

A SYNOPSIS  
OF THE  
**ROSSELL-CORNISH DEBATE**

HELD  
AUGUST 8th to 13th, 1892,  
AT  
**BURNHAM, MICHIGAN.**

**FIRST PROPOSITION.**

RESOLVED, That the church of which I, H. E. Rossell, am a member is identical, in faith, doctrine and organization, with the church founded by Christ and his apostles, as it was left perfected by them. H. E. Rossell affirms, J. J. Cornish denies.

**SECOND PROPOSITION.**

RESOLVED, That the Reorganized Church of Jesus Christ of Latter Day Saints is in fact the church of Christ, having all the gifts, signs, powers, etc., mentioned in James 5: 14, 15; Heb. 4; 1 Cor. 12. J. J. Cornish affirms; H. E. Rossell denies.

**FROM NOTES BY F. C. SMITH.**

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## FIRST PROPOSITION:

RESOLVED, That the church with which I, H. E. Rossell, am a member, is identical, in faith, doctrine and organization, with the church founded by Christ and His apostles, as it was left perfected by them. H. E. Rossell, affirmative; J. J. Cornish, negative.

### H. E. ROSSELL'S FIRST SPEECH.

Mr. Chairman, Gentlemen Moderators, Ladies and Gentlemen:—I am glad that I have the privilege of standing up for the truth, and to defend the church of which I, H. E. Rossell, am a member.

First, I call your attention to the word church. "A particular number of Christians," "A body of believers," "Called out," "An organized people," etc. And I affirm that this church is identical with the one called out by Christ and his apostles. It was set up on the day of Pentecost at Jerusalem, which I think my brother will not deny.

We will now call your attention to the creed of the church of Christ and his apostles. Was it the Nicene creed? No. Was it the apostles' creed? No. The Bible is the creed; it was established by them—Christ

and his apostles—and left perfected by them.

In Matt. 16:13-19. Jesus asked the disciples, "Whom do men say that I the Son of man am?" Peter said: "Thou art the Christ, the Son of the living God. \* \* Jesus answered and said unto him, blessed art thou Simon Barjona; flesh and blood hath not revealed it unto thee but my Father which is in heaven. And I say 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." Upon this rock I will build my church. Will, is in the future. He had not yet built it, but would build it.

In St. John 20:30, 31, we read: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye

might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." A personal faith in Christ brings a personal knowledge of Christ. Such must be the faith to-day. Phillip was sent to the Eunuch, and preached Christ to him. Acts 8:36-38, "And the Eunuch said, see, here is water; what doth hinder me to be baptized? And Phillip said, if thou believest with all thy heart thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God."

There is no other name given; Jesus is the chief corner stone. "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 the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2:19, 20. There cannot be any other church; neither can there be any other foundation laid. "For other foundation can no man lay than that is laid, which is Jesus Christ."—1st Cor. 3:11. That is the foundation. The Bible was the guide for three hundred years. It is plain that the Bible is the creed and foundation of the church of Christ.

Now the name of the church. It is called: "The church of Christ."—Rom. 16:16. And in Acts; "No other name given \* \* Jesus Christ is the head."—Acts 4:11, 12. The

Apostle Paul calls it: "The church of God."—1st Cor. 1:2. And "Called to be Saints." And in 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." Also in 2 Cor. 1:1, it is called the "Church of God which is at Corinth." Now turn to Acts 11:26. "They assembled with the church, and taught much people, and the disciples were called Christians first at Antioch." and, "Almost thou persuadest me to be a Christian."—Acts 26:28. "If any man suffer as a Christian let him not be ashamed."—1 Peter 4:16. Now turn to Col. 1:2, and we find they are called saints and brethren." Thus you see that the people who are followers of Christ, are called Christians, Brethren, Disciples, Saints, etc.

I will now call your attention to the officers that were placed in the church of Christ, who were placed in the church to look after the brethren, or followers of Christ. They are called elders, bishops or overseers, and deacons. Paul says to Titus; "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I have appointed thee."—Titus 1:5 "Obey them that have the rule over you, and submit yourselves: for they watch for your souls."—Heb.

13:17. Now turn to Titus 1:7: "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." Paul to Timothy, "Bishop must be blameless, the husband of one wife, \* \* \* apt to teach," etc.—1 Tim. 3: 4.

Thus we see the elders and bishops, or the overseers are to watch over the flock. All bishops are elders, and elders are bishops. Those elders or bishops and deacons must be good men, ruling well their own house, and thus proving themselves faithful men worthy to take care of the church of God. Now turn to Acts 6:2-7. "Wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" And after they had appointed them and set them before the apostles, they "prayed and laid their hands on them." We find that Philip was an evangelist, and one of those named in Acts 6. And Paul instructed Timothy to "do the work of an evangelist," "make full proof of thy ministry."—2 Tim. 4:5.

Now I will call your attention to the subject of baptism, which is the introductory ordinance into the church of Christ. First, Mark says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—

Mark 16:16. And in Matt. 28:19,-20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "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, for the promise is unto you, and unto your children, and to all that are afar off, even to as many as the Lord our God shall call."—Acts 2: 38. Those who were baptized were made members of the church of Christ. Baptism is the introductory ordinance into the church of Christ.

We will now call your attention to the communion. Paul received a commandment of the Lord, which he said; "I also delivered unto you, how the Lord took bread and brake it, and gave it to the disciples and then he took the cup and gave thanks, and he gave it to them to drink," and said, "This do ye in remembrance of me."—1 Cor. 11:23-29, Also in 1 Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" It is sometimes called the Lord's supper, also the sacrament of the Lord's supper.

Now the manner of making converts. In 2 Cor. 4:2,3: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; \* \* \* "but if our gospel be hid, it is hid to them that are lost." I tell you, you can handle the word of God deceitfully, you can read it so as to mean something that is not intended. For instance, "Suffer little children to come unto me," and then read, "Thou shalt not muzzle the ox that treadeth out the corn, For of such is the kingdom of God." That is scripture, that is the word of God, but it is handling the word of God deceitfully. Thus you can prove any thing you have a mind to. But we are not of those who handle the word of God deceitfully.

