of much assurance; that man doesn't believe it is that way now.

The gospel the Apostle Paul taught was a gospel of the Holy Ghost; that gentleman denies the Holy Ghost, as we will show to you plainly before this proposition is through. He had better be careful how he quotes the Apostle Paul, or he will come under the anathema of God. Now I turn to the first chapter of Romans, one of his favorite texts, and the sixteenth verse, and will read: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." In the gospel of Christ there is power; that gentleman denies the power of the gospel. If he preaches a gospel that has no power, if he preaches a gospel different from that Paul taught, he is preaching another gospel, and he can not get out of it; and that is just what we are going to prove, because he denies three of the elements that constitute that gospel, and is holding up one-fourth to you. We believe that the gospel is perfect just as much as he does, but in order to have that perfect gospel, you must have the same kind as they had back there; but this gentleman is holding up the record to you of that perfect gospel, and asks you to accept it. He made reference the other evening to a muslin gospel; the same may be true with a paper gospel; simply a record of the gospel is not the gospel itself, any more than a record of the Civil War is the Civil War itself. I hope you will get that in your minds — the difference between the real thing and the record of that thing. "If the Bible contains the revelations of God, why need we any more revelation?" That is just what we are going to prove to you, that we need revelation for various things; and I want to introduce this thought: If that man maintains his position, he has got no more power nor authority from God to preach the gospel than that infant babe has. There is just one way by which we are to receive authority and power from God, and that is by divine revelation; and just the minute he proves the position that we have no revelation from God, down goes his boasted call from God. He is undermining the very foundation on which he sits, and I not only refer to him, but to any one else who stands up and denies revelation. They have got no more call from God to preach the gospel than I have to represent this Government in the Court of St. James.

"If a man could be saved with what was revealed, what benefit any other revelation?" We hold, ladies and gentlemen, that men were saved by the preaching of the gospel in power and authority and much assurance eighteen hundred years ago or more, not only the word; and if any one is saved to-day, it will be by and through the same gospel. Noah had the righteousness of God revealed unto him; many of the patriarchs and prophets had the righteousness of God revealed unto them; but the following generations had simply the record of what God did for them, not the thing itself. We want to raise a serious question

here now. Our opponent has taken the ground already that the Bible is God's perfect law — is God's perfect gospel. We come now to a question we ask our opponent in all kindness to settle in the minds of this congregation, What Bible is the perfect will of God? Tell this congregation, of the many, many translations of the Bible, or the record of what those early ancient worthies did, which one is the perfect will of God? Which one is he going to stand upon? Which one is he holding up before you as the perfect revelation of God? Is it the Wyckliffe Bible that appeared about the year 1367, or is it Tyndale's translation, published in 1526? Is it the Cloverdale, published in 1535, or the Matthew Bible, or Hollowbush's New Testament, printed in 1538, or is it the Great Bible, published in 1539? Was it the Cranmer's, published in 1540, or the Geneva Bible, published in 1560, or the Bishop's Bible, which appeared in 1568, the Luther Bible, published in 1609, or the King James translation, published in 1611? Here is a question. Here we have, so far, ten different Bibles before us, all differing on some points, and it will take more notes and assistance than you have ever got before to unravel that problem. Now, we want him to take a stand; just what Bible are we to receive in this great question? Since the Bible he holds up here as the perfect revelation of God, and since there are so many translations of the Bible, coming from different men, differing among themselves, it devolves upon him to establish which one of those many Bibles is the perfect revelation of God. Then we will have something to stand upon; and methinks he will have a hard job doing it. I will take up our scrap book now and refer to it. That scrap book has given him a lot of bother. He has felt that already. We have clipped the quotations from the Bible and compiled them together, so as to economize time. We have got them right before us, and from them we will quote. In all ages of the world, from the early dawn of creation, God revealed his mind and will to man through various means; the necessities of man never change; the spiritual needs of man are immutable; just what was required for man's salvation six thousand years ago, the same is to-day. For four thousand long years God had direct communication from God to man; feeding the hungry soul, supplying the aching heart from the food from on high. He visited the human family by prophets, revelations, visions, dreams, and angels and voices. He administered to man's wants on down through the ages, but all of a sudden, without one word of warning, on comes the eternal crash; the heavens are sealed; the angels weep and repair to the eternal regions of everlasting silence; the voice of God is no longer heard among his people; spiritual manifestations cease, and the human family is left to wander in the dark abyss of human vacillation. It devolves upon my opponent to prove that the revelations of

God ceased with John. I want to serve notice right now on my opponent,— and it is not a question of whether the Book of Mormon is true, or whether Joseph Smith gave any more revelations; it is not the question now,— and for the benefit and protection of this audience, who have had to hear that for four days, I serve notice upon my opponent that if he brings up those things in this proposition, I shall appeal to the Chairman. It is not the question of Joseph Smith or the Book of Mormon. That was the last proposition, and we are satisfied with it. He must not be. It is the question, Did God cease to talk to man after John's day? If he establishes that fact in your minds, it sweeps away all those other things. Not wishing to interrupt him in the first speech, I shall serve notice that if he refers to them again, I shall appeal to the Chairman, who is here to-night. God in olden times revealed himself to man by Urim and Thummim, in Exodus 28: 30: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children upon his heart before the Lord continually." Also in Leviticus 8: 8: "And he put the breastplate upon him: also he put in the breastplate the Urim and Thummim."

God in ancient times revealed himself by prophecy. Numbers 11: 25: "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease." Also, 1 Peter 1: 10: "Of which salvation the prophets have inquired and searched diligently, and prophesied of the grace that should come unto you." In Acts 2: 17: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." We agree with my opponent that whenever a man denies the Word of God, he turns infidel, and in order for my opponent to maintain his position successfully — and he can not do it in any other way — he will have to deny the plain, positive statement of the Apostle Peter here, that God would pour out his Spirit upon all flesh; your sons and your daughters should prophesy. He relegates that to the past — all gone by.

God revealed himself anciently to the people with audible voice. Psalms 95: 7, 8: "For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." In Matt. 3: 16: "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like

a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

God revealed himself to man through dreams. Gen. 20: 3: "But God came to Abimelech in a dream by night, and said unto him, Behold thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." Job 33: 15: "In a dream, in a vision of the night, when deep slumber falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." That was God's way of working anciently, dear friends, and we come down to the New Testament times and find God working the same way, as you find in Matt. 2: 20: "But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." Acts 2: 17: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams."

Now, by visions God revealed himself to man. Isaiah 1: 1: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Acts 10: 19: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee." Also, Luke 24: 23: "And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive." My dear friends, I have proved conclusively that God has always revealed himself to mankind through these various avenues. Now, I am going to establish the fact that God has not gone out of business; that the God of Jehovah, the God of Abraham, Isaac and Jacob is your God, and don't you be put off with this idea that there is nothing for you; don't let any one rob you of that precious prize, even the revelation of God. It is to be admired, to be sought after. If it were an evil thing, it would be a different thing; but when God promises you those things, don't let any one tell you they are not for you. Don't be put off with that unbelief. Malachi 3: 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Heb. 13: 8: "Jesus Christ the same yesterday, and to-day, and forever." Jesus Christ yesterday revealed himself to man; Jesus Christ the same to-day and forever. This gentleman has got the Jesus of yesterday, but none to-day. That's a pretty hard statement, but it is a fact. He has already acknowledged it. And Paul worshiped the God of yesterday, to-day and forever, and these gentlemen here are telling you there is no God to-day, no Christ to-day; he is gone out of business. Don't be put off with that; don't rob yourselves of that

heavenly boon, I don't care who tells you or how big the man is. Jesus says he is the same always. James 1: 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Ecclesiastes 3: 14, 15: "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Isaiah 55: 8-11: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my words be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Here we have adduced abundant evidence that God is unchangeable, coupled with the fact having been established that God revealed himself for four thousand years, which my opponent will acknowledge. How in the name of consistency, how in the name of the God you worship, can he be unchangeable, Christ the same yesterday, to-day and forever, that after four thousand years of speaking to man through visions and dreams and Urim and Thummim, visions and angels, for two thousand years he has done nothing? To illustrate: I have been talking here for over a week; you people know it, my opponent knows it; and you came here to-day expecting me to talk. Why? Because I have always talked in the past since you people knew me. I have got the gift of gab. You know that. You came here to hear me talk because I have established myself as somewhat of a talker, perhaps, and you expect it. But suppose I would come here to-night — I fold my hands, shut my eyes, seal my mouth, and say nothing, you would think Ebeling had changed, wouldn't you?

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

For the satisfaction of those who are present,— not that I feel there is any force in what has been said, whatever, but for the satisfaction of those present,— I desire to notice just a few statements. He

says I am not worshiping the God of to-day, but the God of yesterday. He sets forth the idea that the reason that I am not worshiping the God of to-day is because I have not made the claim that I have received any revelations to-day. That's the idea. I would just ask Friend Ebeling if he has received any revelation to-day? If you have not received any revelation to-day, it might be that you are worshiping a God of yesterday as well as myself. He seems to think that God is dead unless he is making revelations continually, and I would just repeat the question which I propounded to him a few minutes ago: Have you received a revelation to-day? If not, why, as you say I am worshiping a God that is dead, may it not be said of you that your God is dead? If he can withhold from men his revelations for twenty-four hours, might he not a week, or a month, or a year, or a thousand years? Are we to settle this question by the number of hours, or days, or weeks, or months, or even years? If God can withhold from the children of men revelations for one day, he can for a week; if he can for a week, he can for a month; if for a month, he can for a year; if for a year, for a thousand years. He cites 1 Thess. 1: 5, and says: "For our gospel came not in word only, but in power, in the Holy Ghost, and in much assurance." Well, I would just remind Friend Ebeling that the means by which God is making revelations is not the question in this discussion: it is not the question as to how God makes his revelations known to man. The question is, Does God make revelations? Has God made his full and complete revelation? That's the question; not saying how or by what means he makes known his will, but the question is, Has he made known his will? The very language which he quoted shows conclusively that our gospel has come — that it came in word, in power, in the Holy Ghost, and much assurance. He didn't see that that quotation was against him. He says that I deny the power of the Gospel. Well, I would conclude, friends, that from this statement he must be a discerner of spirits; but I would suggest that as in apostolic times supernatural powers were given by the devil, I would suggest that this power came from the wrong source, and that he is mistaken in his conclusions.

He says: "I admit that the gospel is perfect." That's just good enough. "I admit that the gospel is perfect." Well, then, I would just ask, friends, if the gospel is perfect, where, when, by what means and for what purpose, would you make an addition if it is already perfect? It is not deficient in any measure or any respect if it is perfect; there is nothing lacking; hence the statement made by the Apostle Peter, that God has given unto us all things that pertain unto life and godliness, is true. But I would just ask Friend Ebeling this question: If the gospel is already perfect, how can you still retain the perfection of

that gospel and make a revelation at any future time? No additions can be made; no contractions; it must be received just as made known.

He says the necessities of men are immutable; they never change. Ladies and gentlemen, have you seen any manna in this town to-day? It seems that in the days of the Israelites circumstances were such that it became necessary, and their wants demanded, that God feed them with bread from heaven. Are your wants such to-day? Is it true that your wants to-day demand just what they did before the coming of Christ? If so, then your wants demand that Jesus Christ forsake the ports of glory and come down to this earth — become as we are, and walk and talk with men, and suffer and die the ignominious death on the cross. Our wants to-day make no such demands; the wants of the people living prior to the coming of Christ did; hence we show that bold statement is false and without foundation.

He says if I bring up Joe Smith and the Book of Mormon, he is going to make an appeal to the Moderator. Well, I will just say this: that he has been rubbed on this point so much that it seems he has got an old saddle sore, and he hates to be touched; but I'll assure him, friends, that he will have to stand the pressure.

He says that God anciently had prophets, and he made his revelations through them, and through angels and messengers. Well, friends, that's not the question. Even if I should admit all that; the question is: Has God made his revelations? Is that revelation complete, whether through an angel or a prophet, or in any other way? The question is not as to how, but has he made it? That's the point. I believe that I have noticed about all that is worthy of notice, so I'll proceed with my affirmative argument.

When time was called on me last, I was calling your minds to the perfection of God's law. Remember the illustration which was used: that that which is perfect can neither be added to nor taken from: it must be taken just as given, without the addition or subtraction of one thought. Now, if the people of God were guided into all truth,— notice, *all* truth,—(John 16: 13), and were taught all things (1 John 2: 27), and knew all things (1 John 2: 20), certainly God's revelation was perfect and complete, and therefore no more revelations to be given. If new revelations are made, it must be on the ground that the old revelation, or the revelation which we have in the Bible, is incomplete. This would throw discredit upon the word of God Almighty; this would impeach divine wisdom. If God is making revelations, it must be shown that the revelation which he has made is insufficient and unable to accomplish the work which the God of heaven had before his mind and desired that should be accomplished for the benefit of the children of

men. If God did withhold anything from man — that is, in the way of revelation — which was for his good and his salvation, it was either because he couldn't or wouldn't reveal it. That's an evident fact. If a single thought, if a single idea, was withheld from man, it was either because God couldn't or wouldn't make it known to the children of men. If God couldn't, then we impeach his wisdom and power; we could no longer say that God is infinite in all of his attributes. That would be limiting the power and wisdom of God. If we say he wouldn't, then we impeach his goodness and justice. Then, in that case, we couldn't say that God is infinite in all of his attributes; we couldn't say God is infinite in love and goodness and mercy. But the truth is here: God is infinite in all of his attributes; God is infinite in wisdom; God is infinite in power; God is infinite in love, in justice — all of his attributes. In all of his attributes he is infinite; hence he had power; he had the wisdom; he had the will to make known to men a full and complete revelation; therefore, in justice to that divine Being, he being infinite in all of his attributes, we reach the conclusion that God, in harmony with his attributes, has completed a revelation, and the apostles, in speaking of that revelation, speak of it as a perfect law of liberty. This only lines up and is in harmony with the attributes of God. There must be a point at which the old revelation,— when I speak of the old revelation, I refer to the revelation which God has made in contrast with that which is claimed to be revealed in these modern times,— there must be a point at which the old revelation fails to accomplish the purpose of God before a new revelation is needed. If it can be shown that the revelation which we already have meets every want and every demand of our existence, with this thought established, we forever set aside the idea of a new revelation, seeing that the revelation which we are already in possession of meets our every want, the demands of our existence: hence any more revelation would be superfluous, unnecessary, without any object in view whatever. Is there any point at which the old revelation has failed? We will call attention to the language of the Apostle Paul just at this point in 2 Tim. 3: 16, 17. Paul says, speaking of the Word of God: "It will make the man of God perfect, and thoroughly furnish him unto all good works." Then we conclude that God, who is infinite in all of his attributes, wisdom, justice and power, not only had a desire and the power to make known unto us a perfect and complete revelation, but this he has done, meeting every want, every demand, of human existence. And therefore the Apostle Paul, in writing to Timothy, could say: "It will make the man of God perfect, and thoroughly furnish him unto all good works." If another revelation should be given, of what benefit could it be to man? Could it more than furnish us unto all good works? How could it in any way pertain

to man's salvation, either in time or eternity? And, as further proof at this point, we cite again the second letter of the Apostle Peter, 1: 3: "All things that pertain to life and godliness have been revealed to us." I now challenge Friend Ebeling and the whole Reorganized Church to point out one duty or act which is essential to man's salvation which can not be found in the Bible. Just point out one duty, just point out one act, which in any way pertains to man's salvation, either in time or eternity, and I will lay down the question; but until it can be shown by Friend Ebeling and his brethren that the revelation we have in our possession does not meet all our wants and all the demands of our existence, and furnish us unto all things — until this can be done, new revelation is unnecessary; it would be to no purpose. Mark it, friends See if he answers this; see if he makes any attempt. I am not very much of a prophet, but I'll venture the statement he will never answer it. Until this is done, let me say, ladies and gentlemen, that the Book of Mormon and all of Joe's pretended revelations stand condemned as useless fabrications. There is no use for it; there is no place for it; there is no purpose in it, if the revelation which we are already in possession of thoroughly furnishes us unto all good works, and points out clearly every duty which is essential to our salvation in time and eternity. Until this is done, let it be remembered that the Bible stands as a perfect and a completed revelation. If it can be shown that every duty, every act of obedience, everything in any way essential to our salvation in time and eternity, so long as the Bible stands before us setting forth such duties, we must acknowledge it as a perfect and complete revelation. Just at this point we desire to call your attention to a statement found in Romans 12: 2. Paul says: "God's will is good and perfect and acceptable." That's good enough for me, ladies and gentlemen. If it's good, if it's acceptable unto God, and if it is perfect, I am willing to just let the matter rest at that point without Joe's revelations or the Book of Mormon; that's good enough for me. If there is even one duty — now I will just narrow the matter down to this point and say that if there is even one duty which God has failed to point out in his Word, it is not perfect — just one duty. But as God's Word is said to be good, acceptable and perfect, we therefore reach the conclusion that every duty which God desired to point out to man, which would in any way benefit him in time or eternity, has been made known in the gospel. Therefore the Apostle Paul could say: "It will make the man of God perfect, and thoroughly furnish him unto all good works." But his will is perfect, as we might show by quite a number of quotations. Every duty is pointed out, and Joe's pretended revelations are all false, without any foundation of truth. While we are speaking of the perfection of God's law, we desire to call your minds

to the language of the Apostle James, 1: 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." There is a statement, friends, which will stand all criticism. Says the Apostle James: "Whoso looketh into the perfect law of liberty." If it is perfect, friends, let me assure you no additions can be made, not even Joe's prophecy concerning Brigham Young. Not a single thing can be added; it must be accepted just as revealed to the world by the Holy Spirit through the apostles; no subtraction can be made God's law is good, perfect, acceptable; it is a perfect law, which brings liberty, life, and salvation to the human family. Can a perfect law fail to point out every duty to man? Could you conceive of the idea of a law which is perfect in every respect, viewed from every angle — could you conceive of a law of that kind failing to point out every duty to man? The fact that it is perfect leads us to the conclusion that every duty that it has enjoined upon the children of men has been clearly revealed and made known in the gospel; hence no more revelation. Can you add to that which is already perfect? If not, where do the Book of Mormon and Joe's revelations come in — where do they? Col. 4: 12: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Notice that statement: "That ye may stand perfect and complete in all the will of God." There it was in apostolic times men stood perfect, men stood complete, in the will of God — that will which, says the Apostle Paul, will make the man of God perfect, and furnish him unto all good works; that will which the Apostle Paul says is good, acceptable and perfect; that will which the Apostle Peter says contains all things necessary for man's salvation; and they are admonished to stand fast in that perfect will. This shows that a state of perfection and completeness was reached in the apostolic age; that's what it teaches. Completeness, perfection, was reached, and men were admonished to stand in the perfect will of God; hence no more revelation. Can an incomplete and imperfect revelation make men perfect and lead to complete obedience? Can it do it? No more than we, with our limited powers of reasoning, can search out God, and understand all the hidden and secret things of that divine Being. We are limited in our powers, and therefore many things are beyond the powers and comprehension of man; so a limited law, or a law given in part, can not thoroughly and completely furnish man unto all good works. Then if the gospel was only in part, and new revelation was needed to complete the work and revelation of God, then in apostolic times each duty of man was not pointed out; but the apostle assures us that the Word of God thoroughly furnishes us unto all good works;

hence a complete revelation; no more revelation needed. James 1: 4: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Remember, not even the Book of Mormon, not even Joe's pretended revelations. We do not want a single thing. The revelation which God has given is sufficient; it meets all of our wants; every demand of our existence is met in the gospel of Jesus Christ. This shows that a state of perfection was reached, and that nothing was wanting, as I have said, not even Joe's revelations.

F. J. EBELING —— NEGATIVE.

Gentlemen Moderators, Ladies and Gentlemen:

The first thing I wish to call your attention to is the question my opponent asked me, if I had received a revelation to-day? I am glad to inform my brother that I believe in a God that gives revelations to his Church whenever it is necessary. I am glad to inform my brother and this audience that the people with whom I am associated worship that God of to-day, and that God has given this Church revelation upon revelation as the conditions demand it. Yes, sir; we receive revelations to-day. It doesn't necessarily mean this very hour; it means this day and age of the world in which we live.

"The gospel is perfect." We will agree with our brother on that. He spent about one-half of his time telling you the gospel is perfect. Yes, the gospel is perfect, but the gospel he preaches is not perfect — only one-fourth. Keep that in mind. The gospel is in power, in the Holy Ghost, in much assurance. My brother has denied no less than fifty times before this audience — made light of the power and the Holy Ghost manifested in these days, and yet he holds it up to you as a perfect gospel. Only got one-fourth — a paper gospel. Remember, I pressed him to tell us which one of those Bibles was the perfect revelation. Did he touch it? No, he dare not. He has got himself up against it, and can't move it. I ask him again to tell this audience which one of those Bible is the perfect will of God. Then we will have something else to shake him up on. He hasn't told us yet where he got his call to preach the gospel. That's what I would like to get after him on. If revelation from God has ceased, that man has no call from God, and he hasn't touched it yet. I can't coax him to it; I can't threaten him into it; I can't provoke him into it; and I won't fight only with my tongue. Please, now, brother, be a good little boy just for once, and tell us where you got your call, for I don't believe you have got any, and I am going to prove it before this audience before I get through with it. That

Bible is older than Elder McVey, and if he finds his name in there, I'll yield the controversy; but he'll have a hard time finding his name in there. I know where he'll squeal. Why don't he go and build an ark? The Bible tells Noah to. Why don't he go and catch fish and pay his tribute? The Bible tells some people that. I want to get him on record on that call business; you'll see more squirming on that. God withheld nothing from men eighteen hundred years ago, nor no other time. We admit that God holds nothing from man and gave man his perfect will, and if we deny revelations to-day, then we are persuaded God is compelled to withhold something from us, because in that perfect law back there there was a revelation given to man. God led and directed man through living men and women, and spake to them through dreams and visions, until those influences were swallowed up in the great apostasy, and if that is what constituted the perfect gospel back there, let me ask, How can those things be done away with and yet have a perfect gospel? That's where he has got himself tied up. It was with those things, and now he says they are done away with, and yet is claiming perfection. That's a nut for him to crack.