Thus we have shown that our faith or creed is the same as it was in the days of Christ. It is the same gospel, same kind of a baptism, and administered in the same way. "Buried with him in baptism."—Col. 2:12, also, "Buried with him by baptism into death."—Rom. 6:1-6. Hence you see the church is the same. It has the same creed, same officers, same manner of making converts. The church of which I, H. E. Rossell, am a member is identical with that left perfected by Christ and his apostles. Time.

#### J. J. CORNISH'S FIRST SPEECH.

Mr. Chairman, Gentleman Moderators, Ladies and Gentlemen:—I am indeed pleased to be with you tonight, and I am glad that I have this privilege of standing before you to oppose what I believe to be error, and also to present that which I believe to be true. I am however sorry that my brother and I, do not see alike upon the plan of salvation, but we do not. Our differences of belief in the plan of salvation are so wide that each thinks the other is wrong, and that by advocating our peculiar ideas to our fellow men that some will be deceived and thereby led astray.

For one I am satisfied of the truthfulness of the doctrine that I have been presenting to you, I know it is true, and I also know that every honest hearted man or woman who will obey that doctrine, as others did in the days of Christ and his apostles, will also know that it is true; for God will reveal it unto them by his Holy Spirit the same now as he did in ancient times.

I do not wish you to think that I, by thus expressing myself, believe that my brother here knows that he is teaching a false doctrine, or that he is trying to deceive the people. I do not think that, I believe that he is satisfied that he is teaching the truth in all its beauty, here is where we differ. I believe he may have been preaching truth to the people, but I do not believe he has

preached the whole truth, and I am satisfied that he does not believe in the gospel of Christ and his apostles as they left it, this will be demonstrated before we get through with this discussion; for these and other reasons we are here, each to show forth his belief, each to prove by the Bible and authentic history that his church is in harmony with that of 1800 years ago.

It will not be necessary for us to discuss or dwell long upon points wherein we agree. It is the points of difference that I shall dwell mostly upon, so as to get before your mind that which I believe to be the gospel in its essential points. And it will be the duty of my brother to open up, and lay before us, the belief of his church for the first three evenings, and for me to negative his arguments, vice versa, for the following three evenings.

Now from what my brother has said in his first half hour's speech, I have but little to say; he has read and quoted several passages of scripture, all of which I am familiar with, I have read them many times and believe them all, and I believe the most of them as he has interpreted them. He gives us the meaning and name of the church. "A body of Christians," "Called out," etc., and the name of the people who belong to it; "Disciples, Christians, Saints, etc." He also tells us that baptism is the "introductory ordinance into the church

of Christ." But my brother how will that work, when you tell us that the church was not set up until the day of Pentecost? There must have been a church before Pentecost, if not, what were those baptized into before Pentecost? Was Jesus baptized into the church? He could not have been if my brother be right. Perhaps he will explain to us though how it could be that there was not a church until Pentecost, and yet many received the ordinance of induction into that which he says did not exist?

He next calls our attention to the officers which were placed in the church, and says, they are "elders, bishops and deacons." And says that bishops are elders and elders are bishops. Hence they only have two kinds of officers, bishops and deacons, or elders and deacons. The apostles were all elders but only Judas was a bishop.

Now if the church of which H. E. Rossell is a member is the same as that of Christ there must be apostles in it. See Matt. 10:1-5. Called disciples, Matt. 28:16, 1 Cor. 12:28. And we read also that there were seventy elders in the days of Christ in his church. See Luke 10:1. And I have also read in the New Testament that there were prophets in the church both before and after our Savior went up to the Father. If his church is identical why of course they are in it, but why not tell us so! Why dwell so long try-

ing to show that God had elders and deacons, why not spend a little of the time telling us that there were prophets, apostles, seventies, bishops, elders etc., and thus prove that the church to which he belongs is identical with that of 1800 years ago.

The next thing my brother calls our attention to is baptism, which he says, is the introductory ordinance into the church, but he has skipped two other principles of the gospel which are to precede baptism, viz: faith and repentance; but I think he believes in them, Do you not brother? (Mr. H. E. Rossell—Yes sir.) Very well then, on the principles of the gospel of Christ thus far we agree. First, faith; second, repentance; third, baptism. He did not tell us though whether he believed baptism was for the remission of sins or not; but he must believe it, his church being identical.

He next calls our attention to the communion; but why jump from the principle of baptism to the communion? I read that the next principle following baptism was the laying on of hands for the gift of the Holy Ghost; just read the 8th chapter of Acts. See also Heb. 6:1-2. In the church of Christ and the apostles they practiced it for blessing little children—for ordaining officers such as apostles, seventies, elders, bishops, priests, teachers, deacons, etc. They also

practiced it for the gift of the Holy Ghost, as you will see by reading those passages I have referred to. And they also laid on hands in administering to the sick, all of which must be in the church of Christ today or it is not the church of Christ.

He says that they believe in the communion, or sacrament of the Lord's supper; very well then we will not disagree upon that, because it was so practiced then and must be now if the church be the same. Do you have the blessings spoken of in Mark 16? Now before I sit down, as I see I have two or three minutes left, I wish Bro. Rossell, you would tell us if your church fills the pattern in the statement you made from Titus 1:5 to "Ordain elders in every city, as I have appointed thee." Also in Acts 6, where the Twelve gave instructions to the church concerning the ordination of certain men to certain officers. Have you apostles to so instruct? They gave orders about ordaining, who gives orders in your church? You will remember you have affirmed your church to be identical. Also please tell us at what time the church of Christ became perfect. Time.

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#### ROSSELL'S SECOND SPEECH.