Now, let's see. You remember he made the statement that to take anything away would make the gospel that much imperfect. All right, brother. Remember, now, taking one thing away from that perfect revelation of God — doing away with it — renders it imperfect. I turn now over in the New Testament and read Matt. 19: 13: "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked him." My opponent has done away with that. We believe that was a perfect gospel one day, but he hasn't got it now. I don't recognize the gospel he is preaching, at all. This gentleman ignores that; he says we don't need that any longer. If that constituted the perfect gospel back there, how could he do away with it? Matt. 16: 19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Here is a question of authority direct from God. My opponent ignores that part of Scripture; doesn't need any authority; holds up a dead man's commission. He has stolen somebody else's authority and claims it to be his. That's no more his authority than if I should find Governor Herrick's commission — who stepped out of the Governor's chair a few weeks ago — and go up there and say I am Governor. This man, friends, has somebody else's commission, and says he has a right to preach, and when he denies revelation, he cuts himself out, because that's the only way God calls a man to preach the gospel. He has an elephant on his hands now, I tell you. Again Jesus says: "He that believeth and is baptized shall

be saved; but he that believeth not shall be damned. And these signs shall follow the believer; in my name shall he cast out devils; they shall speak with new tongues." That means a revelation, if they speak with new tongues. Jesus, the Son of God, says,— giving the last words he ever gave to man, and the last words of a dying friend should be most coveted and precious,— these last words as given to the sorrowing disciples just prior to taking his long departure, that these signs shall follow them that believe, and one of these signs was, they should speak with new tongues, which means a revelation. In order for that man to maintain his position he has to ignore that, and yet he holds up a perfect revelation to you, and cuts half of it out. He can't take a position that that Scripture is correct. If he does, he spoils his little hobby, and you know he has already cast that aside. Now, then, he throws that away. That belonged to the perfect law back there. Again, Acts 8: 16-18: "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Those baptized believers received the Holy Ghost through the laying on of hands. That was a perfect law back there, and part of that perfect revelation. That gentleman denies it. He says it is not for us nowadays, and yet he has got the unblushing audacity to stand up here and tell you, ladies and gentlemen, that it is perfect, and ignores those things. I will acknowledge it took those things to be perfect, and if that is a perfect law, and if this gentleman has not complied with those conditions, he is just that much imperfect. A man can rise no higher than the law that governs him. There are five or six principles he acknowledges he hasn't got and doesn't believe in; yet he is clamoring for that perfect law. His idea of perfection and mine vary considerably. I believe just what constituted a perfect law one day constitutes it to-day, and the principles of the gospel in that perfect law were faith, repentance, baptism, laying on of hands, the Lord's Supper, resurrection, eternal judgment. My opponent ignores that part of them. In that perfect law they had various spiritual gifts; there were gifts of wisdom and knowledge, faith, working of miracles, prophecy, discernment of spirits, unknown tongues, interpretation of tongues, all working by the same Spirit. This gentleman ignores them. He says they are done away with, but yet says they belong to that perfect law back there. Then let me ask you, If those gifts and powers constituted that perfect law back there, tell us, in the name of consistency, how can they be done away with now, and still be perfect? That is a question for him to settle before this audience. I wish to turn to John, about the fourteenth chapter, I believe, and the twenty-sixth verse, which he has quoted quite frequently: "But the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Who? The Holy Ghost — the Comforter. That was promised unto everybody that would believe in the Word of God, and Jesus stated there that "I pray not for them only, but for all those who believe in me through your word"; and in order to get around that, he has got to take from you that promised Comforter, and yet it belonged to that perfect law back there. He is up here and makes fun of it — tells you you don't need it any longer — at the same time clamoring for the perfect law. I want to examine his text of 2 Tim. 3: 16. He has quoted that here repeatedly. We'll tumble that over for him, too: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." What Scripture was that, friends, to which he referred? Did you ever stop to think that when Paul made use of that language the New Testament was never hinted at? They had no such thing. It was scattered throughout the world, and the Scripture was the old Scripture, and then, according to our opponent's idea, it was perfect, and nothing could be added to it. Even the whole New Scripture, then, is spurious, because Paul says all Scripture, then, was sufficient to make you perfect, and he didn't refer to the New Testament, because the New Testament didn't exist. He can't see perfection beyond Penetcost, so when he brings that up again, just ask yourselves, What Scripture was it? It was the Old Scripture; the new didn't exist. And then if the Old Scripture was perfect and God allowed the New to be added, what great crime is it to believe that God gave more revelations after the New? That's a question for him to decide. Another of his hobby texts we are going to knock to smithereens. I think it is 2 Peter 1: 3: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." What were those "all things"? Why, bless your souls, some of them were prophecy; were the authority from God to preach; were dreams, were visions, were tongues, interpretation of tongues, the gifts of the Spirit. That was a part of those "all things," brother, that made the man of God thoroughly furnished unto all good works. That's what Peter referred to, and this gentleman has the unblushing boldness to come up here and tell you you can do without those things. Given all things that pertain unto life and godliness, and all those things I have mentioned gave life and godliness. Tell me, then, how can we have that life and godliness and repudiate those things? I want him to put two pins in that point.

"If there is one duty God has failed to point out, then there is room for more revelation." Well, we are glad we can furnish the

brother with a list of them, and ask him to answer it before this audience, and I have some more for him if he does. There are many duties pertaining to life and godliness, to the government of God's people and the blessings of his Church, of which the Bible says little or nothing. Here are sixteen questions I want to ask my opponent to take the Bible and answer them:

What officers have the right to perform the marriage ceremony?

Do teachers and deacons have the right to baptize?

What officers have the right to lay on hands?

Who is authorized to administer the Lord's Supper?

In what respect does a teacher's duty differ from a deacon's?

Explain the difference in duty between elders, evangelists and priests.

Is infant baptism right or wrong?

At what age should children be baptized?

Should little children be blessed after the example of Jesus? If so, who will do it?

Should Christians wash each other's feet, or is this restricted to the apostles?

Should the seventh day or the first day of the week be kept holy unto the Lord?

What salaries shall different ministers have?

What part of the Bible calls different preachers to the work?

What translation of the Bible is the correct one?

Is the doctrine of baptism for the dead to be practiced as taught in 1 Cor. 15: 29, or not?

If God has repealed his law of giving revelations, why doesn't he say so?

When he answers those, we will give him another list.

"If there is one duty, why, it leaves room for more revelation." Well, we'll accommodate him. James 1: 4 — I want to notice that text before I begin with direct evidence — James 1: 4: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Bless your souls, I believe that more than he does. "Wanting nothing." He is wanting revelations and all those blessings, but, thank God, I don't have to. God is as good to-day as ever he was. "Wanting nothing." The Church I have the honor to represent enjoys those things, thank God, and has enjoyed them since its inception. That man wants those things, and will unless he repents and accepts the gospel in its purity. John 14: 17 — remember our opponent's position is that there is no Spirit to be given you outside of the Word of God; all the Spirit and Comforter you are going to receive is in the reading of the Word — John 14: 17: "Even the Spirit of truth, whom

the world can not deceive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Anybody can get a spirit, no difference how big a sinner he is. I saw a man come out of a saloon the other day; he had a spirit, but it was quite a different spirit. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Bible." I misquoted that, didn't I? That's the way my opponent would like to have it read. Now, that Comforter, being the Word of God, it would have to read: "I will send you another Bible: and it shall be in you and with you." There is no place for a Bible to be in a person, but Jesus Christ is going to send a Comforter, the Holy Ghost, and that will bring revelation to man — knowledge of Christ. John 16: 24-26: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak to you in proverbs, but I will show you plainly of the Father." Here the promise of Christ is to bring things to your minds — show you things to come — by the power of God. Remember that Jesus Christ is unchangeable; he will give to one just as to another. That was a perfect law, and must obtain to-day or the law is not perfect.

John 16: 13: "Howbeit, when he, the Spirit of Truth, is come, he will guide you unto all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Part of that perfect law back there — that perfect law for which my opponent is contending — the Holy Ghost was to come upon them as a witness that made them qualified witnesses for God. This gentleman denies that witness and at the same time claims he is following the perfect law. Now we read Acts 10: 44-47: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" It doesn't look much like God was going to confine his blessings just to the few apostles, but to all who believe and obey him. Those blessings came to mankind when Jesus was here upon earth, and gave them a knowledge that Jesus Christ was the Christ; and I want to say here that the man who denies the direct representative of Jesus Christ doesn't know any more about God than a new-born babe — just got a historical belief, just a traditional idea, of God. No man can say that Jesus is the Christ but by the Holy Ghost, and the man who denies the Holy Ghost is as ignorant of God as a Chinaman. That's right, brothers. I remember one time some of our missionaries going over to China, and they presented the God of the Bible, and said: "Here, quit worshiping your stone god; worship the God of our Bible; our God is a living God;" took up the Bible and read where God spake to men, gave them signs and miracles and powers and visions; where he opened the eyes of the blind. The Chinaman went away and thought it over, and came back and said: "I want your God; I read in that Bible where your God speaks to men." "Oh," says the missionary, "we don't believe that now; it is done away." "I read where your God will heal the sick; I read in that Bible where God will give dreams and visions." "He has gone out of business." "I read in that Bible where God will give the Holy Ghost." "He doesn't now." Well, the Chinaman rose up and said: "What better off are you than I, as my God is dead — doesn't see nor speak — and your God is the same way? What better are you than I? So I'll go back to my idols."

TUESDAY, JANUARY 15, 1906, 1:30 P. M.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

We again enter upon the discussion of the proposition which was announced last evening; but before I proceed with the affirmative argument, I desire to notice some statements that were made last evening. Friend Ebeling seems to have very imperfect ideas about some matters. Not wishing to say anything disrespectful of the gentleman, but it does seem to me that he is in part, if not altogether, destitute of the powers of discrimination, and on this account has been led into many errors. He raised a question like this: "Which translation is the correct Bible?" This matter I desire to give a little thought, not that I consider it a matter of any great consequence, but lest some persons should be led astray by such remarks, I feel it will be in order to make a few remarks, and give a few words in explanation.

Friend Ebeling, have you overlooked the fact that my proposition does not compel me to say where God's revelation is? The question is, Has God made and completed his revelation? That's the question. Let it be in the King James translation, in Anderson's translation, the Revised Version, the Modern Speech New Testament, the Catholic translation, or any or all of the translations, it matters not to me where it may be found, the question is, Has such a revelation been made, let it be where it may? My proposition does not compel me to say what manuscript contains the revelation, or whether all that God has revealed was submitted to writing. The question is, Will God make any more revelations? That's the question; and I would just remark, too, at this point, concerning this matter, that the Bible which we speak of as King James' translation, along with the other translations, remember, is only a translation of that which was revealed, and if you desire to get that which was revealed, it will be necessary for you to go to the original — that which was revealed to the holy apostles and prophets by the Spirit — so this quibble and cavil over translations cuts no figure whatever. I have made no affirmation whatever concerning these matters. The only question and only point at issue is, Has God completed his revelations, and will God make any more revelations? That's the point at issue.

Mr. Ebeling has presented me with a list of questions. Here is the list of questions. We have, first:

"What officers have the right to perform the marriage ceremony?

"Do teachers and deacons have the right to baptize?

"What officers have the right to lay on hands?

"Who is authorized to administer the Lord's Supper?

"In what respect does a teacher's duty differ from a deacon's?

"Explain the difference in duty between elders, evangelists and priests.

"Is infant baptism right or wrong?

"At what age should children be baptized?

"Should little children be blessed after the example of Jesus? If so, who will do it?

"Should Christians wash one another's feet, or is this restricted to the apostles?

"Should the seventh day or the first day of the week be kept holy unto the Lord?

"What salaries should different ministers have?

"What part of the Bible calls different preachers to the work?

"What translation of the Bible is the correct one?

"Is the doctrine of baptism for the dead to be practiced as taught in 1 Cor. 15: 29, or not?

"If God has repealed his law of giving revelations, why doesn't he say so?"

So far as I am able to say, I will say concerning the list of questions that it has no bearing whatever upon the question; but for the satisfaction of the audience and also Friend Ebeling, I desire to call attention to just a thought or two. Does the Bible reveal to us the answer to the above list of questions? Does it? If it does, let the answer be what it may, God has made his revelation concerning those matters. It matters not to me what the answer may be, so far as this proposition is concerned, let the answer be what it may. If the answer to these questions can be found in the Bible, then the fact is established that the revelation concerning those things has been made, and no other revelation is necessary concerning those things — that is, no more is necessary to an understanding of those matters. Whether I have the truth concerning those things or not is not the question. I might be in error; I might have improper conceptions concerning some of those things; but the point at issue is, Has God made a revelation and completed it, and in that revelation has he given an answer to these questions? If not, then what assurance have we that God at any future time will make a revelation in which he will give an answer to these questions? What assurance have we? None. I make these

remarks concerning the list of questions, and if this is not satisfactory, I will take up the list of questions at a future time, possibly this evening, and give a more full explanation; but I hope this will satisfy Friend Ebeling and those who are present. Mr. Ebeling argues that miraculous power was a part of the gospel. If so, didn't Balaam's beast have the gospel? Did it not speak with a man's voice? Was that natural or supernatural power? If those supernatural powers were a part of the gospel, then it is an evident fact that the gospel of Jesus Christ was given to Balaam's beast. If miraculous powers were a part of the gospel, or God's revelation, why did Paul place a limit upon those powers by saying that they were only given till we all come to the unity of the faith? (Eph. 4: 12.) We need not stop at this point to argue as to when those powers were going to pass away. Let it be now, let it be in the past or future; so far as the point at issue is concerned at present, it matters not to me as to when they were to pass away; but it is evident from Paul's language that at some time those powers were to pass away. If those powers were a part of the gospel, it is evident from Paul's language that at some time a part of the gospel was to vanish. The question, then, would naturally arise, Will any part of the gospel of Christ, or any part of God's revelation, cease? If he clings to this idea, I would remind him of the language of Jesus, which says that the word of the Lord endureth forever; and this is the word, says the apostle, by which the gospel is preached unto you. If miraculous powers were a part of the gospel, how could those powers be removed without removing or taking away the gospel? 1 Cor. 13: 8: "Whether there be prophecies, they shall fail." That is, according to Friend Ebeling's idea, a part of the gospel of Christ will fail; for if supernatural powers were a part of the gospel, and prophecy was one of those supernatural powers, then those powers being a part of the gospel, when we remove prophecy we remove a part of the gospel of Christ. The same verse says: "Whether there be knowledge, it shall vanish away,"—that is, knowledge supernaturally given. Then, according to Friend Ebeling's idea, supernatural powers being a part of the gospel, when those supernatural powers were taken away, or removed, that much of the gospel of Jesus Christ was taken away. Now we only have a gospel in part, yet they argue that in the Book of Mormon we have the fullness of the gospel of Jesus Christ.

"Whether there be tongues, they shall cease." Another one of those supernatural powers. Now, remember that the argument was that supernatural powers were a part of the gospel of Christ. Then, as supernatural powers were a part of the gospel, and tongues being supernatural, and, as the apostle declares, being removed, we therefore

conclude that another part of the gospel of Jesus Christ was to be removed — taken away. Then we only have a gospel in part. But the truth is that those powers were no part of God's revelation, but were means by which God confirmed his revelations; that is the truth along the line. In proof of this we cite, first, Mark 16: 20, after giving the commission to the apostles and commanding them to go preach the gospel to every creature; then in the twentieth verse it is said that they went everywhere preaching, the Lord working with them, confirming the word, with signs following. What were those signs for? As Mark 16: 20 says, they were for the purpose of confirming the word; they were no part of the word, but were given in confirmation of that gospel which was preached by the apostles. As further proof we cite Heb. 2: 3-5: "How shall we escape if we neglect so great salvation?" Fix your minds upon that litle word "salvation," which, says the apostle, began to be spoken,— remember, it was a spoken salvation, a salvation expressed in words,—"How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed." Get the idea. It was "confirmed unto us by them that heard him." Well, how? How was it confirmed? "God also bearing them witness with signs and wonders and divers miracles and gifts of the Holy Ghost, according to his own will." According to this statement, those supernatural manifestations of divine power, that miracle-working power, was for no other purpose than to confirm the gospel of Jesus Christ; and when the apostles went forth with the message of salvation to a lost race, to lift this matter above the powers of man, God worked with them, confirming the message which was delivered to the children of men through them, giving them those supernatural powers in confirmation of their claims, to show to the world that that message was not of man, but of God. Hence, those powers were no part of the gospel of Christ, but given in confirmation of it.

I desire now to call attention to a statement found in Eph. 3: 5. Says the apostle: "The revelation was made to the holy apostles and prophets by the Spirit." Now I desire that you fix your minds upon the persons to whom and through whom God made his revelations. The language of the apostle being true, under this dispensation God made his revelations to and through the apostles and prophets. It matters not how nor by what means God, under former covenants, made known his will; that cuts no figure. Under this dispensation, how has God made known his will? Now let Mr. Ebeling show that under this dispensation God ever made revelations through any other persons than the apostles and prophets. Let him show that God under this dispensation by any other means made known a revelation to the children of

men. Now, as the revelations were made to the apostles and prophets, by removing them — that is, the apostles and prophets — we remove the medium of revelation; hence no more revelation if we can remove the medium. Now let us see what we can do concerning this matter. I cite first 1 Cor. 13: 8. Says the apostle: "Whether there be prophecies, they shall fail." Then it is evident that if the prophecies were to fail, it is an evident fact that the prophets were to be removed. As proof that the apostles were to be removed, we cite 1 Cor. 4: 9. Note the marginal reading: "He hath set forth us, the last apostles, appointed unto death." Mark that language, "the last apostles appointed unto death." Then the apostles of Jesus were the last apostles who were to appear before the children of men, to whom and through whom God would make revelations. Thus we remove from the Church both the prophets and the apostles. Thus we break the line; we break or remove the medium through which God in apostolic times made his revelations; and as the medium has been removed, we therefore conclude that God will make no more revelations. 1 Thess. 5: 1 was called up last evening: "Our gospel came not in word only, but in power, in the Holy Ghost, and in much assurance." This text, remember, makes no affirmation as to where the gospel is, as to what the gospel is, but it does speak of the manner in which it came; that's all. It doesn't say what the gospel is; it only reveals to us how it came — the manner of its coming. It doesn't say what it was, when it did come, but it came in word, in the Holy Ghost, in power, in much assurance. But what was it when it did come? That's the point. Saying nothing about the elements of the gospel, or the manner in which it came, the question is, Did it come? Paul affirms that it did; not only that it did come, but that it came in word. He has anticipated me and misrepresented me concerning the mission and the work of the Holy Ghost. I do not desire to make any charges against my opponent, but it does appear to me that he has been trying to make a difference along this line ever since we entered upon the discussion, not only of this proposition, but during the earlier discussions. Now I desire to say at this point that if there is a people on this earth who believe in the operation, the influence and the work of the Holy Spirit, we are that people. I want this remembered by this audience, that we do believe in the operation and the influence of the Holy Spirit, but of course we may differ as to how that Spirit operates. We need not stop at this point to argue this question at length, but I will give you a little illustration just here that may fix this matter in the minds of those present. Of course you understand that we teach that the Spirit operates upon a man through the medium of the truth, the word, the gospel. Now, I understand this: that as my

spirit is now operating upon your spirit, and that I am doing this by means of words through this medium, just so the Spirit of God has selected the same medium, the truth, the gospel, his word, through which he operates upon the hearts and lives of the children of men. And now, by way of illustration, let me say: Suppose, now, that some person in the far West, and that that person had forsaken home, had left behind him a father and a mother and other members of the family, brothers and sisters; suppose that after he had taken his leave — it may be years after that time — one of his brothers who had remained at home sits down and writes a letter to that brother in the far West; in that letter he states that that aged father or that aged mother, who in their childhood days cared for them, fed them, protected them — in this letter he states to the brother in the far West that that father and mother have been called away by the hand of death. When that letter reaches that brother in the far West, his eyes trace the lines one after another; presently you will see the blinding tears starting down his cheek; something has affected that man's mind. Though he may be hale and hearty, a man full of physical strength, yet something is operating on that man's mind; it melts him to tears, and the blinding tears steal down his cheek. In that letter he is informed — and, in fact, he had knowledge of it before — that there was quite an estate. Of course he desires to look after the matter. He makes preparations as soon as possible and returns to the old homestead. As he approaches the old homestead with a sad and heavy heart, he enters the door, expecting to find the old rocker in which his father and mother sat; he expects to find it vacant, but, to his great surprise, when he enters the room he sees his father and mother just as well as usual. Now, do you not see, friends, that something has operated upon that man's mind — something caused that man to have a sad and heavy heart? The thought is here: That brother in the far West, though separated from family by miles, thousands of miles, his spirit was operated on by the spirit of the brother in this country. Did it do it by immediate impact? Was it by immediate touch? Was it with or without a medium? All must admit that it was through the medium of words. Just so it is, friends, that God in heaven has made known his will; his Spirit operates upon the children of men. Does it do it by immediate impact of the Spirit, or through the medium of the truth? Has he not, just as that brother — has not God written to us in which he teaches us his will, revealing to us his righteousness and wrath, and teaching us we should deny ourselves the lusts of the flesh, live soberly and godly and righteously in this present world?

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

While it is fresh in your minds, I just want to take up the thought that my good opponent had in mind when he left the floor. The young man going out West, and a letter coming to him telling him that his father and mother died. It affected him and brought the briny tears of grief to his suffering face. He returned home to find it all false news. I believe that's the thought. The brother couldn't have used a more disastrous illustration against himself. That was false news, a misrepresentation of facts, but the effects were just the same upon the young man; therefore we need the Holy Spirit. I never saw the necessity more striking for the Spirit of God than just now. There are false messages going out to young men of this world; false doctrines being taught in this community; false teaching throughout the country. The effect may be just the same as if it were truth, but when you come to the day of reckoning your delusions will be revealed to you; you will find you have been affected, misled, by false teaching, false messages, and now you have got to meet the reality; therefore the absolute necessity of the Spirit of God to lead you in all truth. The Word of God is all right in its place, but it is insufficient force separated from the Spirit. The Spirit must confirm the Word to-day as ever, to let us know what is a false message or a genuine message. A person may be receiving something he thinks is truth, may be resting under the delusion it is all well, but it may be the effect of something false. I remember one time a man sleeping in a room. He was given much to fresh air — a fresh-air crank — though I have nothing to say to that; it is a grand thing. He went to bed and he found the oxygen in the room very low. He says, "I must open the windows and let the air in." He fumbled around and found the glass he supposed to be the window, and couldn't raise it, so he just broke the glass. He jumped back into bed. "Now I can sleep; that's good. I can rest now." He got up in the morning and found he had smashed in the book-case glass. False report — imagination; and that's the way with most religions to-day, and you have got to have the Spirit to confirm true conviction to your soul; or, as Jesus said, "Whosoever shall do the will of the Father shall know the doctrine." They need not be led hither and thither, but they shall know by the Spirit of God. So much for his illustration. It goes like all the rest of them have gone — the rugged road of misapplication.

"Which translation is the correct one?" I shoved him hard on that point, and I am going to shove him still harder till he comes out with it. He says it is not necessary. My dear friends, it is the very

substance of this proposition. He has taken the ground that God has given a perfect revelation. Now I demand of him to present that perfect revelation, and where are we going to find it in the two hundred or more translations of the Bible? If you were going to build a house and wanted it perfect, a house of your imagination, you would want a perfect design, and among the many designs which one would be the perfect one would be the great vital question for you to settle. Would you simply sweep it aside as not material to the question? It is very germaine to the question, because if God has given a revelation, and our felicity depends on that revelation, why, it is of infinite importance we know what it is and where to find it. He hasn't given it to us yet. We still demand it, and you demand it, to know where that revelation is among the many translations of the Bible, so we will know where to build and not be misled. He says we must go to the original for it, which brings out another question. I challenge my opponent and the whole Church to tell us where the original translations of the Bible are. I challenge the whole Church to find a translation of the Bible or manuscript earlier than the fourth century. Then talk about original manuscript! It is not in existence, and all the scholars in the world know there is no such thing as original manuscript. That's a vital point when you are seeking the perfect revelation of God.

The list of questions has no bearing upon the question. That's quite an evasive makeshift. He's been clamoring here for days and nights that the revelation that God gave anciently was perfect, and we need nothing further. That's the position he occupies. I presented him with a question pertaining to the government of God's church, to answer those questions on which the Bible is indefinite. The Bible is indefinite on those questions, and we shove him for an explanation of those things; answer them from the Bible, if that is a perfect revelation. We demand an answer to those questions, and if they can not be answered in the Bible, then that leaves a way clear for more revelations. He says we have a complete revelation in this Bible. I demand again for him to present that complete revelation, that we may know something about it, and not just simply shove it aside — no bearing upon the question.