My brother is a favored man. Mr. Pratt was also a favored man. They are of the same faith, and both of them claim to be inspired,

and one contradicts the other. My opponent here says that the church was established before Pentecost, and Mr. Pratt says it was not established until the day of Pentecost. I will read from Mr. Pratt's Voice of Warning, page 50-52. "We shall now take a view of the setting up of the kingdom of God in the days of the ancient apostles. \* \* In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand.' \* \* They had no longer to cry, the kingdom of heaven is at hand, but were to tarry at Jerusalem, until they were endued with power from on high, then the kingdom established."

Hence Mr. Pratt is against you, your inspiration does not agree. Pratt says it was not a church until Pentecost, Jesus Christ also says: "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke 24:49. That shows the beginning was at Jerusalem, and Christ did not let them go out until they were endowed with power from on high, and that power came on the day of Pentecost. Christ did not establish his church whilst he was on earth. He says: "On this rock I will build my church."—Matt. 16. WILL build my church, not have built it! But "WILL" in the future; it was not a church until Pentecost.

Now my opponent says I have left out some of the officers, and do not have them now as they were in the church of Christ. He says we leave out apostles and prophets, we do not, we have the same apostles, they were put in there to perfect the saints, and now they are perfect, we don't need them. We don't need a succession of Christ's, neither do we need a succession of apostles. He need not take up his time in showing me that there are to be apostles in the church now the same as in olden time. We have the twelve apostles in our church and they are to remain there for evermore.

I will now read Eph. 4: 9-13. "And he gave some, apostles; and some prophets; and some evangelists; and some pastors; and teachers; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." Now let me teach my brother a Bible lesson, "Till we all come in the unity of the faith, t-i-l-l, "till we all come." And after that they are not needed. We do not need them after the church was left perfected by them. Then he says there were seventy elders in the church. I want him to show me any place where the seventy are mentioned elsewhere besides that mentioned in Luke. About the signs, I believe what you say about the signs following the

believer, but I do not believe your interpretation of it. Christ promised these signs to them, but there is a difference between a command and a promise. Paul shows what signs followed, and then shows a more excellent way. "And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? but covet earnestly the best gifts; and yet show I unto you a more excellent way.—1 Cor. 12:28-31. Now we will see the more excellent way; "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. \* \* And now abideth faith, hope, charity, these three; but the greatest of these is charity." —1 Cor. 13:8-13. I thank God the perfect has come. Will there ever be a time when we will not need faith, hope and charity? I tell you since the apostles finished their work, they left the word of the Lord perfect, and we need no more tongues or prophecies. When it became perfect the power ceased. James says the law is perfect. James 1:25. You cannot add any thing to that which is perfect already.

Acts 8, is quoted to show that they laid on hands for the gift of the Holy Ghost, after Philip had baptized them. We have found a baptizer down there who couldn't finish his work, so he had to send for the apostles to come down and finish it for him. Phillip was not an apostle and could not lay on hands, it was apostles who laid on hands, that was a part of their mission. I expect my opponent will say that Ananias laid hands on Paul, and he was not an apostle; I say he was, an especial apostle to lay hands on Paul. He says they laid hands on the people for the gift of the Holy Ghost; I believe that, just as much as he does. Then he says if our church is identical with that of Christ and his apostles that we must lay on hands now the same as then, I don't believe that. It is all right to lay on hands to set men apart for a certain work, but not for the gift of the Holy Ghost. The laying on of hands for those gifts was all right in its time, but that time is past. The apostles and prophets were all right in their time, but their time is over, they are dead, and they have finished the work assigned them, and they left the church perfected, and now there are no more apostles or prophets or any of those gifts needed. Time.

#### CORNISH'S SECOND SPEECH.

My brother thinks that Mr. Pratt and I are favored men, truly all of God's people are favored men and

women. He blesses all who obey him as he does not those who do not obey him. But he would like to make it appear that Mr. Pratt and I contradicted each other in our belief of the time when God set up his kingdom, and says that I have it set up before Pentecost, and Mr. Pratt at Pentecost. This is a mistake, I neither said the one nor Mr. Pratt the other. I simply asked him to show what they were baptized into before Pentecost, when he says that baptism was the initiatorial rite into the church, and yet no church until Pentecost. This he has, and will fail to do. "Tarry in Jerusalem until ye be endued with power from on high," is no argument that there was no church until that time. It was a church at the time of Pentecost.

Acts 2:41-47. Here, with the same officers that were in the church in Jesus' time—they came in by baptism—"added to the church"—then as before. They are "translated into the kingdom [church] of his dear Son."—Col. 1:3. Christ was in the church in the wilderness, hundreds of years before Pentecost, as found in Acts 7:38. And long before Pentecost, he "Set some in the church, first apostles," etc.—1 Cor. 12:28. He could not have set those officers in the church if there was none! In Matt. 10:1-5, you will find the names of the first twelve. Again, my brother tries to show that there was no church until

Pentecost because the Savior said: "On this rock I will build my church." Why Christ is building it all the time. Paul says in Eph. 2:19, 20. "All the building fitly framed together groweth unto an holy temple in the Lord." Christ is the "chief corner stone." And all the officers in the church are "lively stones" in that building, or church of Christ. (1 Peter 2:1-10.) Wherever we find an officer and members of his body there we find his church. Any house having believers, as; "With the church that is in their house."—Rom. 16:5. Yet it may not be complete and perfect in every sense of the word, nor will it until Christ shall have reigned with them for a thousand years, and then, "He will present it to himself a glorious church, not having spot or wrinkle, or any such thing."—Eph. 5:27. I expect it will then be a perfect church, far different from when left at Pentecost.

He next tells us that we don't need any more apostles, etc., as the church was left perfected by them. My brother, will you please tell us when the church was left perfect? According to your own statement it could not have been when Christ left this earth, because you say there was no church until ten days after. Was it when some of the members "committed fornication such as was not known among the Gentiles."—1 Cor. 5:1. Or was it when John

was on the Isle of Patmos? When under the Spirit of God he condemned the seven churches which were in Asia? Or do you think it was left perfect when the apostles and prophets, and many of the saints were killed, and not a man left to represent the church? We shall expect an answer.

Again he says his church don't need any succession of apostles any more than we need a succession of Christs. Well that's it; I told you their church was not in harmony with the one Christ belongs to, and he here admits it the first night! I turn to Acts 1:15-26, and read; "Peter stood up and said: \* \* One must be ordained to be a witness with us of his resurrection." Then they prayed and asked God to show whether Justus or Matthias was the one to take the place of Judas. "And they gave forth their lots and the lot fell upon Matthias; and he was numbered with the eleven apostles." Read it all. Here it is clear that Matthias became the successor of Judas who fell. Thus the church of Christ believed in, and had, a succession of apostles. He says they (his church) do not, hence they are not identical. He wants to teach me a Bible lesson, I am always willing to learn, but after finding out his manner of teaching I would advise that he turn to, and try to learn a little more before he would attempt to set himself up as a teacher, and especially when he denies inspiration.

My brother admits again that his church is not identical when he says that the signs did follow them that believe in the time of Christ and his apostles, and then denies any such thing being in the church now. He tries to show that Paul taught us "a more excellent way" than he would to have the gifts of the gospel. A better translation shows us in that quotation, "I have shown unto you a more excellent way." But as we agreed to take the King James as the book of evidences, I shall content myself by showing that Paul means just the opposite of what my brother would have us believe. If Paul meant there should be no more knowledge, nor tongues, nor prophecy, he would not start right out in the next chapter and tell us to "Follow after charity and desire spiritual gifts," etc.—1 Cor. 14:1. Truly I believe that whether there be tongues, prophecy, and knowledge as Paul says, "It shall vanish away" But not until the perfect comes. (1 Cor. 13:10.) In referring to Acts 8:17 he rather makes fun of Philip. He says: "We have found a baptizer down there who could not finish his work." Philip no doubt held the lesser priesthood, and went as far as his calling would allow, but Peter and John were apostles and held the right to lay on hands for the gift of the Holy Ghost, and came over forty miles to attend to that important ordinance

which my brother is here fighting against, and then has the cheek to tell us that his church is identical! These men were men of God, and would not dare to administer in any of the ordinances in which they were not called. If my brother who claims to be a minister for Christ held either of the offices that Philip, or Peter and John did, he would believe the same thing and would not be here making sport of it. I'll warrant you if some one in this congregation would step up tonight and ask him which priesthood he held, he would be so puzzled over it that he would not know what to say, and were it not that he is affirming his church to be identical he would say that he did not hold either, which of course would be the truth.

On closing his last speech, he said that the apostle did lay on hands for the "gift of the Holy Ghost, and Ananias laid hands on Paul, but Ananias was an apostle." Then if Ananias was an apostle, my brother, that proves another apostle who must have succeeded some one else! But I deny it, and ask for proof of it, or ask you as a gentleman to cease to make assertions upon that which you have no proof. Time.

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#### ROSSELL'S THIRD SPEECH.

The first thing I shall call your attention to, is the church established at Pentecost. My opponent is

determined to have it established before that time. Now I will state again that the church was not established until Pentecost, about fifty-eight days after Christ's resurrection. My opponent says that God set apostles in the church; and says that he could not have done so if there was no church. He quotes 1 Cor. 12:28, to prove it, and then says that in Matt. 10:1-5, they were put in long before Pentecost. Now I would like to know how Jesus Christ could put twelve apostles into the church in his time when there was none until after his time—Pentecost.

I will now read again in Eph. 4:8-13. "When he ascended up on high, he led captivity captive, and gave gifts unto men." That's when it became a church, when "He gave gifts unto men," and that was on the day of Pentecost. And that agrees with Luke 24:49. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." I would like him to show me where any were added to the church when there was none! There never was a church of Christ until Pentecost, now that settles that, and don't you bring it up again.

He made a wonderful display last night about Matthias being one of the twelve apostles, and says that Matthias was Judas' successor, I say he was not, and he cannot prove it; we do not need a succession of apostles any more than we

need a succession of Christ's. Matthias was simply put in there to fulfill the scriptures (Psa. 109:8) and not to succeed Judas. An apostle must be a witness of Christ—he must see Jesus—he must be with him here in his ministry on earth. And as sure as Jesus Christ can have no successor, so sure the apostles can have no successors. Again, he says, that no man can say that Jesus is the Lord but by the Holy Ghost, and that the Holy Ghost is given by the laying on of hands. I say too, that they must have the Spirit before they can say that Jesus is the Christ, or the Lord—the spirit of truth and honesty; and that is all the spirit you want. Jesus says: "My words they are spirit, and they are life." There is no need of laying on hands to get it. I would like to know who laid hands on the Eunuch? The Eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the chariot to stand still and they went down into the water, both Philip and the Eunuch; and he baptized him."—Acts 8:36-40. And after he was baptized, "he went on his way rejoicing," and no one laid hands on him! My brother thinks he's perfect because he's had the hands laid on him.

The next thing he tries to make out is, that I said that all knowledge had ceased—was done away. And acknowledges that the time would come when knowledge would cease. Ah, then the time will come when we won't know anything! (Laughter.) If ignorance is bliss it is folly to be wise. I want you to watch him, he is one of those fellows that has had the hands laid on

In James 1:25, it says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." There is the perfect law! The blessed Bible is the perfect law, the Bible is perfect and complete in itself; we need no other law, this is the perfect law, and we believe it just as it reads, now we can see face to face since the perfect has come. Hence the church of which I, H. E. Russell am a member is identical with the one left perfected by Christ and his apostles. We never could come to the unity of the faith on the grounds of the Latter Day Saints. It was the church of Christ that Paul was writing to, and not Latter Day Saints. We don't need any "Joe" Smith, or Mormon impostors, there was no such a church in the days of Christ. My opponent says I have no right to preach, and that I do not believe in being called of God as was Aaron; I say I have a right to preach, Jesus said, "Go ye

into all the world and preach the gospel to every creature.”—Matt. 28:19, 20. There is my call. Jesus said go preach to all the world.