"These were only given till we all come to the unity of the faith." I admit that, but my opponent must admit first that we all have come to the unity of the faith. It doesn't look like it when nearly all the churches are divided and subdivided into from two to twenty contending factions, and the Church of our brother just the same; and the Apostle Paul says, "Ye are yet carnal when those things are among you;" and yet say we have come to that time of perfection; can do away with those things because we have attained perfection. There is no more perfection to-day than at any other age of

the world, and the Apostle Paul says that men will be deceived more and more as we nearer approach the coming of the Son of Man. Jesus asked the question, "When I come, shall I find faith on earth?" Everything will be shaken that can be shaken. As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man, and we are told that every thought of man's heart was evil in the sight of the Lord in the days of Noah, and Christ says that is the way it will be prior to his coming, and this gentleman will say those things are done away with because we have come to perfection. I have got to see yet two of the elders agree upon the doctrines of the Church. It doesn't look like perfection. Now, we take up 1 Corinthians, 13th chapter, and examine that. That's his hobby text trying to do away with those gifts and blessings. Beginning at the eighth verse: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake like a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." My brother will take a position that we have come to that state and condition; that we have reached that perfection that the Apostle Paul says we shall enjoy, drinking directly from the perfect fountain of divine knowledge. He only saw through a glass, darkly. My opponent does away with all those things. Here Paul only saw through a glass darkly. He was living away down there. My opponent has done away with those things; soaring out in the eternal bloom of divine perfection. Now, you people don't believe that, do you? That's just the position he has to take in order to maintain his proposition. Paul had those things, and he only saw through a glass darkly; but my opponent disposes of them, and he is away above Paul without them. And when that time comes we will see face to face. I wonder if my opponent sees face to face. Yes, you may see each other's faces, but you are far from seeing eye to eye. It doesn't look much like seeing face to face and lock each other out of the house, and that's just what it means — face to face and eye to eye. When I pick up their literature and read sermons and pamphlets where they have spent hours and hours contending over Acts 2: 42, as to which comes first, breaking of bread or prayer, they are divided upon those things, and yet this gentleman says they see face to face and eye to eye. Now, I believe those gifts and blessings will be done away, but it will be when the perfect day shall come, when Christ shall come in the clouds of glory, and then we shall step higher, and no

longer need gifts and prophecies because we can talk face to face with Christ. All nations will speak one language; there will be no sick. We will no longer need the avenue of visions and dreams because Jesus Christ shall be here, and the knowledge of the Lord shall cover the earth as the waters cover the deep. That's when it will be done away with, and not before. The idea we have reached that perfection yet, seeing face to face and eye to eye, and knowing as we are known! That's what it means. Does my opponent know as he is known by the Divine Mind? God knows him; when that which is perfect is come, he must know as he is known. I am not willing to concede that my opponent knows as much as the One above knows. I might have had a little more confidence in his knowledge if we hadn't met in debate, but now I can't.

"Supernatural knowledge." In order to get out of the hole, he has to add a word there — "Supernatural knowledge should be done away with." Paul doesn't say anything about supernatural knowledge. Do we not need the word confirmed to-day? Yes, sir; we need it now if ever in the world's history, when the world is running amuck, great turmoil of heterogeneous religion, — the Spirit of God to let in all truth, to confirm the word, that we may not be worked up and affected by a false message like the young man in the illustration.

1 Cor. 4: 9. He has got a cute point there by reading the marginal, hasn't he? I take up "Living Oracles." Mr. Campbell says: "I think God has set forth us, the apostles last." The last apostles he tried to make it appear. Mr. Campbell says, "Apostles last." Mr. Campbell against Mr. McVey. Do you believe they have come to the unity of faith yet? For I think God has set us the apostles last; not the last apostles, as he would have you believe. They have not come to the unity of faith yet, my brethren.

"If there are people on earth who believe in the operation of the Holy Spirit, it is our people." Well, we would like to see the operation of that Spirit. We can only know when a person is making a true claim by your fruits. You can know then. The manifestations of that Spirit are faith, wisdom, knowledge, tongues, interpretation of tongues, healing, gifts, miracles. That's the operation of the Spirit. This gentleman ignores every one of them. Now, what confidence can you have in that interpretation? Now, if he will acknowledge those things in the church, he has scored a point, and the only way he can maintain his proposition. He is killing the goose that laid the golden egg, or he wants the egg without the goose, but he can't get it. Now, I am going to show you, give you a quotation from Scripture, as to what that gospel really is. Paul says in Romans 1: 16: The gospel is a power of God unto salvation to all them that believe it—for therein is the righteousness of God revealed from faith to faith. As long as

the gospel is on earth there will be revelations from God to keep people right. Why, the very definition of gospel means revelation. Paul says, I received not the gospel by men, neither was taught it, but by the revelation of Jesus Christ. Speaking of those powers and gifts and blessings that my opponent says ended with the early Christians, Paul says in the first verse of the fourteenth chapter, right after speaking of the gifts vanished away, he says: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." It seems inconsistent if my opponent's interpretation is true. In the one they vanish away; in the next they desire spiritual gifts, namely, prophesy. Now, when you interpret Scripture you must make it harmonize; and over in the fifteenth chapter of 1 Corinthians he says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved; if ye keep in memory what I preached unto you, unless ye have believed in vain." Here he accuses some of believing in vain. No doubt just like my opponent; tried to do away with those things. Paul was correcting some in regard to spiritual gifts; they thought it would be done away with, but he says, If ye keep in memory the gospel as I have preached it unto you, ye shall be saved. A man that believes any other gospel is believing in vain. Vanity means of no value. I have got a few more questions here I want to ask my opponent, if he will answer them for us. He takes the ground, you remember, dear friends, that the Bible is perfect and we need no more revelations. I want him to answer these questions from the Bible:

1. Shall we
2. How often shall we meet together on the Lord's day?
3. On what hour of the day?
4. In what sort of a house?
5. When shall we commemorate the Lord's death, before or after?
6. Before day, or after night?
7. Shall we sit around one board, or in our respective pews?
8. Shall we sing from book or memory?
9. Shall the different churches meet once or twice per annum?
10. How many representatives shall they send?
11. Shall they meet face to face, or shall they communicate by letter?
12. Shall they annually print, write or publish their statistics?
13. What is the proper order in Acts 2: 42: to break bread first, or prayer?
14. Is there any authority in the Word of God for preserving the manuscript; if so, how and by whom?

15. Have we any authority for translating the Bible into different languages? If so, by whom?
16. Does ancient revelation suggest any mode for distributing the Bible throughout the world? If so, how?
17. Should we send missionaries to the heathen? Give a Bible answer.

I have taken these from his own works, and they acknowledge those passages are silent in the Bible. This gentleman has declared we should believe in the Bible alone. Their own man, Mr. Campbell; from their own tracts I have taken those things. Those people ought to be able to answer them; therefore I demand an answer.

I wish to present a few more quotations in support of continued revelations. 1 Cor. 14: 5-6: "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" Again, the 26th verse: "How is it, then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." When the saints met back there, they had tongues, knowledge, prophecy. They were edified, but when they meet nowadays they meet just as cold as an icicle, read a chapter, go off; that's the last they think about it. Twenty-ninth verse: "Let the prophets speak two or three, and let the other judge." If anything be revealed to another, kick him out. Is that the way Paul has it? Oh, no. He gives an order of how to regulate prophesying; giving a system; but my opponent rejects it. Here is the way God comforted his people back there, by prophesying; and the gentleman who is trying to maintain the proposition says God has ceased to reveal himself for the comfort of his people. If God has ceased to reveal himself, give revelations and prophecies, then he has ceased to comfort his people, because that was a means of comforting God's people, and you who want to reject it and find comfort in it, you are therefore welcome to it; but for my part, I want the blessed Comforter, and that is what I am going to contend for, and if I were going to talk against a doctrine, it wouldn't be a doctrine that would deny me those blessings, as this doctrine of denying present revelations would inevitably do. Isaiah 28: 13: "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they might go and fall backward, and be broken, and snared and taken." Here the silver-tongued prophet declares God will

give a little here and a little there, just as his people stand in need of it. This gentleman says he don't do it any more. James 1: 15: "If any one of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If God is not going to answer prayer, nor reveal unto us, what are we going to him in prayer for? Matthew 4: 4: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The thought is suggested here that God is going to reveal himself right along. From his mouth is going to proceed the word. Romans 10: 1-15: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things?" The gospel brought good tidings of peace. That was the gospel then, and I expect it to be the gospel now.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

I do not desire to enter upon an examination of the little talk which my friend has made just at present, for the reason I desire to get in my affirmative argument as early as possible, yet I would like to mention one thing briefly. He argues that perfection has not come for the reason that there are contentions and strife among those who profess to be the followers of Christ. I would remind Friend Ebeling of the fact that the apostle had no reference, and did not mean to set forth the idea that that perfection was to be reached in man. The perfection spoken of was in the system; it was a perfect revelation, and not a perfect being, referring to us as human beings. The perfection may be found in the divine system revealed in the gospel: hence James speaks of it as a perfect law of liberty, and as to the list of questions which my friend has just presented, so far as their bearing on the question is concerned, he might have added one like this: "Was Job's turkey a male or female?"

I desire now to call attention to a line of thought, and it does appear to me that when this thought is properly considered and developed it ought to set this matter right in the minds of all thinking people. John the Revelator, in speaking of Christ, says he is the Alpha and the Omega; the beginning and the ending; the first and the last. Alpha and Omega are the first and last letters of the Greek alphabet. Thus we have the beginning and the ending; the first and the last of something. The alphabet was used in writing, and as we have the first and the last of the alphabet which was used in writing, it is evident that we have the first and the last, or all, of the writing or revelation of God. Remember that John does not say that Christ WILL BE the Alpha and the Omega, but at that time he WAS, using the past tense — he WAS the Alpha and the Omega. To the same effect the Apostle Paul says, Heb. 12: 2, that Jesus was the author and the finisher of the faith. The faith of Jesus Christ had a beginning and it had an ending, and if the language of the Apostle Paul be true, that faith has been finished, has been completed; hence, no more revelation. As I said before this, we learn the faith not only had a beginning, but it was finished and completed, it had an end. We can not look to the future for the completion, for the end of the faith, for it was in Paul's day, according to his own language. Now, if we can only learn what is meant by the faith, we have the whole thing in a nutshell, because the faith had a beginning, and Jesus Christ was the beginner and the finisher of the faith; and now, if we can show just what that faith was, then we have the matter summed up. Gal. 3: 23: "Before faith came we were kept under the

law; shut up unto the faith which was afterward revealed." From this statement we learn that that faith which the apostle speaks of as being completed, the apostle declares that it was revelation, was revealed. Then, if the faith was revelation, and the faith was finished, therefore the conclusion is that God's revelations are finished, and no more revelations to be expected. What was it that was revealed? Answer: The gospel; the system of salvation as presented to us in the Word of God. Hence, as God has finished through Jesus Christ the plan of salvation, has finished and ended his revelations, so far as the questions which my friend has propounded, if in God's Word we can't find an answer to those questions, remember that we need not look to the future for any more revelation, for any greater light on this matter; for the reason that Jesus Christ was the finisher of the faith. Nothing more can be expected — or reasonably expected.

Acts 6: 7 says concerning this faith: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Now remember, a great company of the priests were obedient to the faith. Then it is evident that the faith had come in the days of the apostles and early Christians, and as Paul says, completed. The faith, then, was not only a matter of revelation, but something which was obeyed. Gal. 3: 2: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of the faith?" This teaches us that the faith spoken of was not only a matter of revelation, not only obeyed by many of the priests, but it was something that could be heard, and if it was something that could be heard, evidently it was something which was expressed in words. Hence the apostle would say, This is the gospel which by the word is preached unto you, and as the Apostle Paul in Hebrews 12: 2 teaches us it was finished and completed, we need not expect any more revelation or greater light concerning these matters. Romans 10: 8: "But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach." That was the faith then. The faith was nothing short of the preaching of the apostles of Jesus Christ, and as Paul says in Heb. 12: 2, that faith or revelation or preaching was finished, was completed; hence, no more revelation. Jude 3 says: "Contend earnestly for the faith which was once delivered to the saints." It is not, it will be in these modern times; but, says Jude, Which was revealed, which was delivered, which was heard, which was obeyed, and which says the apostle, it is nigh thee, even in thy heart and in thy mouth. That's the word of faith which we preach. This faith which was delivered, Jude, 3; which was revealed, Gal. 3: 23; which was heard, Gal. 3: 2; which was preached, Rom. 10: 8; which was obeyed, Acts 6: 7, is not in

process of development, but has been completed. Heb. 12: 2: He is the author and finisher of the faith. It is finished, it is completed; hence Joe's revelation is but a deception and a fraud, for God's revelation has been completed, and I desire to say that a denial of these truths is open infidelity, because God's Word says it has been completed. This makes good the language of the Apostle Paul, that Jesus was the beginner and the finisher of the faith; this makes good the statement that Jesus is the Alpha and the Omega, the beginning and the ending, the first and the last, of God's revelation. In view of these facts we do not hesitate to say that all revelation from God ceased with John the Revelator, and that the Book of Mormon is a fraud and Joe an impostor. We can not reach any other conclusion, ladies and gentlemen.

I desire now to take up another line of thought, Deut. 18: 18-20: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Who was that prophet? John 4: 25-26: "I know that Messias cometh, which is called Christ." Who was it? Says John, We know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto you, am he. Here is the prophet. Jesus says, "I am he." Now fix your minds upon Jesus as the prophet; Acts 3: 20-23: "And he shall send Jesus Christ which was preached unto you: whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Peter quoted Deuteronomy 18, and applies it to Christ. What did God say of that prophet, now? Fixing your mind upon Jesus, Jesus said, I am he; and Peter takes up the prophecy and applies it to Jesus. What did God say of that prophet? Deut. 18: 18: "I will put my words into his mouth." Now the question is, Did God do this? Did God put his words into the mouth of Jesus? John 17: 8: "Father, the words which thou hast given unto me, I have given unto them, and they have received them, and have known surely that I came out from thee." This shows that the language of Deuteronomy 18: 18 was fulfilled in Jesus, and not in

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Joe Smith or any other mortal being; it was fulfilled in Jesus Christ, for Jesus declares, the word which the Father gave him was through him delivered to the apostles. Now then, we have the prophet, which was Jesus; we have the words of God delivered to him. Now notice: "He shall speak unto the people" — what? "All that I shall command him." That's the point in it. All that God has commanded the children of men has been through Jesus Christ, the great prophet, delivered to the children of men. Did Jesus Christ speak all that God commanded? God said that he would. Now let us see if he did. Now we say that if this is true, if God delivered to Jesus his words, placed them in his mouth, and if Jesus delivered those words to the people and spoke all that the Father commanded, then my proposition stands secure. Jesus did not by his own mouth speak all the truth. We don't make any such claim, but he said to the apostles, "He that heareth you, heareth me." While Jesus uttered many truths, and as we learn from the second chapter to the Hebrews that the word began to be spoken by Jesus, yet says Jesus, "He that heareth you," the apostles, "heareth me, and he that receiveth you, receiveth him that sent me." Thus we see, while the words of God were placed in the mouth of Jesus, and he did not personally deliver those words, he delivered them to the apostles, and they to the world, and that revelation has been delivered to the world, and Heb. 12: 2 declares, has been finished; all that God commanded. The only question in this matter, as I have said, since God placed his words upon the lips of Jesus, is, Did Jesus, personally or through the apostles, speak all that God revealed? John 16: 13: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." Thus all the truth was spoken, was made known. Every truth of God which was placed upon the lips of Jesus in fulfillment of Deuteronomy 18: 18 was delivered to the world by the Holy Spirit through the apostles. Thus all the truth has been made known, and no more revelation should be expected. No truth was kept back for Joe, Mohammed, or anybody else, but all things pertaining to life and godliness was given through the apostles of Jesus; not a single truth was kept back. The apostles had an unction from the Holy One, and knew all things. 1 John 2: 20. And not only knew all things, but they revealed all things, for the Apostle Peter says, "According to his divine power, he made known all things pertaining unto life and godliness." For such reasons Jesus was said to be the author and finisher of the faith, Heb. 12: 2, and the Alpha and the Omega, Rev. 22: 13. Jesus, the great prophet, not only spoke all that God commanded, but he has guarded and set a hedge about that revelation by saying, He that addeth to the words of the prophecies of this book, God will add unto him the plagues that are written in

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this book, Rev. 22: 18-19; and further says, He that taketh away from the words of these prophecies, God shall take away his part out of the Book of Life, and out of the Holy City. The revelation of God has been completed as the apostle declares, and remember that God has guarded carefully, God has set a hedge about his revelations, saying, He that addeth to this revelation, I will add the plagues of this book; he that taketh away, God will take away his part from the Book of Life. No room for Joe's revelation, Mohammed or any other mortal being. God's revelation has been completed and safely guarded and protected down through the ages. The fact that nothing was to be added and nothing to be taken away from God's revealed truth is evidence of its perfection and completeness. Nothing can be added, nothing can be taken from it; hence, complete, perfect. Therefore the Apostle Paul, in speaking of God's will, would say it is good, it is acceptable, it is perfect. God has nothing for man, remember, beyond his perfection. His perfection is in his will; he has given a perfect will; hence I say God has nothing for man beyond his perfection; hence, nothing beyond his revelation. It has been completed, it is perfect; hence no more revelation.

I desire now to call attention briefly to the language referred to in Gal. 1: 8-9: The same gospel which was preached by the apostles of Christ must be preached by all true ministers at all future times. Gal. 1: 8, Paul says: "Though we," the apostles, "or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." Do the Reorganized preachers preach just what Jesus and the apostles preached? If not, they will be accursed. Where do they get the First and Second Presidency, where do they get their patriarchs, where do they get their Aaronic and Melchisedec priesthood in the preaching of the apostles? Evidently, ladies and gentlemen, they are preaching another gospel. Making Paul's language true, they must come under the curse of Almighty God. Where in all the preaching of the apostles of Christ do you find any long-winded story about the Nephites, the Lamanites, the Jardites, and Mormon, etc.? Where do you find them in the preaching of the apostles? Not there! Then those who present their stories about those things, are they not preaching another gospel? Says the apostle, If any man preach unto you any other gospel than that which we have preached, let him be accursed. Where in all the preaching of the apostles do we find any account of Mormon, Maroni, the Golden Plates which were found in Indian Hill, New York? Do you find those in the preaching of the apostles? Not one word; hence those who spend their time presenting those things evidently are preaching another gospel; hence the apostle says, Let them be accursed. It is a sad thought, friends. I would

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admonish my friend to repent of his course and come to the knowledge of the truth and hear the apostles of Jesus, for in God's Word is contained all things that pertain unto life and godliness. Leave out those old useless stories, and come to God's perfect and complete revelation.

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

The first thing I wish to notice before I enter upon my line of thought is the perfection spoken of by Paul. "Didn't mean the perfection of man; it meant the perfect system." Well, we will let the Word of God decide that. There is a rule in logic that whenever an individual undertakes to interpret a phrase or paragraph, that interpretation requires a different word, we substitute that word; if it makes good sense, we accept it, if it doesn't, we reject it; so we will if that makes good sense in regard to the perfection spoken of in 1 Cor. 13. Remember, he said a perfect system; not a perfect man. Notwithstanding that, it is the perfect man. "For we," the perfect system, "prophesy in part, but when that which is perfect is come, that which is in part shall be done away. When I, the perfect system, was a child, I, the perfect system, understood as a child; I, the perfect system, thought as a child; but when I, the perfect system, became a man, I, the perfect system, put away childish things." That don't even make good nonsense, does it? (McVey: "No.") Well, then, what do you use it for; making that apply to the perfect system? It means the man; that's what it means. I'm glad he's repented, and seen his mistake. I'm perfectly willing, if he will acknowledge it, to strike it from the record.

"Job's turkey." Well, I think that was a male turkey. I believe I can prove that from the Bible, because it said he was a skinny old thing. That generally applies to males, you know; they are kind of poor characters. I wondered myself why Mr. Campbell — the people of the Octographic Review — when they were giving that list, didn't put Job's turkey in there. I got it from their list. If they left it out, overlooked it, they are responsible; not I. I demand of my opponent to tell us when that perfection came; give us the year and month, or something to work from. This thing of just making assertions that certain things came to pass, won't be accepted. We would like to know something about when that perfection came. He hasn't told us yet. He will tell you about as intelligibly as he told you where the perfect translation of the Bible was. He can't do that, nor none of his brethren can.

Another demand I make of him I made once before: where he got his call. Again, I deny he has any call from God, because he is denying the very means through which God calls him. I want him to tell this people to-day where he got his call, and I will show him pretty quickly he has absolutely none; and if he don't tell us, I will tell him anyhow; prove it to him.

He referred to Jude. "Contend earnestly for the faith which was once preached to the saints." That is the substance, I believe. He referred to the past tense, "was preached." He endeavored to substantiate his proposition that revelation was done away with. Then, if it was the faith that was perfect, what about this revelation that came in Revelation after? That which proves too much doesn't prove anything. Again, Gal. 3: 23: "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed." I don't see anything in that. Why, sure, the faith was to be revealed through the gospel.

Romans 10: 8, another text the brother quoted. "But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which was preached." Most assuredly they preached the word of faith, but does that say there wasn't any more revelation to be revealed. If he quoted that to prove we need no more revelation, what is going to become of all the revelations after that time? The epistles of Paul, James, Jude, John? It don't prove anything; it proves too much for his case.

He remarked, "We believe the Spirit of Truth will lead into all truth." We believe that, too. The difference between my brother and me: he just believes people back there were led into truth, while we believe it was necessary through all ages of the world. While he has just got the Bible record of the truth, we want the substance of the truth ourselves. Remember, he stands on that proposition that they do not need anything but just the word, and that leads into all truth. It seems to be strange that there are so many ways in the Word. One will be led this way, and one that way, and one another way, and hundreds of ways that Bible leads people. It is not much of a guide, is it? Some men just as well learned as my opponent will get up and take that Bible and make it mean something else. One man will go to college and learn that Word, and will go one way; another man will go to college and learn that Word and go another way. How is it that, if it is going to lead you into all truth, it will lead you in such ramified directions? Some more nuts for him to crack! I feel sorry for the poor fellow. It's a good thing he has got something to talk about — Joe Smith and the Book of Mormon — to fill in time, so we will let him go.