The twelve apostles were to write the words of God, and after that word was written and left perfected we need them no more. And there never were but twelve, and we find them coming and sitting on twelve thrones. (Matt. 19:28.) “And Jesus said unto them, “Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.” That shows there never were any more and we need no more, neither do we need any more revelations, nor books. Do we need a Book of Mormon? Is the Bible not complete? Do we need more revelations? Answer! (Cornish. I will answer them in the proper time.) We need no more revelations. John the Revelator gave us the last, and he pronounces a curse upon any who would attempt to give any more. (Rev. 22: 18, 19.) “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add upon him the plagues that are written in this book; and if any man shall take away,” etc. There is the last revelation, and these people are accused for adding more.

CORNISH'S THIRD SPEECH.

Bro. Rossell seems to be very much puzzled in trying to establish the church at Pentecost. His statement: “I say it was not established until Pentecost,” is no proof. But by what authority does he deny me the right to bring it up again? I will now give you a few more references upon the subject, and knowing that Bro. Rossell cannot answer them, it is all I care to say upon that subject. “And God hath set some in the church.”—1 Cor. 12: 28. “I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee.”—Heb. 2:12, see Psa. 22:22-25. Christ used to declare the name of God in the church—“among the congregation,” a thing he could not do if there was no church. “For his body's sake, which is the church.”—Col. 1:24. The members are the church. Christ said whilst on earth “If thy brother trespass against thee, go and tell him his faults \* \* take two more. \* \* And if he neglect to hear them, tell it to the church.”—Matt. 18:15-18. I guess there was a church there, Mr. Rossell to the contrary notwithstanding. Christ “loved his church and gave up himself for it.”—Eph. 5:25, (see also Rom. 16:5. 1 Cor. 16:19; Eph. 1:22; 5:23 etc.)

Tarry until ye be endued with power from on high, does not say there was no church, nor that they were not in the church. There will

be no tarrying of my brother, or any in his church, "until they be endued with power," because they do not believe in power, hence their church is not identical with that of Christ and his apostles. He says the Bible is the creed or gospel. See 1 Thes. 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."

He says Matthias was not Judas' successor, but was put in to fulfill the Scripture. All right Bro. Rossel, the Scripture was fulfilled in that he was appointed, chosen and ordained, to take the place of Judas, hence he was Judas' successor. Peter said, "One must be ordained" to take his place. "That he may take part of this ministry and apostleship from which Judas by transgression fell."—Acts 1:15–26, read it all. See Psalms 109:8. Further on in his last speech he said that, "There never were but twelve apostles." Now the last I referred to shows one more and in Acts I find two more were called and ordained, not called by a man, but by the Holy Ghost. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2. Now read on until you come to Acts 14:14 and it shows you they were apostles. Some time after Paul entered the church he went up to Jerusalem to see the apostle Peter. "But other of the apostles saw I

none save James, the Lord's brother."—Gal. 1:19. Now my friends I have found twelve apostles—one fell, and Matthias took his place. Paul and Barnabas, then James the Lord's brother, those latter came in, no doubt, to take the place of those who had been killed for presenting and defending the same faith I am trying to defend to-night. I have found sixteen already, yet my brother says "there never were but twelve." Who is right Bro. Rossel or the Bible? He has to deny those passages to prop up a church gotten up by man.

God never sent them; if God had anything to do in setting up the church of which Bro. Rossel "am a member," He being unchangeable and no respecter of persons, would set it up like he did before in the days of Christ and his apostles, which is denied by the brother on the affirmative.

The next thing I have noted which must be answered is the "Laying on of hands." He mentions certain individuals who were baptized, and because it is not mentioned there that the hands were laid on them, he says that it was not done. To my mind this is absurd in the extreme. Because it is not mentioned is no proof that it was not done. My brother would not like it very well were I to come in when he is preaching on repentance and deny that principle because it says, "And many of the Corinthians

hearing, believed, and were baptized.”—Acts 18:8. It would be folly for me to say, “they never repented, it isn’t necessary, etc.” Or if I were to say faith was not necessary because it is not mentioned on the day of Pentecost. “Then Peter said unto them, Repent and be baptized every one of you,” etc. It does not say they believed, but it will not do to say that faith is done away, or it is not necessary, or they did not believe simply because it is not mentioned. Faith and repentance are principles of the gospel of Christ as well as baptism, and my brother would not want me to be so unreasonable as to deny it, when it is mentioned elsewhere. Then my brother, will you on the same grounds be so unreasonable with me and the word of God, as to deny the laying on of hands, when it is mentioned in so many other places. Paul has made it so plain when speaking of the principles of the doctrine of Christ, he says, “Not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”—Heb. 6:22. Bro. Rossell please remember that it says “baptism,” one of water and one of the Spirit. And the baptism of the Spirit is given through the ordinance of the laying on of hands. Peter and John came about forty miles

to lay hands on the Samaritans (Acts 8:17). Paul came across certain disciples, I don’t know whether they were of the same belief of these “disciples” or not, I don’t think they were, but however, like those here they had not heard anything about the Holy Ghost. Paul had to baptize them again and then “laid his hands on them,” etc. (Acts 19:6.) Timothy had a gift given to him by the laying on of hands. (2 Tim. 1:6.) Oh! my brother, do not fight against God’s word! Don’t fight against that blessed principle even though you do not believe in it, you must not laugh and make fun of it.

The next statement which I refer to, is where he picks me up quick on a statement made by Paul, where he says “Tongues, prophecy and knowledge, will cease.” Then he says, “Ah, then the time will come when we won’t know anything.” I thought while I was noting down that statement, that the time already had come when somebody didn’t know very much. Paul is simply proving that the signs must follow them that believe. “For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away.” Then knowing in part, and prophesying in part, only allows us to see through a “glass darkly.” See 1 Cor. 12:8-13. That partial knowledge will be done

away, and when the perfect comes, "we shall know as we are known." And if the Saints in former and in latter days, having all these gifts and blessings, could only see through a glass darkly, how will it be with my brother and those of his faith who deny those God given blessings? The Bible, Mr. A. Campbell and B. W. Stone all agree that there was a terrible apostasy, and hence there must be a restoration. Your saying, "We don't need any 'Joe' Smith, or Mormon impostors, etc., is no argument in your favor, and furthermore, you have no right to bring him or his work up on the first proposition. You will find you have a large task to defend the "church of which I, H. E. Rossell, am a member" without bringing up Smith. Time.

#### ROSSELL'S FOURTH SPEECH.

I have heard my opponent has said that I could not beat him on the Bible, and that if I did, I could not on bombast, and I believe it. I never saw such trickery in all my life. Such glaring infidelity, I'll show him up, I'll show up his infidelity! He has blowed about the signs following them that believe; The signs did follow them that believe until the church was perfect. He tries to make you believe that I have done away with apostles, I have not, we have them in the church yet, and they are not dead either. He jumps on poor Matthias again. I said be

fore that he was prophesied of, and that he came according to the scriptures, and I proved it, and don't you dare to bring that up again! [Shaking his fist at brother Cornish and looking very angry.—REP] And he said that I made fun of the laying on of hands, I did not sir, and don't you say that again either!

I say I have a right to preach, and I got it from Jesus Christ, and not from "Joe" Smith. See Matt. 28:19,20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There's my call, there is my authority! He claims to be called of God as was Aaron. They place themselves on the same footing with Jesus Christ. Such glaring infidelity! They do not believe the Bible! Let us look at Heb. 6:1,2. I'll show you his infidelity. "Therefore leaving the principles of the doctrine of Christ let us go on into perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement." Heb. 6:1,2. Now you see how he has tried to make you believe that this has reference to the principles of the doctrine of Christ. I say it does not, it has no reference to the doctrine of Christ at all, it is the old Mosaic law, and Paul says we must leave it, and go on unto perfection;

leave it, it is dead works! The baptism spoken of has no reference to the baptism of Christ or the apostles. Baptisms there, means washings, as was practiced under Moses. I will show you that the baptisms does not mean the gospel baptism, because Paul says; "There is one Lord, one faith, and one baptism." —Eph. 4:5. That is the baptism Christian baptism, not two baptisms, Paul says, "One baptism." And there is no laying on of hands about it, and it is not needed. I say the church did not go into an apostasy, for Christ says; "Upon this rock I will build my church; and the gates of hell shall not prevail against it." —Matt. 16:18. Then he says that the Bible, and Mr. A. Campbell and B. W. Stone all clam that there was an apostasy, I say there was not, and the Bible does not say so, and as for Campbell and Stone, I don't care if they did say so, they were not inspired men! None of our men are, or were inspired, I never said they were. Neither do we believe that any of our men are inspired. My opponent says again that the Bible is not the gospel, and then reads John 16:12. "I have many things to say unto you, but ye cannot hear them now." And tries to make out by that, that the Bible was not complete, but that Christ would reveal more. I believe all that, Christ said that before he ascended, and he did give more, and kept on giving until he had completed it, though

his servant John on the Isle, when the work of revelations ceased, and the work was completed, left perfected and sealed; and a statement made at the end that; "Man must not add to it."

Now he comes here trying to make us believe that there must be prophets, and signs. Some one at the head, and then others under them &c. We are to be all one. We have no man in our church one above another, we are all equal in that respect, we are one in Christ Jesus. We are; "A royal family, a peculiar people, Kings and priests," and the church was not set up in 18-27, but about 58 days after Christ's resurrection; and it has been going on ever since, and will go on without any revelations or prophets. We do not need any more revelations or inspirations. Whosoever believes that Jesus is the Christ shall be saved, if he does that which is right, and has the spirit of truth and honesty. Time.

[The first speech Bro. Rossell made was the best, the others are shorter because we thought best not to, publishing so many repetitions.—REP].

CORNISH'S FOURTH SPEECH.

I am surprised that my brother should start out in his speech in the way in which he did, that if I could not beat him on the Bible I would not bombast; I wish to say right here that I never said anything of the

kind; I never thought such a thing there are only two Latter Day Saints in this place, and I know they never said such a thing, Mr. Rossell wherever did you get such news? This congregation can tell who, so far, as acted the gentleman, and who has abused, who has given such swelling words. Again he says; "Such glaring infidelity." Dear friends, which, in your judgement, has shown himself most like the infidel, the one who has been faithfully standing by and for the word of God, and principles, and the blessed gifts of the gospel which Christ left; or he who has fought against it. You shall be the judges in the case.