"He that adds to these prophecies, God will take his name from the Book of Life." We believe that just as it says, that no man shall take away from the revelations of God. When God gives a revelation, if there is only ten words to it, that revelation so far is perfect, and no man shall take away from that; but how is it about this revelation? Turn over to the second chapter, and I believe you will see about twenty words in that chapter that have been added, and something like a hundred in the whole Book of Revelation have been added. Those words in Italics have been added by the translator. How about that? Is that a perfect revelation? Add about a hundred words to it; doctor it up? Taking the position my opponent has, that that is the Bible, the complete revelation of God, and see a word added; why, I take his argument and prove the whole New Testament spurious. I turn back here to Proverbs 30: 6, and find the same warning given there. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." So everything after that, then, must be a lie — after the wise man spoke, according to my opponent's position. I again quote Deuteronomy 4: 2: "Ye shall not add unto the word which I command you, neither shall he diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Here, hundreds of years before Jesus Christ came into the world, we learn through the Prophet Moses, the command was given that thou shalt not add to the word of God, and if this Book is the word of God, the perfect revelation, that much of it, five-sixths of it, at least, is spurious, according to that prohibition away back there in Deuteronomy 4, and that's all you have got of the perfect Word, just a few pages in the front. All the rest of it is an imposition. My opponent ought to know that that revelation there doesn't refer to the Bible. The Bible and the New Testament wasn't in existence then. It refers to any revelation given, now or any other time, if it comes from God; it is perfect for the times and conditions, whatever it may be. Again, it says the same curse is pronounced on him who taketh away from God's word. That puts my opponent in a very bad light. He has taken from the word of God; that is, he denies to the people these days the many gifts and blessings such as prophecy, tongues, interpretation of tongues, healing, gifts, spiritual manifestations, signs following the believer, apostles and prophets and the holy, inspired men of God; does away with the laying on of hands for the blessing of children, the healing of the sick, gifts of the Holy Ghost. He rejects them. It is he who had better be prayed for for taking from the word of God. Here is a man who does away with things God set in the church, and set means fix, establish. These men say it was only there as a scaffolding around the building, and, bless your dear souls, the apostle says they were a part of the building, that body; and not simply a scaffolding. The idea of those spiritual gifts and blessings that Paul says were a part of the body, just simply existing for a certain length of time, and then whack them off; amputate those members and parts that are essential to that body, and then call it a perfect body. What would you think of an individual sending their son to the hospital to make him well, and they say, "We must make a perfect man out of you. Now we are just going to put the knife to you and make you a perfect man. These arms and legs and eyes are unnecessary, so we will just take the ears off, the eyes out, the arms and legs off, the tongue out," and when you come around for your son, you find him in that condition, and the doctor says, "Here is your son, all perfect; go on your way rejoicing." Now you can see the force of that foolish logic. That church was perfect with prophets, with teachers, bishops, etc., with gifts of wisdom, prophecy, faith, knowledge, tongues, interpretation of tongues, dreams and visions, and all the gifts and blessings of the Holy Spirit. It was perfect, I repeat, with all those attachments. But now my opponent and his people come forth: We will plug an eye out, cut the tongue out, do away with gifts of tongues, cut the nose off, do away with miracles, cut the hands off, cut the legs off, do away with prophecies. Here, Christ, is the perfect body you left on earth 1,800 years ago. Don't you think our opponent has got a very low idea of perfection? And that's just what he has been trying to do; stuff that defunct body on you as the perfect body of Christ. Don't let him do it.

Again he says: "We believe God gave a perfect will." We believe that God gave a perfect will, and in that will there were gifts and blessings, prophets, revelations in that perfect will. This gentleman ignores them now, and says we have got the perfect will without those things. Those things consisted and composed that perfect will back there. That's about all we have to notice in the negative. We will continue with the main argument.

I recall your attention to Acts 2: 38. Here the Apostle Peter promises everybody, even down through unborn generations, the gifts of the Holy Spirit before the New Testament was even thought about. Acts 1: 1-6: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of

repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Paul went down to Ephesus and found certain ones who claimed to be John's disciples, and he asked them if they had received the Holy Ghost. It was a test question. Somebody went down without any authority of God to preach the things of God. Was John's baptism followed by a promise they should receive the gifts of the Holy Ghost? Then Paul laid his hands on them, and they spake with tongues and prophesied. That was the work of the early ministry. That was what followed the believers back there, and if there are any believers to-day, they will follow them. The very fact my opponent don't have those things is because he is an unbeliever; that's the logical evidence. Acts 20: 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The Holy Ghost made people overseers in those days. How is it in these days? Instead of asking and praying for the Holy Ghost to come and lead and direct in the matter, they simply rise up in the congregation, "I move that so and so be ordained deacon or elder." Somebody says, "I second it." Sometimes they lay hands on them; sometimes they don't. It is no difference to them because they have nothing to give, and I know some of them that have refused to let them lay hands on him. Clark Braden objected. He said, "Here, brethren, why do you want to lay hands on me? You have got no more authority than I have. What do you want to lay hands on me for?" While Clark is not just the man he ought to be, he is bright enough to see the inconsistency of that ordinance of his people. They had nothing to give. 1 Thess. 5: 19-21: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast to that which is good." Here he wants us not to despise prophesyings. This gentleman denies it; makes light of the gifts of God to man to-day, and Paul wants us not to despise prophesyings. 1 Cor. 14: 1: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." This man don't desire them. He is trying to argue against them. Rev. 10: 11: "And he said unto me, Thou must prophesy again unto many peoples, and nations and tongues and kings." Here in Revelation of John the Revelator, and after this voice of heaven says, Come up hither and I will shew you things that must come to pass hereafter, he declared to the world that there are to be prophets, and that they must come and prophesy. The eleventh chapter speaks of those prophets coming and prophesying. This

gentleman in his proposition denies such things: He and John for it. Prov. 29: 18: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." No wonder the world is perishing, and drowning and sinking in darkness and spiritual delusion, because they are denying visions and spiritual manifestations. The wise man declared that where there is no vision, the people perish, and my opponent is perishing, and religion to-day is as cold as an iceberg of the frozen north; no life, spiritless. No spiritual warmth glowing in their hearts, as in the days of old, when people met and God met with them; when the heavens were opened and unction from on high shone on them, and gave them peace and joy sublime; when they all met and talked in the love of God, led and directed by the same Spirit that these gentlemen now are denying, and saying, we don't need any more. Psalm 28: 1: "Unto thee will I cry, O Lord my rock; be not silent unto me: lest if thou be silent to me, I become like them that go down into the pit." If the Lord remains silent, doesn't speak from the heavens, we are liable to go straight into the broad road of destruction. Job 32: 8: "The spirit of the Almighty giveth man understanding?" What man? Why, man away back there in his day, and God being no respecter of persons, and man is man to-day and has a spirit to-day, God will inspire that spirit and give him understanding. Rev. 19: 10 says the testimony of Jesus is the spirit of prophecy. Any man who says that Jesus is the Christ must have the knowledge by and through the spirit of prophecy, and any man who can not say Jesus is the Christ is in a pretty bad predicament, and he can only by the Holy Ghost, the revealing power of God; not the Bible, because we find back there in the days of Christ he says, No man knoweth the Son but by the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." There is a revelation there, revealing the Son to the Father, man to God, and if necessary then, in the day in which Christ lived upon the earth, it is necessary now more than ever. 1 Cor. 2: 11: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but by the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." This man stands here and pretends to know the things of God, and denies the very means through which he is to receive those things. Now, on the last day God was to pour out his Spirit upon all hearers, as you will find in Joel 2: 28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Time.)

TUESDAY, JANUARY 15, 1906, 7:15 P. M.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

We appear before you again for the purpose of continuing our investigation. I do not desire to consume very much time in speaking of the statements and remarks which were made by my opponent in his last speech; yet I desire to refer to one matter briefly, and then proceed as fast as possible with my affirmative argument, for I see that I am not going to be able by any means to get in all the affirmative argument that I have arranged.

Friend Ebeling has presented us with a list — in fact, two lists — of questions. I desire to speak of them briefly, and then pass on. Concerning this matter, I will say that all what we claim for the Bible and for the revelations which God has made to man, is that it thoroughly furnishes the man of God unto all good works, and that he has given unto us all things that pertain unto life and godliness. This is all we claim for it; it only has to do with those things which are essential to man's salvation. We might enumerate many things over which there might be much controversy, but they don't in any sense pertain unto man's salvation, and before we are brought under any obligation whatever to answer or consider those questions, it becomes necessary for my opponent to show that the questions which he has propounded pertain to man's salvation. If they in any way pertain unto man's salvation, then we are ready to consider them, but he must first show that man's salvation depends on those matters; and I will say that if they do pertain unto man's salvation, either to life or godliness, then I will say, in the language of the Apostle Peter, 2 Peter 1: 3, that the answer has been given, and God has revealed unto us all the things pertaining to these matters that will be revealed. On the other hand, if they do not, I am under no obligation to consider them in this discussion.

Now let us consider the line of argument which we have arranged. First, we desire to call attention to the fact that Jesus was the truth, as stated in John 14: 6. Says Jesus, I am the way, the truth, and the life. It needs no argument, friends, to convince this intelligent audience that this statement is true, that Jesus is the truth; but the question naturally arises just at this point, How much truth? "All

the truth, or all the teachings of wisdom and wisdom are in him." This reveals to us the answer to the question which I have just propounded, How much truth is in him? The apostle answered by saying, All the truth, or all the teachings of wisdom and knowledge, are in him. Col. 2: 3. Another question naturally arises, seeing that Jesus is the truth, and that in him are hid all the teachings of wisdom and knowledge: How do we get that knowledge? How is that knowledge revealed or made known to the children of men? Is it by modern revelations? Is it through Mohammed, Joe Smith, Ann Lee? How does God make known unto us this wisdom and knowledge which is in Jesus Christ? For the answer to the question we cite John 17: 7-8. Jesus says, "Father, the words which thou hast given unto me, I have given unto them," the apostles, "and they have received them, and have known surely that I came out from thee." Those words were delivered to the apostles, and says Jesus, they have received them. But at this point another question arises: How much of that truth has been given to the world? This is an essential matter, and should claim your best thoughts and attention. Just at this point I would cite 2 Peter 1: 3: Says the apostle, "According as his divine power hath given unto us all things that pertain unto life and godliness." Thus we see that while Jesus is the truth, and while in him dwelleth all the teachings of wisdom and knowledge, that that wisdom and knowledge, or the truth of God, was delivered to the apostles, and through them to the world were given all things that pertain unto life and godliness. This being true, we have no need for any additional revelations, seeing that all things that pertain unto life and godliness have been revealed. It is not something which is to take place in the future, but something which has already taken place. If anything should be revealed or made known in addition to that which was made known through the apostles, it couldn't in any way pertain unto life and godliness; hence, I say, there is neither life nor godliness in any of the pretended revelations of Joe Smith or the Book of Mormon. Another thought is brought out in the language of John 14: 6: Jesus is the light of the world. What man needed in his fallen and benighted condition, was light. Jesus was to the church what the sun is to the inhabitants of this earth. The sun is the great dispenser of light; so Jesus, being the sun of righteousness and the light of the world, he has given to us all the light and the knowledge that we have or can have so far as our duty in time is concerned, or our future and eternal welfare. If Jesus is in deed and in truth the light of the world, then I would say we do not need any jack-o'-lantern at noonday to see our way. If God, through Jesus Christ, has made known to this world a full revelation of his will, then I would say that Joe Smith's revelations would stand to the light of

God's revealed will as given unto us in the gospel as a jack-o'-lantern would be to the sun, the great center of the solar system. We need nothing of this kind. To deny that Jesus gave the needed light is to deny the claims of the Bible. From this there is no escape. John 3: 19: "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." The thought in this text is that light has come into the world, not only light, but has shown us, speaking of Jesus, who is the light. He says, "He is the true light that lighteth every man"— not some, but "every man, that cometh into the world." 1 John 2: 8, says the apostle: "The darkness is past, and the true light now shineth." I want to say that this language teaches us clearly that the true light appeared to the world in the days of Christ and his apostles. It was not to appear in these last days, in these modern times, but the true light has now come that lighteth every man that cometh into the world.

The next question is this: How was this light brought to man? 2 Tim. 1: 10: Now remember that Jesus is the light of the world; he was to give light to every man that cometh into the world. Now the question is, How was that light brought to man? Says the apostle just at this point, "Life and immortality is brought to light through the gospel." That's how it was brought to the world. Jesus is the light; but that light which lighteth every man that cometh into the world comes to us through the gospel of God's dear Son, and not through Joe's pretended revelations. As further proof just at this point, I would cite 2 Cor. 4: 4: "But if your gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Then how is the light brought to us? Says the apostle: "Lest the light of the gospel should shine unto them." This teaches us clearly that while Jesus is the light of the world, that that light is brought to us through the gospel of God's dear son, dispelling the darkness, and teaching us in all things that pertain to man's life and salvation. Thus we see that the true light which lighteth every man that cometh into the world is in the gospel of Christ, and not in Joe Smith's pretended revelations, or in the Book of Mormon. That's where it is; it's in the gospel. If the gospel gives light to every creature, every man that cometh into the world, then I would ask, What need have we for anything in addition to the gospel of Jesus Christ? Now, while we have up the question or the subject of light, I believe that we can take this matter up and view it from the standpoint of the golden candlesticks with profit. Let us, therefore, give some little thought and attention to the golden candlesticks. In the ninth chapter of Paul's letter to the Hebrews, Paul speaks of the tabernacle, and declares it was a typical house, typifying the church of Christ. The tabernacle proper was divided into two apartments — the Holy and the Most Holy place. The first apartment represented the church on earth, the holy place; the second, or Most Holy, represented heaven itself. Now remember, this tabernacle was typical, representing the church on earth, and heaven itself. The tabernacle was so securely enclosed that no light was received from the outside — none whatever. There was no light in the tabernacle except that which God had provided — it was the seven golden candlesticks; and remember, that while the seven golden candlesticks furnished the light in the tabernacle, that all outside light was entirely shut off; no light whatever in the tabernacle except that which was given by the seven golden candlesticks, and remember that while the tabernacle was a type, the seven golden candlesticks were also a type. The church, as I have said, is the antitype of the holy place in the tabernacle, and all the light which God has given to the church — now, mark this expression — all the light which God has given to the church, which is the antitype of the holy place, he has represented by the seven golden candlesticks which were placed in the tabernacle, for all outside light was shut off. This being true, all we have to learn now is what was represented by the seven golden candlesticks. When this is done, we have the limit which God has placed upon revelation, or light. Just at this point we want to call attention to the fourth chapter of the Prophet Zechariah. Zech. 4: 1-6: "And the angel that talked with me came again, and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." From this we are clearly and plainly taught that by the seven golden candlesticks was represented the word of the Lord, or the word of God. Then there is no mistake about what is represented by the seven golden candlesticks. It is emphatically, God's word being true, the word of the Lord. There were two olive trees, remember, one on either side of the golden candlesticks, Zech. 4: 3. And there were seven pipes, one for each division of the candlestick. These furnished the golden oil for each of the bowls, or lamps. The oil ran through the pipes to the lamps. What were the two olive trees?

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We have already learned what the golden candlesticks represented: It was the word of the Lord. Now, what are the olive trees as spoken of by the prophet? Rev. 11: 3-4, says that the two olive trees are the two witnesses. That's what they were; they were two witnesses. Well, now, let's see what the two witnesses were. Zechariah takes up the same thought in the twelfth verse of the fourth chapter: "And I answered again, and said, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" Now, here is the question raised, What be they? And John the apostle answered by saying, It is the two witnesses, and then goes on and says, after raising the question, "And he answered and said, Knowest thou not what these be? and said, No, my lord. Then said he, These are the two anointed ones." Mark that expression: These are the two anointed ones, or, as John would say, the two witnesses; two persons that have been anointed and that stand by the Lord of the whole earth. I just want to remark here that the two anointed witnesses were Jesus Christ and Moses, who gave inspiration to the old and new covenants; and Zech. 4: 14, which I have just referred to, says that the two olive trees are the two anointed ones, or marginal reading is "Sons of oil." Let us now sum up this matter of the golden candlesticks and see what we have learned. First, we learn that the word of God is the only light which God offered to his people. Second, that the word would be in two grand divisions, standing as two witnesses for the Lord, and the two divisions are the Old and the New Testaments, or the old and new covenants. The word as a whole was to be given in seven divisions, represented by the seven golden candlesticks, or the seven lamps. The inspiration represented by the golden oil was by virtue of the two olive trees or two witnesses, or the two sons of oil. They got their inspiration from the two sons of oil, which were Moses and Christ. Remember, Joe is not in it. There were but two sons of oil; not three, but simply two witnesses, or two sons of oil. The two olive trees are the two anointed ones, as I have said, or the two sons of oil, or the two witnesses. This gives us just what we have in the Bible. Now let us see if this isn't true; this gives us precisely what is in the Bible. The two grand divisions are the Old and New Testaments; here are the two grand divisions. In the Bible we have just seven divisions, answering to the seven lamps. Remember that the number seven — I desire to emphasize this thought — the number seven denotes completeness. I want this remembered — seven denotes completeness; hence, as the seven golden candlesticks represent the word of God, and remembering that the number seven denotes completeness, we therefore conclude that God's revelation is complete.

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

The first thing to which I want to call your attention is the profoundly logical way in which he answered the questions which I put to him. They are stickers, I'll tell you. They are causing him trouble; I knew they would. I've got some more for him after a while. He'll have to import some more of his brethren if he answers these. He says, "Before I am under any obligations to answer the list of questions, it must be shown that they pertain to salvation." The question in the proposition is not the manner of the salvation; it is the matter whether God has ceased to reveal his will to mankind for his good, the good of his people and the government of his church, and the questions I submitted to him pertain to the good of God's people and God's government, and he can't answer them: at least he hasn't done it yet, and I suppose if he could, he would. "Not a matter of salvation." I know it isn't; it is a matter of the government of God's church, and if the Bible is sufficient, what are those questions in his own books for? I just want to bring him out; array him against some of his own brethren.

"Jesus, the light of the world." We admit that, and we further admit that Jesus is the light of the present world.

He went along a great rigamarole over candlesticks. We believe that. All the difference between my brother and I, those went out 1,800 years ago, and we believe they are still burning. Still in darkness; don't know when God cometh.

Now some more questions, Brother McVey. I like to put questions; I just want to learn. I'm learning he can't answer them. Question 1: If there is no more divine revelation, where do you get your authority to preach, since A. M. McVey is not in the Bible either by express command or approved precedent?

2. If divine revelation ended with John, how do you know there is a God, or Jesus Christ is his Son? Remember, I quoted that no man could know, says Jesus Christ, but by the Holy Ghost revealed unto him. That man denies it. That man don't know God; never will know God. He denies the very means by which God reveals himself. Standing up here and trying to teach people; lead men and women to the Son of God that taketh away the sins of the world! He don't know any more about him than the people to whom he is talking, because he refuses to receive the light that gives that knowledge.

3. If there be no divine revelations from God, how do you know the so-called restoration of Mr. Campbell is approved of God?

4. In the absence of divine revelation, hasn't one man just as good a right to start a church as another?

5. Without divine revelation, how do you know the Bible is translated correctly?

6. If it took a perfect revelation to save the apostles, can we be saved with anything less?

7. If we answer No, then pray tell where that complete revelation can be found.

8. If you do not have, and can not produce, that perfect revelation, how do you know you are in harmony with it?

9. If the original manuscript is a perfect revelation, and it is not in existence, how do you know you are in harmony therewith, without divine revelation?

10. In looking up the different manuscripts of the Bible, from which the many translations have been made, we find there are none older than the fourth century, and all different, some containing three or four books more than the others. In the absence of divine revelation, how are we to know which one contains the perfect will of God?

11. Beza published five editions of the New Testament, none of them alike; our common version was chiefly made up from his fourth edition. In the absence of present and divine revelation, how are we to know which one is the perfect will of God?

12. If any book contains the perfect will of God, should we not have a perfect knowledge of it? How can we, without divine revelation?

13. If the Bible contains the perfect and complete will of God, why did Alexander Campbell write the Christian System, and treat upon many things upon which the Bible is silent?

14. If the Bible contains the perfect and complete will of God, what does Alexander Campbell mean by the following, page 97, I believe: "Many things, indeed, that are of vital importance to the well-being and prosperity of the kingdom of Christ are left to the better judgment of its citizens. We American and English people have a version by the authority of the king, but we have no original." A startling fact, but who dare deny it? The very founder of that church declares that they have no authorized copy of that which this gentleman has been contending for as the perfect will of God. He had better settle it with Brother Campbell before he comes teaching others.

15. Is there anything in the perfect revelation as we have it to-day, prohibiting the use of musical instruments in religious services?

16. Wouldn't a new revelation on that subject be of vital importance just now, since many of the church have been locked out on account of it?

17. In the absence of divine revelation, what right have you to assume the prerogative of the divine institution to the exclusion of all others?

18. Since the Bible is the only source of your call, and all Christian people believe it, by what authority do you denounce all other Churches as sects?

These are questions that I would like for our opponent to come out on. My friends, I have got some more here, not questions, but I have got an argument here that will knock the very wind out of my opponent, I believe. There is just one thing between Elder McVey and myself. I believe in divine revelation, in receiving it from God; while he and his brethren believe it comes from Alexander Campbell. Yes, you do; I'll prove it to you. Mr. Campbell is their source of inspiration: Every tract, every book, every sermon, they quote him on this and on that, as though he was the God of earth. They have written the Christian System — they call it the Discipline — and yet they say they stand on the Bible alone. If the Bible is perfect, why did Mr. Campbell doctor it up for you with the Discipline? These are nuts for my opponent to crack. I prefer to receive my instructions from God; not from any man. First, the apostles and prophets were to cease, but elders and deacons were to continue. Mr. Campbell says that. What authority has he to say that one officer is to continue, and one to be done away with. Second, the standing ministry, or bishop, deacons and evangelists. Third, Bishops whose office it is to preside over and instruct and edify the community; page 84. Fourth, Deacons, whether called teachers, stewards, or messengers. Fifth, Evangelists are persons devoted to the preaching of the word; page 84. Sixth, Organizing the converts into societies, as necessary as converting them; pages 85-86. Seventh, Evangelists are to separate into communities their own converts, teach and superintend them until they are in a condition to take care of themselves; page 86. Eighth, We conceive that in certain cases it is the privilege of all citizens of Christ's kingdom to preach, baptize and teach. Ninth, In speaking of the lay members, Mr. Campbell adds this sentence in italics: "He may of right, preach, baptize and dispense the supper." Where does he find this in the Bible; and if it is so plain and the Bible is so perfect, why need Mr. Campbell's exegesis? Tenth, The work to be done was given in ascertaining the qualifications of the doer of it; page 88. This is not only a revelation of Mr. Campbell's, but directly opposed to the Bible. The Holy Ghost gave the qualifications in olden times; they deny the Holy Ghost; say, "Here, I'll take charge down here; God, you keep your hands off, I'll run it down here." Eleventh, "The seniors are to lay on hands to ordain others;" page 88. There is absolutely not a single word in the Bible touching that point. Mr. Campbell had to make that revelation. What's the difference whether Mr. Campbell made it himself or Mr. Smith received it from God? Which is the most likely to be correct? Twelfth, "The community, the

church, the morality of the faithful are the fountain of all official power." This is not only a new revelation from Mr. Campbell, but a contradiction of the Bible. In Bible times all official power descended from God through the Holy Ghost, and this is a sad position for those men to be in, who are crying, "We speak where the Bible speaks, and are silent where the Bible is silent." It would be far more consistent to say, "We speak where Alexander Campbell speaks, and are silent where Alexander Campbell is silent." Thirteenth, "Bishops and deacons are to remain at home, and evangelists to go abroad." I presume Mr. Campbell was a Bishop, and wanted to stay at home, and he gave a revelation so he could get to stay home. Fourteenth, "Members should be publicly received into all societies."

Where do you find anything like that in the Bible? If you happened to find that in Joseph Smith's books, there would be a big howl, but it happens to be Mr. Campbell — "Me too." Fifteenth, "A person can not be under the control or under the discipline of a congregation unless he voluntarily should, with the brothers, meet at that place." Page 91. Where do you find that in the Bible? Third chapter of Nebuchadnezzar, I guess. Sixteenth, Speaking of the fallibility of the human mind, to retain all things, Mr. Campbell gives this: "There must be a record, because questions involving the peace and good order of society may arise, and have arisen, which require infallible testimony." Page 92. Seventeenth, "As to the facts and law, the elder of the congregation must decide." Find any thing like that in the Bible? You find that in Mr. Alexander Campbell's works — this people's Discipline. Eighteenth, "If the accused appeals to the congregation, the case must be reconsidered."