Again he says we put ourselves on the same footing with Christ. We believe in the same gospel, same kind of gifts and blessings, same kind of authority to administer etc. What is he doing now? He has affirmed that his church was the same, identical with that of Christ, and is here fighting against that kind of church. You can all see that his church is not identical. He says Heb. 6:1,2. "Faith, repentance baptisms and laying on of hands etc." is "Moses's law." Paul says these are the "principles of the doctrine of Christ." Which will you have? I'll take the inspired apostle Paul, rather than this man who claims to be a minister, who never was called of God, and who says that neither he nor any of their ministers are in-

spired. I shall notice one more point, and then turn and prove that the church did not continue, but that there was an apostasy, and a departure from the faith. The point is the perfect law that he has been harping on so much. He says; "Whoso looketh into the perfect law."—James 1: And then concludes that there can be "no more added," "It's complete," etc. If James meant what my brother here wants us to believe he did, then John and all the others who wrote after that statement was made, must be as bad as the Latter Day Saint, in belief. But did you know that David said that "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise, the simple."—Psa. 19:7. Now according to Bro. Rossell's argument, if it is lawful to call it an argument; there must not be another word given Stop Lord! Don't you say another word, the law is perfect! Mr. chairman. Moderators. Ladies and gentleman, it is plain to be seen that brother Rossell is not inspired; He told the truth when he said; "There is not a minister in our church inspired." If Jesus were here now he would tell brother Rossell to his face that he was a "blind guide," and a; "leader of the blind." When David uttered those words, only about one third of the writers of the Old Testament had written what God designed they should; saying nothing about all the New Testa-

ment writers. Why David himself had only commenced to write the Psalms when he spoke those words, and yet went on, writing over a hundred more.

Truly; "the law of the Lord is perfect;" "In the day that thou eatest thereof, thou shalt surely die" is perfect; Noah, go build an ark. Moses, go lead out the children of Isreal, I will be thy God; Thou shalt be a prophet to Aaron, and he shall be thy spokesman to the people, etc., are all perfect words. "I am the Lord thy God; worship no other, etc.," is a perfect law." But God told it over and over again, generation after generation, and it was still "perfect law." May God help you all to see that "God will add line upon line, precept upon precept, here a little and there a little." These signs shall follow."—Mark 16:15 18. "Your sons and daughters shall prophecy" in the latter days, (Joel 2; Acts 2). John declares that two prophets are yet to stand and prophecy for three years and a half—Rev. 11. And when they prophecy it will be the word of the Lord, "perfect law." [Bro. Cornish also read of several books mentioned in the Bible which we have not got, and other passages which we omit.—REP.]

To show that "the church of which H. E. Rossell, am a member," is not identical with that of Christ and his apostles and that it did not continue since Pente-

cost, I read. Jesus Christ says: "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. Does that look as though the church of Christ was likely to continue? Dear friends, John was beheaded; Jesus the King of that kingdom or church, of which he the king was the head, was crucified. His apostles, the administrators of the gospel of that church or kingdom were next taken and killed, some in one way, and some in another, until there was not a man left with authority to induct a man into the church. And you will remember that Bro. Rossell said in his first speech, that baptism was the introductory ordianance into the church. Those officers being taken out, the church must of necessity die out. Because "No man taketh this honor unto himself."—Heb. 5:4.

Paul says, "Now the Spirit speaketh expressly: that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy" etc.—1 Tim. 4:1-2 And in 2 Tim. 3:1-8 "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous boasters, proud, blasphemers," Lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." This proves

plainly that there would be a departure from the true faith, and they deny the power. He has denied apostles or their power and authority. He also denies that these signs shall follow them that believe."

They do not believe in blessing little children as taught in the New Testament scriptures. (Mark 10.)

They do not believe in confirming members by the laying on of hands as taught. They do not believe in the administering to the sick as taught by Christ. (Mark 15:8, and James 5:14) "Lay hands on the sick anointing them in the name of the Lord." etc. They have no apostles, no prophets, no seventies, no healings, no visions, no wonderful works of God. Perhaps you may now begin to wonder what they have got. I will tell you. They have "A form of godliness but deny the power thereof," just as Paul has said, (2 Tim. 3:5.) and as you have heard him yourselves all through this debate.

Peter said that, There should be false teachers among them who would bring in damnable heresies "and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of." And, "With feigned words make merchandise of you." (2 Pet. 2:1-3). Such has been the case with this teacher. Has he not spoken against nearly all of the

most precious gifts and blessings, and against some of the most (if one can be greater than another) precious principles of the gospel, and against the highest officers in the church, and says they are not needed or they are done away.

And are they not making merchandise of the people? Take away their salaries and place them on an equal footing with the ministers whom Christ sent out and you will have only about one preacher where you have a dozen now. Paul said the time would come when they would "not endure sound doctrine," but would heap to themselves "teachers having itching ears, and they would turn away their ears from the truth." (2 Tim. 4: 4). Have you not seen it to-night?

After Mr Campbell had started his reformation, he said, "The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world."—History of the disciples by Hayden, page 36. This is their own historian, and Mr. Campbell the head man of their system. Mr. Campbell also said that, "Till that great and notable day of the Lord come, we CANNOT from the prophetic word anticipate a universal return to the original gospel."—Christian System, page 178. Paul says, "that day," [the coming of Christ], "shall not come, except there come a falling away first."—2 Thes. 2:1-3. Time.

ROSSELL'S FIFTH SPEECH.

I will say again that revelations or manifestations of the Spirit, only that of the spirit of truth and honesty have ceased. If there were an inspired man here on the stand tonight, could he reveal anything more than the Apostle John has? 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." Can the love of God be shown more grandly than that? Or could he have exalted the name of Jesus more than the Apostle Peter has? "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved."—Acts 4:12. And what is there that can be more plain on baptism than that spoken of by the Apostle Paul? "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom 6:4. Also the baptism of Jesus Christ. Matt. 3:16; Mark 1:9, 10.

What is more grand than Jesus' praying that "They all might be one." (John 17:20, 21). Then is there anything more plain on the judgment? Christ says, The Spirit would "Reprove the world of sin and of righteousness, and of judgment." (John 16:8-11).

Now we have the Spirit and the Word, what more do we want? Or what more do we need? Again, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34. O, how grand! And Paul says in 2 Tim. 3:16, 17, "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." There it is; nothing can be added to it. No Book of Mormon or Doctrine and Covenants, neither any of old "Joe" Smith's revelations. If Jesus sent the apostles to preach, should not their teachings be heeded? He promised to be with them to the end of the world. Therefore after the church was established and perfected we don't need any more apostles or revelations. If he be right, what becomes of those who never heard it? Are they lost?