Where do you find that in the Bible? You speak where the Bible speaks, and you speak a good many times where the Bible don't speak, too, as you have discovered by this time, I guess. Nineteenth, "In all cases of conviction, the church is to be addressed through its rulers." What apostle gave that instruction in that perfect revelation he has been contending for? Twentieth, "In all cases of repentance, the transgressor is to be reinstated with admonition." In a footnote on this page, I read the following: "By reference to an extra on Order, published 1835, the curious reader may find other useful hints on the subject of discipline. If the Bible is the perfect revelation of God, why need we all this discipline from Alexander Campbell? This people hold up the Bible as the perfect revelation, and they have got discipline upon discipline; possibly you people didn't know that. It is a good thing somebody came around and took the lid off the box. Twenty-first, "Whether it may be always prudent in the incipient stages of every case of discipline to have open doors, or

whether some cases may not require closed doors, are questions referred to human prudence." If the Bible contains the perfect revelation of God for the direction and guidance of God's children in time, why need we have anything left for human prudence? Twenty-second, Beginning with page 96, and covering five pages, Mr. Campbell offers his law of expediency. This is an acknowledgment that there is not enough in the New Testament. Instead of seeking God for divine guidance, he says, "God, you keep still; I'm running things down here. I'll inject my Law of Expediency instead of divine revelation." He lived in an age when most all the people were denying divine revelation, consequently his human perversions were readily accepted, by the blind following the blind. Here are twenty-two points on which Mr. Campbell confesses the Bible is lame, and if they are clear, why need Mr. Campbell doctor them up for you? If the Bible is sufficient for the guidance of God's children in time, then Campbell, who gave my opponent's Church an existence, is convicted of perverting, mutilating God's word on the twenty-one points. Here we have McVey vs. Campbell. This proves conclusively that Mr. Campbell recognized the insufficiency of the Bible, and he wrote a long list of the Law of Expediency in addition to what he found in the Bible, and these gentlemen come around here and tell you, "We have got the Bible, and the Bible alone." Take Mr. Campbell's ideas from the Church, and they haven't got enough to make a respectable funeral. Now I want to prove to you that Mr. Campbell believed in revelations, that this man has been contending against. "We have to conclude that either some new revelation or some new development of the revelation of God must be made before the hopes and expectations of all true Christians can be realized." Mr. Campbell recognized the importance, the necessity, of divine revelation before they could accomplish a great work, and I have got the first time to see two of these men agree upon these points, and yet they claim they are the only people.

Now I hold in my hand an article written by Stephen J. Corey. See how he agrees with my opponent. You know my opponent has been arguing away those supernatural powers; they only belonged to the first age. Now we are going to put witness against witness, and see how they are divided, and the Apostle Paul says, "Wherein there is a division among you, ye are yet carnal, and need the milk instead of the meat." Mr. Corey says: "We plead for the primitive gospel. Let us plead likewise for the power of the primitive gospel; that we may return to the early teaching in organization, in faith and practice."

I agree with Mr. Corey. Then the Church my opponent represents is dead, lifeless, a rope of sand; not enough power in it to save a sick soul. I am glad that some of the people in my opponent's Church are

getting the scales knocked off their eyes, and are coming to recognize at last that they are dead, lifeless and a rope of sand, and I hope to see the day that my opponent and his people will come to the same conclusion, that they are dead and lifeless; and repent and come to the light.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

Though slightly disfigured, I'm still in the ring. I just desire to call attention to a statement or two. It is hardly worth while to go over all this talk that has been given. "Campbell wrote a discipline." I wonder where he read that? I wonder where he learned that; if Joe Smith revealed it to him? Friend Ebeling, it does seem to me that before you receive any new revelations, it will be well for you to study the one which we have, and if you do you will learn one thing; you will learn it from the twentieth chapter of Exodus: "Thou shalt not bear false witness." He knows, ladies and gentlemen, just as well as I know — all who have read the writings of Campbell. He knows Campbell never wrote a discipline. He knows we have no discipline from Campbell; knows that just as well as I do. Why then does he make such statements? I leave that for the people to decide, and so far as Campbell is concerned, I want to say I have no proposition covering the teachings of Campbell. You might prove, so far as the proposition is concerned, that Campbell was a base fraud, and that his works were the works of the devil; as far as my proposition is concerned, you might show that I am wrong in my teaching; you might show that we as a people are wrong in many things. That has nothing to do with the proposition. The question is, Did all revelation from God, for the government of the church, cease with John the Revelator? That's the question. What is all this caviling and disputing and quibbling about? What has it to do with the question? Suppose some of my brethren differ on some points; what has that got to do with it? The talk seems to me to be so silly and has so little bearing upon the question, it is useless for me to spend time on it, so I will proceed with my affirmative argument. When time was called on me before, I was speaking of the golden candlesticks. I didn't reach the point I desired to reach. Remember that two grand divisions are represented by the seven golden candlesticks. and the two grand divisions in the word of God are the Old and the New Testaments, and speaking of God's word as a whole, as I have already stated, it is presented to us and represented by the seven lamps. The divinity of Christ is the great central idea of the Bible; hence, the four Gospels which establish this

fact are the center, or stem, of the candlesticks. The divinity of Christ, remember, is the great central idea, it is the great central truth of the Bible, hence the main stem supporting three lamps on either side: on one side, three lamps; on the other side, three lamps. The three lamps on the one side represent to us the Old Testament with its divisions, the Law, the Prophets, and the Psalms. On the other hand we have the New Testament represented by the three lamps; the Acts of the apostles, the Epistolary writings, and the Revelation, which was made to John on the Isle of Patmos. Thus we have the light on both sides of the golden candlesticks; and I desire to say at this point that the Old Testament has just three divisions, and no more. I have named them; the law represented by one lamp: that the light that God gave to the people under former covenants, or prior to the coming of Christ, was through the Law, through the Prophets, and through the Psalms. In the New Testament we have three divisions, as I have named them: the Acts of the apostles, the Epistolary writings, and the Revelation to John; and now I desire to say, friends, just these three divisions, and no more, have we this side of Jesus Christ and his work. The two olive trees represent the two covenants, which were through Moses and Christ as the two anointed ones, or the two sons of oil, giving inspiration both to the Old and New Testaments, and, remember, we have more than two olive trees; there were not three. In the vision of Zechariah there was not Moses on the one hand, and Jesus and Joe Smith on the other. No, there were just simply two olive trees, or two witnesses, or two sons of oil, which were Moses and Christ. We have no third olive tree, remember — I want to impress this thought — we have no third olive tree; no golden pipe for an eighth lamp. Haven't got it; we have only got seven lamps; and if Joe Smith was a prophet of God called to do a great work in this dispensation, and God desired to give light to the world through him, then I desire to say that he failed in presenting to the world the figure as found in the fourth chapter of Zechariah. He should have provided an eighth lamp, and a pipe leading to that lamp, showing that additional light was to be given. But as I have said the number seven denotes completeness, fullness; hence, the fullness of God's revelation has been given, and, remember, all this is in the antitype of the tabernacle. In the tabernacle there was no light save that provided by the golden candlesticks. So we come to the New Covenant, the antitype of the holy place, and no light is in the church except that presented to us in the antitype of the seven candlesticks, and that is God's word just as you have it. You may talk about lost manuscripts, but I want to say the Bible as we have it answers to the seven golden candlesticks as presented to us by the Prophet Zechariah. According to this figure we have all that God ever intended we should have: the figure is full.

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Now, without lingering at this point, we desire to view the matter from another angle. God delivered all things into the hands of his Son Jesus; all things, remember. Matt. 11: 27 says Jesus: "All things are delivered unto me of my Father." Then, certainly, in the "all things" which was delivered unto Christ was the necessary light or teaching to lead men to the end which God had in view. That's an evident fact. If not — if God did not give sufficient light to teach and instruct men and to lead them to the end which God had in view — if not, God came short of his own purpose. We can't conceive of such an idea; we can't entertain the idea for a moment that God has come short of his purpose in this matter of revelation; or in any matter, so far as that is concerned. If God's purpose was reached, what need have we for further revelation? Just allow your minds to act for a moment: Has God reached his purpose? Col. 2: 3: "In him are hid all the treasures of wisdom and knowledge." That is, in Christ. Now remember the following: No revelation beyond that which God made through Christ. No, there is no revelation beyond that which God made through Christ can be made unless God would go beyond all the treasures of wisdom and knowledge. Isn't that true? If in him are hid all the treasures of wisdom and knowledge, then no revelation can be made by Joe Smith or any other man unless they should go beyond the treasures, and all the treasures, of wisdom and knowledge. Then, according to this, there is neither wisdom nor knowledge nor life nor godliness in any of the pretended revelations of Joe Smith. Was that wisdom and knowledge which was in Jesus Christ made known to man? It was there — all the treasures of wisdom and knowledge; but the question is: Was that wisdom and knowledge made known to the sons of men? 1 Cor. 1: 30, the Apostle Paul in speaking of Christ, says: He is made of God to us — What? — wisdom, righteousness, sanctification and redemption. That's what he is made of God to us. He comes to us with all the treasures of wisdom and knowledge: he comes to us with wisdom, sanctification and redemption; he comes to us as the great Prophet, Priest, and King; he comes to us as our mediator. John 8: 32: "Ye shall know the truth, and the truth shall make you free." Now, here is a firm promise from Jesus: "Ye shall know the truth, and the truth shall make you free." Here is a truth stated which must be accepted by all believers, and I will be compelled to brand any or all men who reject such a statement, with infidelity. There is no way out of this matter. Now, with that promise before the mind, let us look a little further: Was any part of that truth kept back and not revealed to them? Was it made known? John 17: 7-8. Now we want to know whether that truth which was in Jesus, whether it was made known. Says Jesus: "Now they have known that all things whatsoever thou hast given me were of thee. For I have given unto

them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Col. 2: 3 teaches and shows us just how much knowledge and wisdom there was. All the treasures of knowledge and wisdom are in him — and it was all made known to man, and if there are any further revelations, God then must go beyond all the treasures of knowledge and wisdom. John 16: 13: "But the Comforter whom the Father shall send in my name, he shall guide you" — I want you to notice that little word "you" — "he shall guide you into all truth." I want to say, friends, no truth was kept back. Jesus made this promise to his apostles; he made it to no other people. It was made to those people who had not only a first, but a second Comforter, and that second Comforter was to teach them all things — bring all things to their remembrance, whatsoever Jesus had said, and guide them into the way of all truth; not to guide Joe Smith or Brigham Young, but Jesus says, It shall guide YOU; hence, during the lifetime of those persons, God by his Spirit did guide them into the way of all truth.

Now let us view the matter from another angle — from the standpoint of the grace of God. 1 Peter 5: 12: "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." Now remember that they were standing in the grace of God; not only standing in the grace of God, but, says the apostle, "the true grace of God wherein ye stand." If we would know what the true grace of God is, we need only learn what the early Christians stood in, for they stood in the true grace of God. Well, where did they stand? 1 Cor. 15: 1-2: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand." The Apostle Peter says: Ye are standing in the grace of God. The Apostle Paul, in speaking of their standing, says they stood in the gospel; hence the conclusion is, the true grace of God is the gospel of Jesus Christ. Now remember, Peter says they stood in the true grace of God, and Paul says they stood in the gospel which he preached — mark that expression — therefore, those who would stand in God's grace must stand in the gospel which the apostles of Jesus Christ preached — not that which was preached by Joe Smith or any other person outside of the twelve, or the early Christians during the first age. If we would stand in the true grace of God we must stand in that which the apostles of Jesus Christ taught; that is, the grace of God.

Now I desire to present to Friend Ebeling a syllogism:

1. The true grace of God was made known through the apostles of Christ;

2. The Book of Mormon and Joe Smith's revelations were not made known through the apostles of Christ;

Therefore the Book of Mormon and Joe Smith's revelations are not the grace of God; and of course, if they are not the grace of God, there is no salvation in them, for, says the Apostle Paul in Eph. 2, we are saved through grace. If neither God's grace nor God's salvation is in the Book of Mormon or Joe's pretended revelations — if God's grace is not in them — we are under no obligation to receive them, and there would be no profit in receiving them. It would only be a detriment to our salvation in time, and bring us eternal damnation in the world to come.

Now, another thought just here; taking up another line. Does the Bible lead man to the fullness of God's purpose? If the revelation which is in the Bible leads men to the fullness of God's purpose, what need have we for another revelation? Can we be more than led to the fullness of God's purpose; to enjoy his blessings? Can we more than reach the end in view? Certainly not. The question then is, Does the Bible lead us to the fullness of his purpose and to the enjoyment of the blessings which God desired we should receive? To deny that the Bible does lead man to the fullness of God's purpose is to deny the language of inspiration. As proof at this point we cite 2 Tim. 3: 17: "It will," says the apostle, "make the man of God perfect, and thoroughly furnish him unto all good works." Then, this being true, will not the present revelations which we have in the Bible lead us to the fullness of God's purpose, if we are made perfect and thoroughly furnished unto all good works? Will this not lead us to the fullness of God's purpose? If so, why should we have additional revelation? If another revelation does not secure to us blessings which can not be received through the Bible, it is without a divine purpose. I want you to mark that statement. Any revelation which is without a divine purpose is not from God, and therefore must be either of man or the devil. From this there is no escape. Let us now look after the blessings which are secured to us in the Bible, and see if another revelation could do more. In the gospel we have the power of God. Rom. 1: 16. Could another revelation do more? In the gospel the righteousness of God is revealed. Rom. 1: 17. Could another revelation reveal more than the righteousness of God? In the gospel the wrath of God is revealed. Rom. 1: 18. So far we have learned that in the gospel we find the power of God, both the righteousness and the wrath of God. By the gospel men are begotten to spiritual life. James 1: 18. By the word of God men are born into the kingdom of Christ. 1. Peter 1: 23. Can another revelation do more? By the word of God men are sanctified. John 17: 17.

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

The first thing to which I wish to call your attention is this: He said Mr. Campbell never wrote a discipline. I will just read it, and let you decide. "The Christian System: In reference to the union of Christians, and restoration of primitive Christianity. By Alexander Campbell." On page 91, Chapter 23, he goes on and tells who should ordain, when to ordain, how about appealing the case, who is to judge, who is to be spokesman; just as much a discipline as any Methodist Discipline in the world.

Elder McVey said, "If my brothers and I do differ on some points, what has that to do with revelations?" It has a good bit to do with it. It shows they are yet in the dark, and need a new revelation to set them right. He quoted Christ's language: "Ye shall know the truth, and the truth shall set you free." He should have read the verse previous to that: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall set you free." And he tried to apply this to the apostles, and if you will read the context you will find there Christ spake unto the Jews — unto the Jews, not unto the apostles — so he is wrong again.

He gave me a syllogism a while ago. He got it from Mr. Hancock's book, no doubt. I have got one for him, too. Revelations of God are perfect, and need no addition. Alexander Campbell's Christian System is an addition: therefore the Christian System is a fraud; on the same basis of reasoning. Take your medicine, brother. Before I take up the line of argument I want to prove to you that there have been many revelations in the Bible that we haven't got, and before we are capable, or ever can be capable, of knowing what God ever intended for man, we must have revelation. There are twenty-one lost books in the Bible that nothing but the divine power of God could restore. I quote this now to show you that what he has been claiming the perfect revelation is not as perfect as he thought it was, perhaps. I read of the Prophecy of Enoch, Jude, 14; Book of the Wars of the Lord, Num. 21: 14; Book of Jasher, Josh. 10: 13; 2 Sam. 1: 18; Solomon's three thousand Proverbs, 1 Kings 4: 32; Book of the Acts of Solomon, 1 Kings 11: 41; Book of Samuel the Seer, 1 Chron. 29: 29; Book of Nathan the Prophet, 1 Chron. 29: 29; Book of Gad the Seer, 1 Chron. 29: 29; Book of Iddo the Seer, 2 Chron. 13: 22; Prophecy of Ahijah the Shilonite, 2 Chron. 9: 29; Book of Shemaiah the Prophet, 2 Chron. 12: 15; Book of Jehu, 2 Chron. 20: 34; the Vision of Isaiah, 2 Chron. 32: 32; Book of the Kings of Israel, 2 Chron. 33: 18; Book written by Jeremiah, Jer. 36: 32; a previous Epistle to the Corinthians, 1 Cor. 5: 9; previous Epistle to the Colossians, Col. 4: 16; Jude's pre-

vious Epistle, Jude, 3. Here are some twenty-one books that are quoted and mentioned in the Bible, of which we have no record. Now, wouldn't those books be a grand thing if we had them to-day? How can we get them? There is no man on earth that knows where they are. I wonder if my opponent will take the ground that everything the apostles said or did was revealed. He talks as though that was his position. Wouldn't it be a grand thing if we had a record of that scene on the day of Pentecost; that wonderful scene, favorite among my opponent's people? Does my opponent think all we have in Acts, second chapter, is all that Peter said on that day? Surely not. There was a man standing up, endued with power on high, under the spirit of God. He preached about four minutes — a little less, I believe, than six hundred words. Is that all the length Peter preached on that memorable occasion; just about four minutes? Why, my opponent, who denies that power, can preach longer than that. Do you suppose that when Peter went down to the household of Cornelius, that all he spoke on that important occasion was what we have recorded in the tenth chapter of Acts; something like three hundred words, if my memory serves me right — a sermon of about two and a half minutes? Think of it! Then tell me that all we have in the Bible is all that God intended for us. Again, we are told where Paul went into Athens and resided with the people, convincing many that Jesus was the Christ every Sabbath. There is no record we have of those sermons; and where Paul was at one place preaching two years, we have no record of those sermons; and where Paul one time preached till midnight, and one young man fell out and broke his neck, there isn't a scratch of that sermon preserved. Think of a man preaching till midnight and just mentioning it. Wouldn't it be a grand thing if we had some of those wonderful words he spoke on that occasion? And all we have from this man is just a few epistles written now and then. Think of it! How little we have, compared with what an enormous amount was given, and John says, in the last chapter of his epistle, that if all the things were written that were said and done by Christ, the world wouldn't contain it.

I wish to take up the main thought, or argument, in regard to prophecy in the last days. Isaiah 11: 11 tells us that God is going to set his hand a second time to restore Israel; bring them back to their promised land; and that second time couldn't have been prior to Christ's coming. He is going to set up the ensign and gather the remnants of the Jews from all quarters of the earth. It couldn't apply to the days previous to Christ, because they were not scattered yet into all quarters of the earth. It must be this side of Christ. Jer. 16: 14-16: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel

out of the land of Egypt: but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands where he had driven them: and will bring them gain unto the land that I gave to their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." God is in that day going to send a minister calling them for that purpose, and is going to bring them from the north country and plead with them face to face. Ezekiel 20: 33-38: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness in the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." The Lord, declares the Prophet Ezekiel, will set his hand to gather the nations and Jews from the four quarters of the earth, and he will plead with them face to face, as he pleaded with them when he brought them out of darkest Egypt. How did God plead with the Israelites when he brought them out of Egypt? Hosea 12: 13: "And by the prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." And just as he brought them from Egypt, so will he bring them from the four quarters of the land. There is a conclusion that every rational-minded person can reach, that God, when he goes to gather the Israelites in the last day, and sets up a standard, or ensign, is going to have a prophet to do it. Jer. 31:31-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." God is going to make a new covenant with them. Has that condition ever obtained? Have they ever been living under that new covenant yet — that they all know the Lord, and that they all know him from the least to the greatest? They don't know the Lord yet; they are in a scattered condition. The time is coming when they will know the Lord from the least to the greatest, and we believe the time is at hand when such will be. Ezek. 37: 21-28: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land on the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." He shows the world plainly what God in the last days is going to do among the Jews and among the Gentiles. Read that prophecy carefully, and those conditions therein have never obtained; they have never rested in peace; they have never been one nation, dwelling in peace under the benign influence of heaven; but the time is coming when they will, and it is going to be in the last days, and as the Prophet Amos says, "The Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." We must expect when God is seen up in the heavens, it will be through a prophet, like God has always worked in all days and ages of the world that have passed and gone.

I want to touch now upon another point, maybe a little bit tender, but debaters, you know, get kind of used to those things. I have been trying my best to bring my brother out on the point of his authority. He don't touch that at all; he knows he hasn't got any. We find in Heb. 5: 4: "No man taketh this honor to himself, but he that is called of God, as was Aaron." We will find out now how Aaron was called. Was he called by a congregation, and the seniors laid hands on him? Aaron was called directly by revelation through the Prophet Moses. A revelation was necessary for that call, and here the Apostle Paul gives that as a standing rule. When Jesus, as we have it recorded here in the tenth chapter of Matthew, before he went out to call his apostles, he went in prayer. He sought the divine guidance of God. The Son of man wouldn't attempt to call men to the ministry until he first went and sought his Father in prayer, and he ordained them — sent them out to preach the gospel; and if the Son of God dare not ordain or call men without first receiving a revelation from his Father, how dare we? Now we turn over here to the first chapter of Acts of the Apostles. There was a vacancy there through the transgression of Judas, and the grave question came: Who shall take the place of this man? as they needed some one there to take part of the ministry. Beginning with the twenty-first verse of the first chapter of Acts: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabus, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles." They submitted the matter to God; they sought a revelation from God on the matter before they dared ordain a man to the ministry. Turn with me to the thirteenth chapter of the Acts: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabus, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Here the Holy Ghost said, Separate them, and they laid their hands on them. This gentleman perhaps don't

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like to hear that read, because they don't believe in that, and some of them object to having hands laid on them, because they know they have nothing to give. And the Holy Ghost was to designate which one was to take the place, and whenever there was a minister called into the church of God, it was done through revelation — through a call from God; and I want to say this emphatically — bear this in mind — whenever an individual denies present revelation, and says, "No, God no longer speaks to man," he denies his call, and no Bible believer will believe him. Suppose a man walked in here to-night and told you just ten days ago to-night he left London, and you asked him how he got here: "Come on a steamship?" "No." "How?" "Oh, I got here." There is only one way a man could get here in ten days, and that is by a steamship; and when a man denies that he came across on a steamship, and says that he got here in ten days, you won't believe him. You would know he was deceiving you. And when an individual tells you he is called of God, and denies the only means God has in calling to the ministry, no one will believe it any more than you believe the man who comes from London and denies the only means that would bring him here in that time. There are two rules by which you can tell a man; whether he is preaching the gospel or not. That is, he that is sent of God will preach the things of God, and he that is sent of God must be called by divine revelation. Now you come to Romans, tenth chapter, and Paul asks some very important questions. Beginning with the thirteenth verse: "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" Here the sending was just as important as the hearing. It is just as impossible to preach without being sent as to hear without a preacher — and that is sent of God, not simply of a congregation, and then demand the price; how much you are going to have before you preach. That is not the way the apostles did. The individual who claims to have the apostolic call — they quote their call from the sixteenth chapter of Matthew, where it says, "Go ye into all the world" — and don't go out and preach the same gospel as the apostles preached, is not the minister of God. How much more salary did Paul get than Peter? What stated amount did they receive when they went out; that's the question. Nowadays, if a man is in a congregation, getting $500, and can get $800 in some other place, he gets a sudden call all at once to go. Did God call him? Three hundred dollars called him, and that will call most any preacher nowadays.

But the men of God who went out, God working with them, they would go to a small congregation and work just as hard for two cents as for two thousand dollars, because they were after souls. The apostle's call was from God, and the only means of calling men was by revelation, and the minute an individual proves that revelation is no longer from God, their preaching don't go higher than their heads; their baptism don't amount to any more than falling off a log and getting wet in the creek. That's the facts in the case.

WEDNESDAY, JANUARY 17, 1906, 10 A. M.

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

We appear before you once more for the purpose of continuing our investigation, and before I call attention to the affirmative argument I desire to notice a few things which have been stated by my opponent. Last evening, if you remember, reference was made to the twenty-one lost books. Concerning those books I would kindly ask Friend Ebeling to show that those books were given by inspiration of God. Before the twenty-one lost books can have any bearing upon the question which we have up for discussion, it must be shown that those books were given by inspiration of God. You say it would be such a fine and grand thing to have the twenty-one books you say are lost and no man on earth knows where they are. Why don't some of you Mormons get a revelation revealing the whereabouts or contents of those twenty-one books? Why don't you do that. These things are brought against us, brought up in this discussion, to offset the idea that new revelations are to be received in this our day and time. The force of the argument is that those books are only lost to those who are not divinely inspired in these modern times: they are not lost to those who claim divine inspiration and receive new revelations, according to logic. How does your reference to those twenty-one books prove that God is making revelations to men now unless you supply a few of them by inspiration? If you do not mean to supply them by inspiration and new revelations, why is reference made to them? Do you not mean to say that those who are claiming inspiration can supply them, and that those who do not lay any claims to inspiration do not have them? If this is not the force of the argument, why is reference made to them? Isn't the Holy Spirit promised to those who had one Comforter? See John 14: 15-17. If this applies to everybody now, including F. J. Ebeling and the whole Mormon brood, what Comforter did you have before you thought you got the Holy Spirit as a comforter? Since this comforter couldn't be received by the world, how did you receive it? Since you say no man can say that Jesus is the Lord until he receives the Holy Spirit, were you then not baptized before you believed

that Jesus is the Christ, and still were in ignorance of and unbelief in Christ when you received the Holy Spirit? If only those who are in possession of that divine Spirit can say that Jesus is the Lord, and as the Holy Spirit is received not before, but after baptism, is it not evident then that you were baptized before you received the Holy Spirit? Hence, while you were in unbelief, and before you were able to say that Jesus is the Christ, and therefore in unbelief?

You say that we do not have a full report of Peter's sermon at Pentecost, and that, to have a perfect revelation, a perfect will and testament, it is necessary to have what is lacking of that sermon. We naturally turn and look to Mormon inspiration to supply the deficiency. Will you please give us the rest of Peter's sermon, and all of Paul's sermon in the upper room? The force of the argument is, ladies and gentlemen, that those who deny inspiration in these modern times, and new revelations, that they have not got, are not in possession of all of the discourse delivered by Peter; they have not the discourse which was delivered by Paul in the upper room; and the force of the argument is, those who do lay claim to inspiration in these modern times and receive new revelations, they can furnish the people with all of the discourse as delivered by Peter; that they can furnish all of the discourse as delivered by the Apostle Paul in the upper room. Will you please furnish those things? If not, acknowledge these things have no bearing upon the question.

Now I desire to call attention to an affirmative line of argument, after submitting these things to the consideration of my opponent, and I hope that he will answer these things before this discussion is brought to a close, or else acknowledge they have no bearing whatever on the question. When time was called upon me last evening, I was considering the matter of revelation under this head: Does the Bible lead men to the fullness of God's purpose? If the revelation which is in the Bible, which we have leads men to the fullness of God's purpose, what need have we for another revelation? If present revelation in the Bible leads men to the fullness of God's purpose, what advantage would new revelation be to us? Can it more than lead us to the fullness of God's purpose, and the enjoyment of the blessings which he has in reservation for the people of God? To deny that the Bible does lead man to the fullness of God's purpose is to deny the language of inspiration. Note the following, 2 Tim. 3: 17: "It will thoroughly furnish the man of God unto all good works," and, says the apostle, "it will make the man of God perfect." With perfection and being furnished unto all good works, have we not the fullness of God's purpose, and is it not revealed to us in the gospel? If another revelation does not secure to us blessings which can not be received

through the Bible, it is without a divine purpose, and any revelation which is without a divine purpose is not from God, and therefore must be either of man or the devil. Let us now look after the blessings which are secured to us in the Bible, and see if another revelation could do more. See if it could lead us to greater blessings, to greater enjoyments than those things which are secured to us by the revelations which God has given. In the gospel we have the power of God. Rom. 1: 16. In the gospel the righteousness of God is revealed. Rom. 1: 17. Could another revelation reveal more than the righteousness of God? In the gospel the wrath of God is revealed from heaven. Rom. 1: 18. What more could the revelations of Joe Smith or any other man bring to man than the power of God, the righteousness and wrath of God? By the gospel men are begotten to the spiritual life. James 1: 18. By the word of God men are born into the kingdom of Christ. 1 Peter 1: 23. Could another revelation from Joseph Smith, Brigham Young, Mohammed, Ann Lee, or any other being, do more than that which is accomplished by the revelations which we have in the Bible? By the word of God men are sanctified. John 17: 17. The gospel of Jesus Christ brings us to remission of past sins. Mark 16: 15; Acts 2: 38. The gospel teaches us that we should deny ourselves of ungodliness and worldy lusts, and that we should live soberly, righteously, and godly in this present world. Titus 2:12. Could new revelation do more? If not, what reasons have we, what reasons have any mortal beings, for contending for and presenting to the world what they call new revelations? The gospel brings us to the redemption, which is through the blood of Jesus, even to the forgiveness of sins. Eph. 1: 7. Could new revelations do more? It is the gospel that brings us to all the promises of God. 2 Cor. 1: 20. In reason's name, what more could new revelation do than to bring us to redemption through the blood of Jesus, and to all the promises of God? By the gospel we are made partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1: 4. The word of God is able to save your soul. James 1: 21. Then, if God's word, the revelation which we have, is able to save our souls and bring us to redemption, bring us to all the promises of God; in reason's name, for what purpose, for what reason, should new revelations be given? The gospel thoroughly furnishes us unto all good works. 2 Tim. 3: 17. Can the Book of Mormon or Joe's revelations do more? In the gospel all things that pertain unto life and godliness are given. 2 Peter 1: 3. Any revelation that does not bring to us blessings beyond all these, and even greater than the Bible offers, is useless and without a divine purpose. Just here I challenge Mr. Ebeling to show one blessing which his revelations offer to the world

which the Bible doesn't offer. Just show one blessing which Joe's revelations or any pretended revelation outside of the Bible brings to the world, which is not brought to us by the gospel of God's dear Son. That the purpose of God had been fully developed in the church is shown in Mark 4: 26-28. It has reached the full corn in the ear. Using the words of Jesus it was first the blade, then the ear, then the full corn in the ear. It is the full development of God's purpose as set forth in the gospel and in the church of Jesus Christ. Eph. 1:23 says that the church is the fullness of him that filleth all in all. Remember that the church is the fullness or full development of him that filleth all in all; therefore God's purpose is fully developed in the gospel, and no more revelation is needed, and therefore ceased. This purpose of God which the Apostle Paul speaks of as the eternal purpose has been developed in the church through Christ; hence the apostle could say that in him dwelleth all the fullness of the Godhead bodily, and in him are hid all the treasures of wisdom and knowledge, in him are to be found all the promises of God. In him we have redemption through his blood, even to the forgiveness of sins. In the gospel are contained all things that pertain unto life and godliness, and that gospel will make the man of God perfect, and thoroughly furnish him unto all good works. These scriptures show beyond the possibility of a single doubt that God's purpose has been fully revealed in the church; hence, the full corn in the ear. In Rom. 12: 2 Paul says God's will is good, and acceptable and perfect. If God's will has reached perfection, or that perfection is in his will, it has been fully developed, and the church is a full development of God's purpose; and with the idea of a full development of God's purpose before the mind, well might the Apostle Paul make use of the language which we have quoted. Well might the Apostle James say of his law that it is the perfect law of liberty; and well could the apostle say that it will make the man of God perfect, and thoroughly furnish him unto all good works. Having the fullness of God's purpose, the matter being fully developed, and as the Apostle Paul would say in Heb. 12: 2, that he is the author and the finisher of the faith, we therefore reach the conclusion that no more revelations can be given. If this matter of revelation is carried beyond that which is set forth in the revelations which God has made, it must be carried beyond the purpose of God; it must be carried beyond all the treasures of knowledge and wisdom which are said to be in Jesus. I have now presented my affirmative argument, and am willing, so far as I am concerned, to submit the matter to the judgment of the people from the evidence which has been presented, but since some questions have been submitted, I desire to pay some little attention to the questions; not that they have any

particular bearing upon the question, but for the satisfaction of Friend Ebeling and some of those who are present. First, What officers have the right to perform the marriage ceremony? I might just at this point show the force of their teaching and the conclusions which might be reached, but I do not desire to enter upon this line of thought, but will say, concerning the question, that according to the teaching of the Apostle Paul as set forth in the seventh chapter of Corinthians, the father was to give his daughter in marriage, and when the father has given his daughter in marriage, then all that is necessary is for them to conform to the laws of the land. Do teachers and deacons have the right to baptize? Concerning this matter I would ask, Was Philip a deacon? He was. Was he a teacher? He was. He preached to the Samaritans, and Philip did baptize the Samaritan, for the record says that when they heard Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. What officers have the right to lay on hands? I will say, friends, concerning this matter, that if Friend Ebeling will study closely his favorite scripture, Hebrews 6, he will find that the laying on of hands is to be left, and remember that he applies this scripture under the present dispensation and claims it has reference to the principles of the gospel of Christ. Then let him make his escape, seeing Paul includes the laying on of hands in the first principles of the gospel of Christ. Remember Paul says they were to be left. Who has authority to administer the Lord's Supper? Will he deny that the overseers, or elders, have a right to administer it? I am satisfied that he will not. So, taking the ground which he himself will admit, we say in answer to the question that the elders, the overseers of the congregation, who are to feed the flock of God, over which the Holy Ghost hath made them overseers, they are at liberty and have a right to administer the Lord's Supper. And just while the thought is present with me, as reference has been made to the sixth chapter of Hebrews, I desire to call attention to a statement here — it is their own doctrine. I have it here. Remember Paul says, referring to leaving the principles of the doctrine of Christ — I have it here in their own writing — "Therefore, NOT leaving the principles of the doctrine of Christ, let us go on to perfection." Ladies and Gentlemen, according to this statement, which is from their own hands, do they not come under the curse of Revelation, twenty-second chapter, which says, if any man shall add to the words of the book of this prophecy, God shall take away his part out of the Book of Life?

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

Before I answer the negative argument of my opponent, I wish to introduce some of my affirmative, my direct testimony, as this is the last speech in which I will have an opportunity to present new matter. I wish to get this in, and I will inform my opponent and all those people who are here that we will answer his argument before we get through. I wish to call attention first to Matthew, about the sixteenth chapter, beginning with the thirteenth verse: "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that I am John the Baptist, some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." I quote this scripture in support of the fact that a divine revelation was the rock — that the knowledge that Jesus is the Christ is the rock upon which he was going to build his church, and there is only one avenue through which we can come into possession of the knowledge that Jesus is the Christ, and that is by divine revelation. That being true, Paul says in 1 Corinthians that no man can say Jesus is the Christ but by the Holy Ghost. We associate that text with one found in John 17: 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Then eternal life depends upon a knowledge of God, and the knowledge of God can only come through divine revelation, and it is through this divine revelation that Jesus is going to build his church; that every individual which is a component part of that church, every individual who is born into the church of God, composes a part of that church, and upon the promise that everybody born into that kingdom would have a knowledge of Christ; revelation is given that they might know — that they might not be tossed to and fro on every wind of doctrine. Christ turned to Peter and asked, Who do you say that I am? Peter spoke out positively and declared that Thou art the Christ. He was in possession of that knowledge. How? Not by simply reading the history, not by associating with

Christ in life, nor by what somebody else told him or by the reading of the Scriptures, but he received a revelation direct from heaven making known to him that Jesus was the real Christ, and the only Christ. For that priceless boon Christ complimented him and said he was blessed, because eternal life depends on it. We may know Christ as a historical character, or believe in him as a historical character; we may know and believe in Christ from his humanity; but I want to tell you people that no man on earth can know Christ or believe in him as the divine One, to know his divinity, outside of the revelation of Jesus Christ direct to you — not from some second-hand one.

How is it that other people or other churches just as honest or as good as the people who worship here claim they know Christ, and got the knowledge, and don't believe as my opponent believes — people whom my opponent opposes? They claim they know Christ, and have just as much authority on it as my opponent. He will take the ground he has got a patent lock on the Bible, and nobody else can get knowledge from it. I say, to know Christ from a divine standpoint can not be received but by a revelation from Jesus Christ, as Peter received it and any man who tells you that he has received that revelation of Jesus Christ being the Son of God, he is either deceived, or ignorant of the Scriptures. Back of Jesus Christ there is a revelation. Jesus never did a thing until he first received it from his Father. He never appointed his apostles until he received a revelation, and back of the mission of the Son of God there was a revelation from the eternal God, directing him in all matters, and he never did a thing without divine revelation. These men have got so perfect, so far above Jesus Christ and the apostles, they don't need any more divine revelation. They shut God's mouth, and say to him, "You keep still up there, God, we are running things down here;" but they are running it amuck, to destruction. Turn with me to the sixth chapter of Luke, and I am going to prove clearly there that back of Jesus Christ — that even the foundation of the church rests upon something else. Christ is the corner-stone, the very foundation, and the corner-stone rests upon something. Beginning with the forty-sixth verse: "And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show ye to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat

vehemently, and immediately it fell; and the ruin of that house was great." That foundation was to rest upon a solid basis. When you go to build a house, the foundation is no stronger than the soil upon which it rests, and before you lay that foundation you remove all sand and all the loose matter that is liable to wash away by the floods and thus ruin your whole building. You get down deep on the solid, firm foundation, or the basis upon which you lay your foundation. And so with the church of Jesus Christ; back of the foundation, back of Christ, back of the apostles, there was a rock, and that rock was divine revelation. These gentlemen claim to have the church of Christ, and deny the very foundation upon which it stands. So we have simply removed their foundation; it goes out from under them, and the whole substructure goes down. That's just what it is — a human institution that has got to be propped up with apologies and excuses and misinterpretations. Turn with me now to Ephesians, about the second chapter, beginning with the nineteenth verse: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon a foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Here the apostle speaks of the church of Christ as the household of God, fitly framed together. How were they framed together in the days of Christ? Were they just put there by man? Somebody rise up and move that somebody be deacon, and somebody elder? No, sir; they were fitly framed together. Those different parts which composed the church of Christ were set in the church by Jesus Christ's revelation. They were fitly framed, and that was by revelation from God. And speaking here of the church, he says it is for the habitation of God through the Spirit. This church, the body of Christ, is the habitation of God through the Spirit, and the Apostle James says that the body without the spirit is dead. Remember, my dear friends, the body without the spirit is dead. You have stood over the dead when your eyes beheld the last time some dear friend. There is no motion there; no raising of the hand, no raising of the eye, no movement of the lips, no pulsation, no action of the body — you call it death. There is no life there, where the spirit has gone out, but if you would look upon the body and you would see the eyes open, the lips move, the pulse and heart move; those would be unmistakable signs the body is not dead, but it is a living body, actuated upon by the spirit. So it is with the body, or the church, of Christ; if the Spirit is not in the body it is as dead as the ancient sages and seers. What were the signs of that living body in the days

of Jesus Christ and the apostles? Paul tells us that the manifestations of the Spirit, or the actions of the Spirit, through the body, were faith, wisdom, knowledge, revelation, prophecy, tongues, interpretation of tongues, healing, gifts, miracles. These were the actions and manifestations of that live body, and if there is a people claiming to have the body of Christ to-day, and these manifestations of life are not noticeable, they are dead, lifeless pulseless. Just as dead as the corpse upon which you have looked the last time. The spirit has left them, and they have gone: you lay them away; bury them; and I think about all this Church which my opponent represents needs now is somebody to come and preach a funeral sermon. It is dead; now all it needs is a respectable burial. Understand, you can't bluff me out; I didn't come here to be bluffed.

I want to give you a statement from John Wesley in regard to the Spirit. Mr. Wesley — a good man he was — he had quite different ideas from my opponent. "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than three or four centuries. We seldom hear of them after that fatal period when the Emperor Constantine declared himself a Christian, and from a vain imagination of promoting Christ's cause thereby, heaped riches, honor and power upon Christians in general, but upon the clergy in particular. From this time they almost entirely ceased, very few instances of the kind being found. The cause of this is not as has been commonly supposed, because there was no occasion for them by reason of the world becoming Christian. This is a miserable mistake, as not a twentieth part was at that time nominally Christians. The whole cause was that the love of many had waxed cold, and the Christians had no more of the Spirit than the heathen. This was the real cause why the gifts of the Spirit were no longer retained in the church; because the Christians had turned heathen again, and had only a dead form left." Sermon 94. Mr. Wesley says here that the gifts did not cease because it was supposed all the world had become Christian, and needed it no more. My opponent has taken the ground, because we have come to the unity of the faith, we have become Christians, we needed it no longer; but Mr. Wesley says, in the absence of these gifts and blessings the church is heathen, has only a dead form left; and if my opponent's Church denies those things, they have simply got a dead form. They had better be buried and stop deceiving the people.

I quote now from one of their leading men, G. H. Garrison, who seems to be conscious of the fact that they haven't got the real thing. "God, give us prophets for our age, who may voice the divine will." He is asking for a prophet, and when the prophet does come

to him, he will reject it. Now I turn again to Ephesians, fifth chapter and twenty-third verse: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body." It is plainly taught here that Jesus Christ is the head of the church. He is the head of the bride, or the wife, which is the church. Now allow me to ask you, good people, and especially you ladies who have husbands, How long has it been since your husband has spoken to you, revealed himself to you? Just after the marriage ceremony was performed he sealed his mouth and never spoke to you any more? What would you think if your husband wouldn't talk to you for fifteen or twenty years? You would think there was something wrong. Jesus Christ is the head of the household of Christ. He is the husband of the church. The church being his wife, and if Jesus Christ has not communicated his will or spoken to his bride, the body of Christ, there is something wrong — something wrong with the people, and not with Christ. I want to tell you that Jesus Christ is as willing to communicate his will to his bride, his church, as any good husband is willing to communicate his will, and if he stops there is something wrong; trouble in store. Christ didn't stop talking to his wife, the church, because he had nothing more to say; it was because his bride proved unfaithful, because the world turned heathen, and whenever Jesus Christ wants to communicate with his wife he will do so in the same old way.

I introduce now Rev. 11. I want to just knock that little hobby over he has been about three hours building up. The golden candlestick and the golden oil. He tries to apply that to the two witnesses referred to in Rev. 11. We will see how that will sound. Beginning with the third verse: "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." If I understand my opponent correctly in this argument, he contends that these two witnesses refer to the Old and New Testaments. I don't want to misrepresent him — that's my understanding. I claim it is not. It is the real witnesses; two prophets that God was to send yet upon the earth to do the work. Those two prophets are going to be killed. Were the New and Old Testaments ever killed? They will have power to shut up the heavens. Did the Old and New Testaments ever shut up the heavens, and it rained not? They have the power to turn water to blood, and smite the earth with plagues. Can the Old and New Testaments do that? When they shall have finished their testimony, they are going to be killed. Are the Old and New Testaments going to be killed? "And their," the Old and New Testaments', "dead bodies shall

be in the street of the great city." "And they of the people and kindred and tongues and nations shall see their" — the Old and New Testaments' — "dead bodies three days and a half, and shall not suffer their" — the Old and New Testaments' — "dead bodies to be put in graves. And they that dwell upon the earth shall make merry and shall rejoice over them, and shall send gifts one to another; because these two prophets" — the Old and New Testaments — "tormented them that dwelt on the earth. And after three days and a half the Spirit of God entered into them, and they" — the Old and New Testaments — "stood upon their feet, and great fear fell upon them which saw them." The Old and New Testaments going to stand on their feet! Have you gentlemen ever seen any feet on the Old and New Testaments? Now, that just shows the foolishness of any man quibbling with God's word; so they can just make the best of it.

He referred to the twenty-one lost books, and asked if those books were given by inspiration of God. I opine they were just as much inspired by God as any book in this Bible. They were just inspired enough that the apostles and prophets quoted from them, and if they were not recognized of God, and of sufficient authority, they wouldn't quote from them and make reference to them.

"Why don't some of you Mormons get a revelation as to where those books are?" We have revelations as to many of them, but they won't believe it. My brother has done pretty well. He has kept that "Mormon" word back pretty well. They are just like in the days of Christ; they believe the past, but never believe the present. In the days of Noah they believed there were prophets before, but rejected Noah; in the days of Moses they believed in Noah, but rejected Moses, who brought present truth; and in the days of Christ and the apostles they revered and honored Moses and the prophets, but they rejected the Christ who came with the present truth. It has always been the case. Christ said, "Ye don't believe the Scriptures. If you had believed in Moses and the prophets, you would have believed in me." In the present day we find men who revere the Bible, but will reject any one else whom Christ will send. They said, We believe in Moses, but as for this man Christ, we know not whence he is. These men believe in the Bible and reject any truth that comes now. Time lends enchantment to the view. It is said of Homer there were erected to his name seven monuments in the seven cities where he begged bread, years after he was dead. We come before the people with the same gospel, the same revelations, and we meet with the same opposition from the same people, who claim to have God's word. "We know he spake in the past, but not now."

How does reference to those books have any bearing on the question? says Brother McVey. Got this much bearing: He has been contending all along the word of God was complete, and I showed you where many things were mentioned in the word of God that they haven't got. A thing that is complete — or claimed to be — is not, unless we have everything in there that was there in the beginning. If he had some of those twenty-one books he wouldn't have to write a Christian System to help God out.

"How did you receive the Comforter? How do you know you received it?" By obeying God's commandments. God promised a Comforter to every one who will obey. God's word is true, although every man be found a liar. He promised a Comforter to every one who will believe. I have never claimed that you received a Comforter. (Time.)

A. M. McVEY.

Gentlemen Moderators, Ladies and Gentlemen:

In this, my closing speech, I desire to call attention to a few statements which have just fallen from the lips of Friend Ebeling, as well as to consider some other matters which have been previously stated, but while the thought is fresh in your minds, I desire to speak of the twenty-one lost books. You remember I put the question to him like this: Were the twenty-one lost books inspired of God? In answer to this he says the twenty-one lost books were inspired as much as any book in the Bible, and then assigns as a reason for this that inspired men referred to them; quoted those books. Then I would ask this: Do you not claim to be inspired? And you, though inspired of God as you claim, even go so far as to quote from Kit Carson; therefore the conclusion is that the writings of Kit Carson are inspired of God as much as your own writings and your own teaching, for according to your logic the twenty-one books were inspired for the reason that inspired men spoke of them. The force of the argument is that the writings of Kit Carson, presented in this discussion as authentic history, are as much inspired of God as your own writing and your own teaching; and that which proves too much, of course, proves nothing.

Just another matter: He quoted quite a list of Scriptures, or rather read them, concerning new and divine revelation. I would just remind Friend Ebeling that every one of those scriptures referred to was fulfilled in the New Testament, in the Christian system as set forth in the gospel. There's where we find them. Let him show that one of those scriptures referring to new and divine revelations is to be

fulfilled beyond the first age of the church, or first century. Let him do that.

Last evening as well as this morning he stated that Alexander Campbell wrote a discipline, and it seems that his vengeance was not satisfied with that even, and he said, Yes, and he wrote many disciplines. Now, concerning this matter, I will say the Bible teaches discipline in the Church of Christ. Alexander Campbell taught discipline in the church of Christ; every true minister of the gospel of Christ teaches discipline in the church of Christ; and concerning Alexander Campbell, I would say so far as his authority is concerned, he has no more authority from God than any other minister of the gospel of Jesus Christ. If he has more power and influence over the disciples of Christ, it is not because of more authority or greater authority, but it must be because of his great natural ability and attainments. We only respect him because of his attainments and his power, but so far as authority is concerned, he has no more than I have. Before he can show that the Christian System is a discipline in the Church of Christ, he must show that it has been presented to the council, to a body of believers, and that they have accepted and endorsed it as a creed. This he positively can not do. We lay no greater stress on the writings of Alexander Campbell than we do upon the writings of other men, only on the ground of his greater natural ability and his attainments. So far as authority is concerned, he is not above any other minister in the Church of Christ.

Now a scripture I desire to call attention to which will be found in John 14: 26. This was quoted and applied to all people. I do not refer to this, friends, for the reason that it has any particular bearing upon the question. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This should be connected with the fifteenth, sixteenth and seventeenth verses of the same chapter. He says: "If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye shall know him; for he dwelleth with you and shall be in you." Remember, the Comforter which is said to be the Holy Ghost, in the twenty-sixth verse, is presented to us in the sixteenth verse as ANOTHER Comforter. It is not A Comforter, but I desire that you notice closely that little word Another. "Another Comforter, that may abide with you forever." Those who received the Comforter of John 14: 26 received it not as A Comforter, but as ANOTHER Comforter. If Friend Ebeling has

received the Comforter of John 14: 26, it is evident he has received it as a second, and not as a first Comforter. This being true, I would ask him, What was the first Comforter? This language was spoken to, and must be applied to, those and only those who had received the first Comforter, which was Jesus himself; who walked and talked with him; who had received many grand lessons of instruction from him; and as the twenty-sixth verse shows, that this second Comforter was to bring to their minds whatsoever Jesus had said to them. Friend Ebeling can not claim this promise unless he can testify and show beyond a doubt that he has walked and talked with Jesus, unless he can show that he has heard words from the lips of Jesus. The ridiculousness of applying such statements to people in these times for the sake of bolstering up a human theory that is beyond the credulity of man!

Another statement he refers to, the language of Paul, found in 2 Tim. 3: 16-17. I desire to give a little thought to this statement, as he has made a bold assertion concerning it, without proof. The statement is this: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." In order that he might get away from the force of this language, he has made the bold assertion without proof that this language has reference to the Old Testament, and not the New. Now let us go up to the tenth verse and read: The Apostle Paul, in speaking to Timothy, says, "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Of whom did he learn them? Paul had reference more especially to the teaching and instruction which Timothy had received from Paul himself and the other apostles, and also included the Old Testament Scriptures; which he says, From a child, in addition to the teaching you have received from us, you from a child have known the Holy Scriptures, which are able to make you wise unto salvation, through faith. Now, considering the Old Testament, connected with the teaching Timothy had received from the apostles, he says: All Scripture, including the teaching of the apostles with the Old Testament — all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

that the man of God may be perfect, thoroughly furnished unto all good works. Thus we see that the statement made by Paul includes the teaching of the apostles of Jesus, the teaching of the first age of the church; included this with the teaching of the Old Testament. Thus all Scripture, whether in the Old or the New Testament, was given by inspiration. So much for his pet theory. Mr. Ebeling argues that there are divisions among our people for the reason that they do not receive new revelations. Now, mark this statement, ladies and gentlemen. The force of his argument is that there are divisions among us as a people for the reason that we deny new revelation. If so, why are there divisions among you people known as the Latter-Day Saints? If there are divisions — which must be admitted, it can not be denied — for the reason we do not receive new revelations we are divided, — then may we not account for the divisions among you people on the same ground? Why, then, do you claim inspiration? Why do you claim to receive new revelations? If new revelations will unite people to God, and banish forever divisions and strife and contention, why are you people not united? Why are the Brighamites and Josephites and all of the Ites of Mormondom — why are they fighting, quarreling and condemning each other? Your own logic condemns you, and shows this audience there is no inspiration about you.

Another statement: 1 Cor. 12: 3 has been blustered over so long that I desire to give some little attention to it. The language is that no man can say that Jesus is the Lord, but by the Holy Ghost. Well, this is worthy of some notice, but so far as this matter is concerned, I will say that while Friend Ebeling has been setting forth to this people the idea that I deny the existence of a God, that I do not believe in God, that I do not believe in Jesus Christ, that I do not believe the gospel; yet I want to say one thing — that I can say that Jesus is the Lord. Jesus is the Christ, the Son of the living God. Then, according to his own logic, I have the Holy Ghost, for he says no man can say this but by the Holy Ghost. I can say it; then, according to his own logic, I have got the Holy Ghost. But the truth of the matter, friends, is this: whether he has investigated this matter closely enough to understand it or not, the truth is here: No man, aside from the teaching of the Holy Spirit, aside from divine revelation — the inspiration of the Holy Spirit — no man can prove that Jesus is the Christ, the Son of God. It has not reference to just simply making use of the words — saying, Jesus is the Christ. The thought is that no man, aside from the inspiration of the Holy Spirit as given in the Bible, can prove to an infidel world that Jesus is the Son of God. That's the force of the argument; that's the way it is presented in other translations.

Heb. 5: 4: "No man taketh this honor to himself, except he who is called of God, as was Aaron." I will say, concerning this, that I have already exploded his old pet theory concerning this matter, and he has never attempted a reply, but possibly there are some persons present this morning who were not at that time. Now, notice: "And no man taketh this honor." What honor? That's the thought. "No man taketh this honor unto himself, except he who is called of God, as was Aaron.' What was this honor? Drop back to the first verse; we have this language: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer." Now, notice, "That they may offer both gifts and sacrifices for sins." What? Why, to take the honor of offering gifts and sacrifices for sins. That's the honor referred to in verse 4. Now, so far as this matter is concerned, no man taketh this honor unto himself — the offering of gifts and sacrifices for sins — except he who is called of God. Who is that being? Who takes the honor and authority of offering gifts and sacrifices for sins? Go to the tenth verse of the same chapter, and there we have the answer. The apostle said: "Called of God an high priest after the order of Melchisedec." There is the individual who received the divine call. He was called of God to offer gifts and sacrifices for sins. He made an atonement for the sins of fallen humanity. Thus his old pet theory is exploded. What has this to do with people in these modern times? It has reference to no other being under this dispensation save Jesus Christ. He was the one and the only one who was ever called of God after the order of Aaron. Let him meet this. It is useless for him to come up here and read over these things. We would prefer to have a little more sense in the matter, and less thunder and bluster. And so far as authority is concerned — much has been said along this line — so far as authority is concerned, we lay no claim to special divine call, but we do claim that we are called to the work by revelation; that's what we claim, but we claim that revelation to be in God's Word. The authority for what we do, for what we teach, is taught in the revelation which God has made to the children of men, and so far as this matter of authority is concerned, it is shown clearly in the language of Paul to Timothy. He says: "The things that thou hast heard of me among many witnesses, the same commit thou to" — them who were called of God as was Aaron? Is that the way? No. Paul says: "The same commit thou to faithful men, who shall be able to teach others also."

Now, just a statement here. He refers to Matt. 16: 13, and says: "I quote this passage to prove that new revelation is the rock or foundation." There is no proof in that. If such an idea is set forth in that text, it contradicts the language of Paul in 1 Cor. 3:11. In

speaking of the foundation, the apostle says: "For other foundation can no man lay than that which is laid, which is Jesus Christ." It is not new revelation; it is Jesus Christ, so the apostle declares.

Again he says that no man can know Christ without new and divine revelation. Well, it seems that the Apostle John didn't exactly understand the matter in that light. Now remember, his statement is that no man can know Christ but by new revelation. Hear the Apostle John: "Hereby we do know that we know him, if we keep his commandments." That was John's idea of it. Again the fifth chapter of 1 John, 13th verse, concerning this matter of knowing God. He says: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." How does this knowledge come to us, the knowledge of God and the knowledge of sins forgiven, and that we have eternal life? John declares that this is a matter of record, and when, or since, the teachings of the apostles have been submitted to writing, and we obey the commandments of God, says the Apostle John, We do know that we know him. And, further, in the second letter John says: "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Not he that abideth not in the doctrine of Christ, but goes on new revelations, and the Book of Mormon and the Book of Doctrine and Covenants, but he that abideth in the doctrine of Christ, hath both the Father and the Son. Instead of knowing Christ by new revelation, it is by abiding in the doctrine of Christ, that which is already revealed, and by obeying the commandments of God. If new revelation outside of that inspiration of the Scriptures would prevent people from being tossed about by the winds of doctrine, shouldn't such revelations unite the different factions in the Mormon family? If new revelations in the early ages of the church would prevent those different winds of doctrine, and drive away division and contention, why doesn't their rule work when applied to themselves? Why doesn't it drive away divisions and contention and strife? Why, they denounce each other in the most bitter terms, and Joe even went so far, speaking of those things, as to say if Brigham Young ever got the lead of the Church, he would lead it to hell. Thus you see their new revelations don't forever, nor even for time, banish those various doctrines and contentions and divisions. (Time.)

F. J. EBELING.

Gentlemen Moderators, Ladies and Gentlemen:

I want to call your attention, right now, to 2 Tim. 3: 15: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." My opponent, if you remember, labored very hard to make it appear that Timothy was instructed in the New Testament. That was the impression he tried to leave. The whole effort seemed to have been to do away with the fact that a person can receive instruction anywhere else than outside of the New Testament. That has been the effort of his proposition. I simply want to call your attention to this fifteenth verse: "From a child thou hast known the Holy Scriptures." Hast known the Holy Scriptures — in the past tense. Now, before my opponent can say that refers to the New Testament, they have got to prove the New Testament was in existence. That refers to the Old Scriptures. Able to make him perfect unto salvation, and if the Old Scripture was able to make him wise, the New Testament must be an imposition, because he is contending, the New Testament being perfect, anything else was an imposition. Here the Old Testament Scripture to which Paul refers was able to make Timothy wise unto salvation, and he has put the construction on it in a different light, as you are able to see by this time. Now, if God added a New Testament to something already sufficient to make you wise, what great crime would it be to add something at a later time?

I wish to take up a few of the objections I was on when time was called. We first act upon belief; then comes the Holy Spirit to give knowledge. I want to make myself clear on that point. Before we receive the Holy Ghost, we act upon testimony. Faith comes by hearing, and acting upon that faith we go forward in obedience, and then comes a promised testimony that changes faith into knowledge, into an absolute knowledge that Jesus is the Christ, by reason of acting upon that faith and going forward in obedience; and that knowledge the gates of hell will never be able to overthrow. My opponent doesn't understand the difference between belief and knowledge. I may believe a thing with all my heart and yet it may not be right; as my brother made an illustration of a young man that got a letter saying his mother was dead. It was a false faith; and that's the reason that Jesus Christ promised the Holy Ghost, that we might be able to test what it was — a true or false testimony, and when any man comes round to deprive you of that divine tester that will give you an absolute knowledge of right and wrong, keep an eye on him.

"Will you give us all of Peter's sermon, and all of Paul's sermon

in the upper room?" It devolves upon him to do that. I haven't yet contended that everything God gave or intended to give was in the New Testament. I am under no obligation to give it, because we believe God will give what is necessary. If I believed the Bible is perfect and God will give no more revelations, then I would be under obligations to produce those many sermons that the apostles preached, but I don't believe that. It devolves upon my opponent to do that.

"The Bible will lead a man to the fullness of God's purpose." We believe THIS, friends, not that we believe the Bible less, or love the Bible less, but we love the Holy Spirit more. The Bible will lead you up where the promised Comforter will take hold of you. There is enough in that Bible to lead you to obedience, to a watery grave, and then the Bible says: "Ye shall receive the Holy Ghost," and then the Comforter, the Guide, God's eternal Comforter, will take hold of you and carry you through to the end. We love the Bible, but we love the Spirit of God more.

"If the Bible is perfect, we need no more revelation." We would like to know whether a Bible ever baptized any one. My opponent believes that the Bible is a perfect guide, and no one can be saved without baptism. I am not going to oppose him. We believe baptism by water is essential, but where can you find a Bible that will baptize you? The Bible says you should be baptized; who was going to do it? Unless a man is authorized by God, his baptisms do not amount to any more than rain water.

"In Christ we find all things." We believe that, but we worship the Christ of to-day, who has promised all things to-day. Christ gave all things back there to those people, and to-day we worship the same Christ who has promised the same things in one age of the world as in another.

"Laying on of hands to be left." To be left! Just turn and read the sixth chapter of Hebrews, dear friends, and there it associates the laying on of hands with faith, baptism, repentance, eternal judgment and resurrection of the dead, and if you leave one, you have got to leave them all. If you leave one part out, you have got to leave them all; I explained that the other evening. They were simply to be left, but to build upon. They were not to simply stand there and say, "I have faith and repentance, and I have had hands laid on me." Paul says, "Leave those and go on to perfection." My opponent has never been associated with those principles; he can not go on to perfection. Not simply stand and argue; go on, add to your faith virtue, to godliness brotherly kindness, and so on, and the heavenly gift, laying on of hands, was one of the principles of the gospel, and to leave one you have got to leave them all, and that is too much.

Those questions he attempted to answer, you remember; he didn't give us but one quotation from Scripture — where to find them. He gave his idea, or somebody else's idea. In regard to the twenty-one books, he says we quoted from Kit Carson. He didn't give us any authority who quoted from it. He says Kit Carson must be inspired because we quoted from it. Many good men quote the language of the devil, but that doesn't make the devil's language inspired by God; but those good men quoted those good books on a good topic — for instance, Enoch. Jude speaks of the prophecy of Enoch — One thousand of his saints are coming. Where are you going to find that in the Bible — just a slight reference.

He says Alexander Campbell taught discipline. Exactly — that's what we are contending for. He taught a great many things; endeavored to make a great many things plain in his Christian System that the Bible says nothing about. If the Bible was clear, why did Mr. Campbell offer a book? Hasn't any other man got as much right? All the difference between Alexander Campbell and Mr. Smith: Mr. Smith claimed he got his knowledge from God; Mr. Campbell denied it.

"Another Comforter." There doesn't seem to be very much of a mystery about that. Christ said; "I will go away, but I will not leave you comfortless, but I will give you another Comforter, that will lead and guide you into all truth. That was the promised Comforter that was to be unto all people; the Comforter, the Spirit of God. Christ, the first Comforter, and the Holy Ghost was to take Christ's place when he ascended to the Father, to not leave them comfortless.

He said he can say that Jesus is the Lord. Many other people can say that who do not believe as our opponent; they get their knowledge from the same source. How is it they believe one thing and my opponent believes another? I said before, it is simply a historical belief they have been taught from their infancy, but actual knowledge and absolute certainty that he is the Christ can only be by the Spirit of God revealing that to you.

He referred to Heb. 4 — must be called of God as Aaron. The brother applied that to the sacrifices offered under the Mosaic law. Let me ask this: If God was so careful in specifying the duties of that office, and they must be called to that office by God to offer up sacrifices of an earthly character, would he be any less careful when it comes to administering the law of life, when it comes to saving souls? Would he be any less concerned than he was in offering up bulls and goats, etc.? How does it come that God has sent out these people? Every one claims he got his call from the Bible. My brother claims he got his call there. He teaches one doctrine; some other men get their call there and teach a different doctrine; a third man gets his call there

and preaches a different kind of doctrine. Do you suppose God sends two men out preaching different doctrines; sends a third out to tell you they are both wrong? I guess not. God will only send men out who will preach the same thing, and give them the Spirit to preach the same thing, as he did in the days of Christ. They went out, every man preaching the same doctrine. Of course, there were men in those days as well as these who did not believe in God's revelation. In the days of Paul there were contentions because of the fact they didn't believe the revelations, and it is true there were contentions. There are differences in this church, but it is because they do not obey the revelations of God; because they reject the revelations of God, and if Brigham Young had obeyed this there would never have been any such thing as polygamy in this civilized land.

I want to present my summary in conclusion:

1. I have proven that God is no respecter of persons, but in all nations they that fear him will be accepted by him.

2. God being unchangeable, we may look for the same blessings to-day as any day in the past.

3. For 4,000 years God revealed himself to man.

4. There is absolutely nothing on record where God ever repealed the law that was in vogue for these 4,000 years.

5. Without divine revelation no man can intelligently say that Jesus is the Christ.

6. Without divine revelation no man has the authority to preach.

7. Revelation is the very life and spirit of the church.

8. I have proven that divine revelation is God's means of perpetuating his work among the nations.

9. That divine revelation is the very foundation of his work.

10. Numerous prophecies point to a great work to be done in the last days.

11. God positively declares he will do nothing only by and through a prophet. Amos 3: 7.

12. In the last days God will gather all Israel from the four winds of heaven and place them in their own land.

13. He will plead with them as he did when he brought them out of the land of Egypt. Ezekiel 20.

14. He brought them out by a prophet, and pleaded with them face to face. Hosea 11: 13.

15. Prophets are a part of the church just as much as elders and deacons. God set them in the church. Eph. 4; 1 Cor. 12: 28.

16. They are to remain there until the consummation of all things.

17. The church is Christ's bride, and if he doesn't communicate with her, something is seriously wrong.

18. Without divine revelation we are still in the dark, in the wilderness, drifting on the great sea of human confusion.

19. The Bible declares there will be prophets after John's day. Rev. 11.

Now, my dear friends, we have been contending here for apostolic doctrine. We have been presenting to you in as plain a way as possible for the God of the Bible. We have been vehemently opposing the doctrine that will deprive you of the most precious boon borne from the courts of glory. We have been opposing, and will oppose as long as God will give us power to do so, any doctrine or system that will deprive you of the heavenly blessings with which man stands so much in need. We will oppose and continue to oppose any idea or doctrine that relegates God to the past, reduces humanity to a condition of spiritual poverty, and makes God changeable and partial. We will continue to oppose any doctrine that robs and deprives man of that knowledge and blessing that Jesus Christ promised, and for which he gave his life. He came that they might have life, and have it more abundantly. That life, and abundant life, is promised in the gospel to every one who will believe, and what harm is it, dear friends, in contending for that doctrine that will raise the thoughts heavenward, that will fill the soul with peace serene, and that will fill the heart with that divine felicity, and that will raise the fallen man from the gutters of infidelity, and raise his thoughts high amid the shining lights in the eternal city of God? What harm is it, dear friends, in contending for a doctrine that will reveal to man the blessed knowledge that Jesus is the Christ, and against which the gates of hell will not prevail?

Now, my dear friends, while we have waxed bold and contended earnestly for this cause, we feel at peace with all men. I came not here for any pecuniary advantage, I came not here for personal gain, but in defense of that blessed truth, that blessed gospel, that raised up the fallen and gave life and immortality to dying man. I came to defend, and will defend as long as breath remains in my body, for that gospel that was delivered unto the ancients, and for which they gave their lives. My dear friends, I stand before you as a living witness of that gospel, and under the presence of God, with that hand raised to high heaven, in the name of Jesus who sits upon the stainless throne of God, I testify to you that I know the doctrine is true, and Jesus is the Son of God. I know it by no revelation of man, I know it by no history, but the revelation of God Almighty. I know it by the power of God. Angels and men and devils may howl, but that knowledge still remains, and when the saints of God are basking under

the benign influence of God, in the gardens where the tree of life shall shed forth its sweet blooms forever, those who stand and oppose this work will go down with the condemned and rise in punishment. That work that we have been establishing before you for the last few days is divine; it is of God, and the more you oppose it the more it will grow. God's hand is in it, he is going to take care of it, and when the wrath shall be poured out on the unbelieving world, and men and women are howling beneath the heavy hand of God's eternal punishment, the gospel that I have been declaring unto you, and the people who will obey it, will rise triumphant over these judgments, and will sit down in the paradise of God, and around the sapphire throne will declare the glory of Jesus Christ forever. And while my opponents may be honest — I don't question their honesty — but I will tell you in all kindness that unless you repent and cease to oppose God's work, you will suffer for it in eternity if not in time. I want to tell you that God is in this work; the Almighty hand has stretched forth for the second time to establish his work, and I want to testify unto you that the powers and blessings of which the Bible speaks is in this work. We do not only believe it; we have it, we enjoy it, and do not let anybody deprive you of that heavenly boon. God is just as near to you to-day as ever; he is not a God afar off, but at hand. You are his children; he is your father, and he will reach down and help you just the same as ever. Don't let anybody deprive you, rob you, of those eternal blessings. Truth is established on earth, clothed with the habilaments of permanence, and men and women may enjoy these blessings beneath the benign influence of a loving Father as in the days of the apostles.

I came here feeling friendly toward my opponent. I will respect the man if not his system; I give him my hand as evidence. Brother McVey, may God bless us in all good work.



W. O. TOMSON, V. D. M.

Synopsis of Address Delivered Sunday. January 7, 1906, at Pennsville (O.) Church of Christ, by W. O. Tomson, V. D. M.

Ladies and Gentlemen; Brethren:

I come before you to-night somewhat handicapped, inasmuch as I have been requested to make no reference whatever to the present discussion. I wish to say by way of preface that it will be a difficult matter for me or any other to preach a gospel sermon without in some way trespassing upon the territory occupied by the two gentlemen who have been before this community for the last few days. And I want to say, in justice to myself, that without any reference whatever to either side, I propose to preach a discourse to-night for myself, and I have selected as a theme: "Is the Church of Christ a Sect?"

Now this comes before us in the form of a question, and we want to be very brief, because in the space of a single discourse it will be impossible for me to bring but a brief outline of this momentous question before you. I wish to read, as a basis, from the 28th chapter of the Acts of the Apostles, and the 21st and 22nd verses: "And they said unto him, We neither have received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee, but we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

The first thing that shall claim our attention in the analysis of the subject is: What are we to understand to be the meaning of the word "church," and what are we to understand to be the meaning of the phrase "Church of Christ"? Now, I do not propose to-night to be accurate in giving dates, etc., but as I have already stated, give a brief outline and references. In the 16th of Matthew we have recorded a conversation that occurred between our Savior and his apostles; those whom he had chosen and with whom he had been intimately associated during the time of his public ministry. The Savior, it seems, wanted to draw out of this school of apostles the idea that was prevalent in the country concerning himself, and he asked the question, Whom do men say that I, the Son of Man, am? The answer came: Thou art John the Baptist, or Jeremias, or one of the prophets. But he pressed the matter direct to the apostles: "Whom do you say that I am?" The Apostle Peter, ever impulsive, ever ready, answered:

"Thou art the Christ, the Son of the Living God." Jesus turned to him and pronounced this blessing: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." I want to call attention to this one fact: Jesus says, "I will build my church," Christ's church — I am not inquiring about anybody else's church. Wherever it is, and whatever it is, I am inquiring simply after the Church of Christ.

And he said further to the Apostle Peter: "I will give unto you the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven." Here we understand that what Jesus Christ calls "My church," he also calls the kingdom of heaven, and the church and the kingdom are used synonymously, so that we do not do any injustice in talking about the church of Christ if some time we may use the word *kingdom*, and I think I will be able perhaps to throw some light upon the reason why Jesus made use of both *church* and *kingdom*.

I have not anything in particular to say about the foundation. My brother read, however, from the teaching of the Apostle Paul: "Other foundation can no man lay than that which is laid, which is Jesus Christ." This is the great fact, the basal rock, upon which the superstructure, namely, the church of Christ, rests; the great fact that all must believe, in order to be saved, that Jesus is the Christ, the Son of the Living God. Upon this fact, Jesus says, I will build my church. We are told by the learned that the word *church* is a derivative word; that it is derived from the Greek language. And when it is properly translated into our language, it means a "called-out people." It is from the Greek word, we are told, "Ecclesia," which means "a called-out-people." Hence, if this is a correct translation, we may read it: Upon this rock, or fact that you have confessed, I will unite my people, or my called-out people. And well may we sing that old song that touches every fiber of the soul, that fills us with ecstasy: "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word." The word *church* is employed, as we understand it, to convey to us this meaning; that he would call out a people from the world, because we have him making use of such phrases as this: "Though ye are in the world, yet ye are not of the world," and again the Savior says: "My kingdom is not of this world." It must be borne in mind in dwelling upon the church and the kingdom, that we must confine ourselves to the fact that the kingdom of Jesus Christ is not of this world. The word *kingdom* is used, as I understand it, ladies and gentlemen, to indicate the government of this called-out people. I would take this position, if I were going to debate the question: That the government that obtains in the church of Christ is not a government of the people, by the people and for the people. The government is not the government of a republic, but the government that obtains in what is called the church of Christ is a monarchial government; and hence the Church of Christ is not a legislative body, but an executive body. Now this will serve my purpose; I am not expected to say but little along this line. The Church of Jesus Christ, sometimes referred to as the kingdom of Jesus Christ, was conceived in the infinite mind of God, and existed in the eternal purpose of God, for what I know or what you know, hundreds and thousands of years before God called order out of chaos; before a ray of light left the quiver of the sun; before the moon or the stars that shine upon the battlements of heaven appeared. We do not hesitate in saying that matter and mind are co-eternal, for I believe in the eternity of matter as well as of mind. You don't have to believe it; I don't make it a hobby. You don't have to believe that in order to be saved. I do not believe that the six days referred to in Genesis has reference to six days as we reckon time. I rather believe that that has reference to epochs.

When God made man he had a purpose. Sometimes the question is asked, What are we here for? Answer: God created man that man might be the object of his love. The benign attribute of God is love, and love could not exist without an object worthy of its bestowal. Hence it was better for God to create than not to create. I have often been asked, when God created man, why he didn't create a creature that couldn't sin. My answer has been: Had God created man a creature that could not sin he would have made another God — not man, at all, and I have never been bothered any more about it. When God created man, that he might be the object of his love, he created him such a creature as would be capable of receiving and returning love; or what we say sometimes — the law of reciprocity. Man is not only capable of being loved, but of loving in return. God placed him upon this mundane sphere and gave him the right of choice, and the power of resistance. Had he created man otherwise, he would have acted arbitrarily; there could have been no choice; there could have been no free and voluntary act; and God would have operated man as we operate a piece of machinery. But God created man a creature that could reason, that could reach conclusions, that could will; in other words, he made him the architect of his own being, of his own destiny.

Now, sometimes the question comes up, and we can not carelessly pass this by, why man fell, in the garden of Eden, or why he was tempted in the Garden. Had there been no temptation to do

wrong, there would have been no virtue in doing right. And if there were no temptations to-day to do wrong, there would be no virtue in doing right. Man made a very injudicious use of the liberty that God gave him, and upon the very first page of our history we learn that he violated God's law. It was necessary for God to place his nature under law for his safety and security. Man is a subject of law and always will be. Such is his nature, and such is his history since he came from the hand of the Creator. God, the governor; man, the governed. Law, we are told by Blackstone, is a rule of action. It is a rule of action as pertains to the individuals to be governed, but it is the will of the Sovereign, as pertains to the source from which it emanates. Hence the will of God is the law of God, and man is the subject that is to be governed by the law. I want to say here, once and for all, that the law of God always has been, is, and ever will be, so far as we know, admirably adapted to the wants of man: meets every exigency of his threefold nature; for, as David tells us, "The law of the Lord is perfect, converting the soul." Psalm 19: 7.

I have but to cite you to the human family in its infancy to see how our common progenitors lost the battle. Adam first championed the cause of humanity, and in that awful contest lost the battle. In Adam all sinned — in Adam all died. Adam transgressed — Adam died. God drove him from his presence as the immediate result, and Adam went down to the dust of death as the remote result. The immediate result was separation from God; the remote result was a corporal death, or the death of the body.

Now, I have got to stop here. I want to return again and take up the statement that this church, or kingdom, existed in the eternal purpose of God. The infinite goodness of God suggested it; the infinite wisdom of God devised it; the infinite will of God resolved it; the infinite power of God developed it, and is executing it. When we turn to the map we see there compressed into a very small space the geography of the United States; the geography of the United States is compressed into that small space, yet the well educated eye can take in its States and principal rivers — multum in parvo, if you please. God said to the woman after the transgression: "Thy seed shall bruise the serpent's head." There was couched in that promise the whole Remedial System from its Alpha to its Omega. God was 4,000 years or more developing that promise. Time would fail me to-night to carry you back through the patriarchal and Jewish dispensations, but suffice it to say that through all these centuries the promise was being gradually unfolded until it culminated in the religion of our Lord and Savior Jesus Christ, or in this ecclesia or church that Jesus says, On this rock I will build, and promised that the gates of Hades should never be able to prevail against it.

Now, I want to take it up from another standpoint. I have shown you conclusively, or could if I were put to the task, that the words "church" and "kingdom" are used synonymously, and I think I have made it clear. Now, if the kingdom of Jesus Christ set upon or founded upon this rock is a kingdom in the broad meaning of this term, it must at least have four elements. We would not have a kingdom without at least four elements. The kingdom of Jesus Christ is a kingdom distinct as any other kingdom; as the kingdom of Great Britain or any other, and has a within and a without. A kingdom could not exist without, in the first place, a king; in the second place, a constitution and laws. There must in the third place, be territory, and in the fourth place there must be subjects. Now, ladies and gentlemen, it does not require a knowledge of Greek and Latin to grasp this. I appeal to every Bible student with the question, Was not Jesus Christ a king when he came into this world? Yes, he was a king prospectively. He was not a king in the broad meaning of that word. Let me illustrate. By the suffrage of the people a man is elected to the highest position in our gift, namely, that of the Presidency of the United States. But he is not a President in the broad, comprehensive meaning until the fourth day of March, when he takes the oath of office. He is a President prospectively. Jesus Christ came into our world a king. He was a king when in the temple. He was a king when he went down beneath the waves and was baptized. He was a king when they nailed him to the accursed tree. He was a king when he went down into the charnel house of the dead. He was a king when he took his apostles out to Bethany and bade them a last earthly farewell. He was a king as he ascended higher and onward and upward, far above the star-gemmed vault of the universe, until he reaches the throne of the Highest, and steps upon the throne, a king. But not in the broad, comprehensive meaning of that language until God placed the crown upon him and declared that he should rule and reign until his enemies should become his footstool. Now, we have a kingdom in fact. And he was to reign there a king until his enemies should become his footstool. I want to ask this audience, has the king ever been dethroned? If so, when?

Next we take up the second element of this kingdom, namely, the constitution and laws. I do not assert, before this learned audience, that all that we have here is of divine origin. Now, don't get scared or startled at the announcement of this fact. The word *Bible* is from *Biblos*, which means *Book of Books*. But I do announce that this Book contains the Constitution and By-laws, the second element in this kingdom or church that Jesus says, I will build on this rock. Have the Constitution and By-laws ever been destroyed? Have they ever been totally destroyed? A thousand times, No, ladies and gentle-

men! The Constitution and By-laws, the second element in the kingdom, have existed down through all the ages. Why, if I had no greater proof than the Masonic Fraternity, I could establish, beyond doubt, that the laws of the kingdom of Jesus Christ have been kept intact down through all the dark ages, down to the present time. I am not a Mason — never was. I am not advocating Masonry; but I am honest enough to give everything its honest dues, and that body of people alone is sufficient for the purpose to show this second element has never been destroyed. That this second element lay buried beneath Papal superstition for 1,260 prophetic years, I announce to this people. Twelve hundred and sixty prophetic years it lay beneath the debris of bigotry and idolatry. There was once a time, in the centuries past, when it would take all that Pennsville is worth to buy a Bible, and now they are as cheap as pop-corn. Where was this law this constitution and law, during all the centuries past? Hidden beneath the Latin Vulgate, if you please. The second element in the kingdom of Jesus Christ was complete when John said "Amen," in about the year 96. This Book, then, called the Bible, the Old Testament and the New Testament, subdivided into sixty-six subdivisions, gives the details of people and places covering all time, from the creation down. Not only does this Book reach back over the ages of the past but unlocks the future. John was told to write "the things which thou hast seen; the things which are, and the things which shall be hereafter." Hence, in the Book of Revelation, John simply gives a recapitulation of the whole history from the creation to that time when Jesus will step from the mediatorial throne and deliver up this kingdom to his Father. He will then come attended by the whole retinue of the upper world, not to suffer and die, but for the purpose of meeting the Church, the Bride, the Lamb's Wife, and escort her to the palace royal of God, where she is to be admitted into the presence of the Father. "To him that overcometh I will not blot out his name from the Book of Life, but confess him before my Father." When John finished the writing of what was revealed to him on the Isle of Patmos, the work was finished. When the pencil dropped the picture was complete. John adds this curse: "Whoever takes away from the words of this Book, God will take away his part out of the Book of Life: whoever adds to it, God shall add unto him the plagues which are written in this Book."

The third element in this kingdom is territory. I want to say that the Church of Christ is not limited to any one race; not limited to any one country. It is not the Church of Jesus Christ of America, or India, or any of the far-off islands of the sea. It is not the Church of Jesus Christ of the white man or the black man. Do you comprehend the gist of the logic? It is the Church of Jesus Christ, if you

please, of the whole world. For before Jesus went to his Father to occupy the position of king in its completeness, he said to those apostles that he had chosen and had schooled in the work of redemption: "All authority, both in heaven and in earth, is given unto me. Go ye therefore into all the world and preach the Gospel to every creature" (Matt. 28:18). Hence you anticipate me; the world is the territory. I ask, When was this territory all wrenched out of the hands of the King of Kings and Lord of Lords? When was it that this territory was completely subdued, and placed in the hands of the Prince of Power of the air? God knows that he has, and always has had, a world-ruling power. I now refer to the devil. If I have those before me who do not believe in the devil, this sermon is not for you. I will say this much: If there is no devil, there is no God; if there is no hell, there is no heaven. There always has been a conflict going on in the world. "Life is one continuous battle." No discharges in this war; no furloughs. No one ever leaves the ranks but deserters and cowards. The devil has his kingdom in opposition to the kingdom of God, set up in nature, set up in this world. It has always been the policy of the devil to ruin man; it is the policy of hell now to deceive and mislead and ruin man. But I ask this audience, When in all the annals of the past was the territory wrenched from the hand of the King of Kings and Lord of Lords? When did the gates of hell ever prevail? I will admit that Jesus did not, while here, gain every battle. I am ready to assure you that you will not be able to gain every battle, but when you fall down get up again. There never has been a time in the past when Satan has been able to wrench from the hands of the King of Kings the territory, the world. This is a battle ground. And I will tell you, my dear brethren, we must be very careful, because often we are the cause of great losses in our efforts to defend the cause we love.

I will now take up the fourth element, namely, Subjects. There can not be a kingdom without subjects. All who abide in humble submission to the king, all who obey the mandates of the King of Kings, are subjects of this kingdom, and as such, have all the rights vouchsafed to its citizens, its blessings and immunities. The King of Kings and Lord of Lords has had subjects since he took his seat in heaven down to the present night. This is a matter that is clearly authenticated in the Word of God, and corroborated by the voice of history. That Jesus Christ was crucified by Pontius Pilate some time between the reign of Nebuchadnezzar and the fall of the Roman Empire is as clearly authenticated as any other fact in history. He has had subjects all the centuries, and he has subjects now. That they are scattered, and have been scattered among the nations of earth, all readily admit.

Now, I want to take up more particularly what I have here in this text. Paul the Apostle, when he was preaching, was accosted with this question: We would know what thou thinkest. It seems that they were somewhat like people to-day; not particular about facts, but opinions. "For as concerning this sect, we know that it is everywhere spoken against." Now, the Church of Jesus Christ was regarded as a sect. I will only have time to notice that Paul does not admit that it is a sect, and this is one of the evidences I bring to prove the ground that I occupy, viz.: That the Church of Christ is not a sect. Paul said: "I confess that after the way which they *call heresy*, so worship I the God of my fathers" (Acts 24: 14). We have in the New Testament the word *heresy* four times and *sect* five times. The word *sect* is from the word *heresy*. The word *heresy* means a division, a faction; I sometimes make use of this statement: We have in physics what we call *fungus exustosi*, a sloughing off, and there has been a sloughing off all along. From the time that Jesus Christ took his seat on the throne as King, down to the present night there has been a sloughing off, and as long as our nature remains as it is, there will be a sloughing off of this *fungus exustosi*. The Church of Jesus Christ is not a fraction of Judaism; it is not simply the outgrowth of Judaism. I do not concur with those who teach from the pulpit to-day that the Church of Jesus Christ was inaugurated in the days of Abraham, perpetuated down through the ages, and reconstructed in the days of Christ. I would not for a moment indorse it, for Jesus says in the sixteenth of Matthew — future tense: "On this rock I will build my church." He was going to do it in the future, and I want to say Paul did not admit it was a heresy. There were heresies spoken of. In the second chapter of 2 Peter, second verse, you will read about damnable heresies or sects or divisions, and other places throughout the Book that I have not time to point out, we have the words *heresy* and *sect* used. Paul said: "After the straitest sect of our religion I lived a Pharisee." When he was accosted in regard to this sect he said: "After the way that they call heresy, I worship the God of my fathers." The Church of Jesus Christ is not a sect; a heresy. It is not Judaism, even improved, but it is a grand, harmonious whole; the culmination and consummation of the Patriarchal and Jewish dispensations, or religious, from "*re* and *ligo*, to bind again." The covenant, from the two Latin words, *con* and *veno* — a coming together, an agreement. The covenants of the Old Book were all fulfilled in Christ. In the thirty-first chapter of Jeremiah, thirty-first verse, we read: "I will make a new covenant with the house of Israel, and with the house of Judah." It goes on to tell us this new covenant given is not to be written on tables of stone, but would be written upon the heart. Paul assures us that Christ broke down the middle wall

between the Jew and the Gentile. Paul assures us that in him dwells all the fullness of the God-head bodily. Paul assures us again that "God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." I might stand here and cite to you evidence after evidence to establish the fact that the Church of Jesus Christ is not a faction, a heresy, or a sect. Now, listen: When God made Adam, in the creation, he was a lifeless clod of the valley. I have often thought, could we have looked upon Adam, we would have seen something like a perfect corpse in a state of preservation. I remember one time of a young man by the name of James Hunt, who died of heart disease. He died in the winter time, and he became frozen. He lay there in state, in a frozen condition. He was as pretty as any wax doll that I ever beheld, and I could not suppress the thought that had I been able to behold Adam, that I would have seen a similar picture. But he was inanimate, lifeless. It is said that God breathed into his nostrils the breath of life and he became a living soul, whatever that means. I believe in a recreation, because Christianity is spoken of as being a recreation. "If any man be in Christ Jesus, he is a new creature." Jesus says: "Ye must be born again."

I want to say that when Jesus Christ, through the agency of John the Baptist, and the agency of the seventy, and the instrumentalities that he brought to bear, gathered together the one hundred and twenty as we see on the day of Pentecost, the people assembled in the upper room at Jerusalem, had we been there, and had we been able to look on that assembly, we would have seen the nucleus of the church. Those uncouth fishermen were not known ten miles from home. He did not select from the members of the Sanhedrim; he did not go to the powerful and the distinguished, and get men of high social standing, and thus start his church, but he went to the fisheries and got poor fishermen and their wives and daughters, men uncouth, unlearned, friendless and, I was going to say, penniless, and almost alone. That is the kind of men and women that constituted that prayer-meeting held in Jerusalem, forming the nucleus of this kingdom or church. They had been told to wait until they received the Spirit. Jesus says: "I will not leave you comfortless; I will come to you." And when he is come he will reprove the world of sin, because ye believe not, or the sin of infidelity. While they were there waiting, the Holy Ghost, the Holy Spirit, came to them. The word *ghost* means guest, visitor; I want to say as the representative of the people known as the Church of Christ, that we believe just as much in the Holy Ghost as the Book teaches. We reject nothing, and if we rejected the teaching of the Holy Ghost, it would be blasphemy, and

there would be no forgiveness. To reject the teachings of the Holy Spirit is to sin against the Holy Spirit. Stephen said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts 7: 58). "The Holy Ghost came as a rushing, mighty wind, and filled all the house," and there appeared unto them cloven tongues like fire. John says: "I indeed baptize you with water, but he that cometh after me is greater than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but the chaff he will burn with unquenchable fire." Now I hold this, dear people, and want to announce to you, that as God breathed into Adam the breath of life, he also breathed into this nucleus on the day of Pentecost the Holy Spirit. And as the spirit of man dwells in the body of man, so the Spirit of God dwells in his body, or in his church. (See 1 Cor. 3: 16.)

Death is simply like going through a door. To die is to walk out of this house of clay. This is the house we live in. We do not see with our eyes any more than with our finger nails. The eye is the window of the soul. This incorporal substantial entity, that we call the inner man, is looking out of these windows. As God breathed into Adam the breath of life, so God breathed into the church the Paraclete, or the Spirit, and made it a live church, a live kingdom, and it has been a live church ever since. Notwithstanding the apostasy — I admit that the church was scattered — the kingdom has never been destroyed nor the territory taken from him; the Constitution and By-laws have never been destroyed, and the subjects have not all been killed. They have been scattered, and I want to say the church has existed in its essential elements down the centuries to the present night, not as a faction or sect, but as one harmonious whole. The city of Babylon, built by Nimrod on the banks of the Euphrates, was simply a type of the *babel of doctrines*, the confusion of theology. And I want to tell you that out of all this babel the Church of Jesus Christ is to emerge, come forth; and in that day when Jesus comes to gather up his own, they will come from the east and from the west, and from the north and south, and they will be his, reconciled and confessed before the Father. The first man and the first woman were brought into the world by creation. An acorn comes from the oak, and an oak from an acorn, but neither could exist without the other. The first man was created and God caused a deep sleep to come over him and took from him one of his ribs and moulded it, after his own image, into incarnate beauty and presented to him a helpmate. From that pair the race has been perpetuated by natural causes. God never, we learn, resorts to first causes when second causes serve his purpose.

In like manner the first church was brought into existence by the supernatural power of God. For the first three hundred years there was a perfect union; there were no divisions, only of a local character. My brother read in 1 Corinthians: Some were for Paul; some for Apollos; some for Cephas, and some for Christ. Paul wrote down there and says: "Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?" As much as to say: If the church is thus divided and broken up into sects, let us be honest about it. Let us treat each other with courtesy; let every man be fully persuaded in his own mind. But Paul writes to correct that, and teaches that all such division is wrong. Jesus Christ prayed for union. Jesus Christ tells us that "Other sheep I have that I must bring, and there shall be one fold and one shepherd." A gentleman was once going to the home of a friend, and as he passed through the gate he picked up a little girl and carried her through the gate. There was a flag sticking in the gate post, and when he went into the house he said to the little girl, "Is that a Democrat flag?" She did not say anything, but looked at her mother. "Perhaps it is a Republican flag?" She looked at her father, and then she looked up and said, "It's just a flag." I want to say that this illustrates that it is just the Church of Jesus Christ. It is not a faction, but the Church of Jesus Christ. You may take up history and you will not find but the one church for the first three hundred years. I appeal to the scholastic world. In about the year 316 Boniface was declared universal Bishop at Rome. Paul says, "The spirit of iniquity already worketh." It has always been working, and will as long as our nature remains as it is. It grew worse and worse until it culminated in the Pope of Rome. They proceeded to change times and seasons, and thus we have the decline of the church of the living God. It grew worse and worse. Darkness that might be felt sat brooding over the nations, and the eleventh century was the world's midnight, during which time Mohammed sprung up on the earth. The thirteenth and fourteenth centuries were still dark. Printing was invented in the fourteenth century. Reforms came to the front in the sixteenth and seventeenth centuries, but it remained for the eighteenth century to bring about the wonderful reformation as we have it before us to-day. I might cite you to the work of John Calvin, or Martin Luther, or John Wesley. I might refer you to that loving man, George Fox, who was at that time the leader of the people known as Friends and Quakers. I might refer you to Roger Williams, or the work of Thomas Campbell and Alexander Campbell, who came over into this country and conceived the idea of the restitution of ancient apostolic Christianity. It was the object of the Campbells to bring all the obedient subjects of the kingdom together and place them as one brotherhood, with no test

of Christian fellowship but Christian character, and taking the Bible as their rule of faith and practice, speak where it speaks, and be silent where it is silent.

In the year 1827 Alexander Campbell came over into West Virginia and founded Bethany College. We then had the beginning of the reformation, or a restitution. We do not try to account for the subjects of this kingdom during the dark ages. No living man can show a succession of this element or the kingdom through the dark ages. I wouldn't stand before an intelligent audience and try to show a succession. But I do stand on the identity of the church. All through the centuries this element of the kingdom of Jesus Christ has existed somewhere, somehow. They met in dens and caves and burial places. They were torn asunder by wild beasts; they were covered by the skins of animals and torn by dogs, and fire was set to them and they burned to death. They were tormented and executed, and in many localities exterminated, until darkness brooded over the nations, and many trembling said: "Surely the gates of hell are going to prevail." There has emerged from all that darkness a people who are laboring to restore ancient apostolic Christianity, its doctrines and its fruits. I believe that the kingdom of God, namely, its subjects, are to be found all over the earth. I believe they are here and there and everywhere, and I believe the time is coming when Christ will gather them together, and they will understand each other, and be one united brotherhood. And they will stand in defense of Christianity as founded by Christ, and they will, with their united strength and with their unbroken ranks, exert such an influence as will subdue the nations of this world. And all kingdoms will become the kingdom of Christ. The last enemy of Christ will have been put down.

Now, my friends, confess Jesus Christ; drop all creeds; join this one Church, and peace and good will to men will be the song of ages. God send the day when all God's people are one; when we get away from our "isms," and can take each other by the hand and bid each other Godspeed. God send that day, I say, when the kingdoms of the world shall become the kingdom of Christ. The kingdom of Christ never was a sect. It is not a heresy to-day, not a division, nor never will be, but one grand, harmonious whole. We have been raised up to sit in heavenly places, wearing the name that God gave to his children. We name our children after some preacher or great man; God saw fit to name his children after his Son, and the disciples were first called Christians at Antioch — thus, the only name we ought to wear, and we ought to wear it proudly and honorably, and if we are brought together as the Ecclesia of God, then in the grand finale we will be the Church that will be the Bride when the Bridegroom cometh. You have listened attentively. I thank you.