Now I will follow up his quibbles a little. I am not going to follow him much further. Did you notice how he spoke concerning the "certain disciples" spoken of in Acts 19:1-7. He said that they had to be rebaptized. He knows very well that they were baptized by John, did you see his trickery? He misrepresented it. Don't you let him cover it in that way with his sophistry or fair speech.

Now look in Heb. 6:1, 2, "Laying on of hands." I stated before that it had no reference to the gospel or doctrine of Christ, and I say so now. And the baptisms mentioned there has no reference to the Mosiac ritual. The brethren were drifting back to the old law, and Paul was warning them against it. I proved to you that the baptisms were not Christian baptisms. Paul said that there was "One Lord, one faith, one baptism."—Eph. 4:5. Remember that, will you? One Lord, one baptism. I have him so tight on that that he cannot answer it. He did not try to answer it, he cannot answer it.

Now we will look at the call a little. He said they must be called of God as Aaron was. Christ was the only one called of God as was Aaron, and not by Mormon imposters either. Now don't you let him deceive you in that way; I tell you, you will have to watch him, he is an old debater, but I have got him so tight that he can never extract himself. And this blessing babies, he didn't get it out of the Bible, he got it out of "Joe" Smith's Doctrine and Covenants. Here it is. Page 97, Par. 19: "Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ and bless them in his name." There it is it is not in the Bible.

Then he brings up lost books, and says that the Bible shows us so many that we have not got. He's going to fill you up full after awhile! I acknowledge those lost books, and believe in them as much as he does, but we do not need them now, if we did they would be there. Let us see what Peter says about it. "According as his divine power hath given unto us all things."—2 Pet. 1:3. There we have it, he hath given to us "all things." That proves that we do not need any more books. So down goes "old Joe" Smith, and down goes the Book of Mormon. We do not believe in such corruptible things, we are not born of corruptible seed. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."—1 Pet. 1:23.

He says there must be two priesthoods in our church or else it is not like the one Christ left. Oh yes, we are all condemned because we have not had some of "old Joe" Smith's followers here to lay hands on us. Every child of God is a priest. All the people of God are kings and priests, and that too without a Mormon's aid. There never were but two priesthoods, the one that Christ and the Mechisedec had and all the others are kings and priests unto God.

He said we must contend for the faith once delivered to the Saints,

and yet he contends for, and wants new revelations all the time, wants more when it is already delivered to them. There is the gospel, (holding up the Bible) and we have all that is necessary for us, and Paul says in Gal. 1:9, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed." That shows you we don't want any other gospel and he will be accursed for preaching another. Time.

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CORNISH'S FIFTH SPEECH.

Bro. Rossell did well in the opening remarks of his first speech in showing how grandly the Bible taught, "so grand;" about the love of God and how it most beautifully explains faith and baptism, etc., but if his church was identical in belief and practice with that of Jesus Christ and his apostles, don't you think he would have said, "How grand" the laying on of hands is explained in the blessed Bible? And then quote a passage or two to prove it as he did those others. We will read one to add on with the list he gave us. Acts 8:14-17, "Peter and John prayed for them that they might receive the Holy Ghost, 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." Oh how grand!

Bro. Rossell if you were in the church of Christ, and was of God, you would hear God's words. (St. John 8:47). And you would be just as ready to shout "Oh how grand" on the laying on of hands as you would on faith or baptism, or any other principle of the gospel of Christ. I read one more passage which the man of the other faith calls the "Mosaic law." Heb 6:1-3. "Principles of the doctrine of Christ." Hold on Paul! Bro. Rossell says it is the "Mosaic law." Paul how do you know it is the doctrine of Christ? Answer, "By the revelation of Jesus Christ."—Gal. 1:12. You got it by a revelation did you? All right then Paul, you must be inspired if you got it by revelation. Rossell says he's not inspired so go on Paul and tell us what the doctrine of Christ is. "Principles of the doctrine of Christ. \* \* Repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands." Bro. Rossell, "LAYING ON OF HANDS!" "And of the resurrection of the dead and of eternal judgment."—Heb. 6:1-3.

Now I will take up that point which the minister who don't believe in the laying on of hands, says I cannot answer, viz "Baptisms." He says there is one Lord, one faith, one baptism. That is true. And so there is one God, and yet Father, Son and Holy Ghost. I don't think I know enough to ex-

plain it, Bro. Rossell says I cannot, but John has explained it, and I will read it. "For there are three that bear record in heaven, the Father, the Word, [Son] and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit and the water, and the blood, and these three agree in one."—John 5:7, 8. There you are. Christ's blood meets the applicant in the act of entering in through the door of baptism for the remission of sins, being drawn by his Spirit so to obey, then the hands are laid on them for the gift of the Holy Ghost that they may receive it as an abiding comforter. Thus does the man or woman comply with the "One Baptism." Jesus says the same in substance. "Except a man be born again, he cannot see the kingdom of God." That ruler asked "how?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—St. John 3:1-6. Born of water and the Spirit is the one baptism. But Paul knew that some would be ignorant, hence he says baptisms. Jesus just said, born again, but because the man was ignorant he made it plain. "Of water and the Spirit." Our bodies are born of water; and our spirits are born of the Spirit. (St. John 3:1-6)

Bro. Rossell says I misrepresented the "certain disciples." I might have explained a little more fully. Those that we have to contend with don't know anything about the Holy Ghost, and more than that they don't seem to want to. But the ones Paul met, although they had not heard anything about the Holy Ghost, yet they were willing to, and Paul explained that it could not have been John the Baptist's baptism, but some one who did not believe in the laying on of hands, and who was not inspired nor sent of God. They were honest about it, and when they heard the truth from Paul, "They were baptized in the name of the Lord Jesus; and when Paul had laid his hands on them, the Holy Ghost came upon them."—Acts 19:1-7. If I did not represent it to suit, I will now add that they were honest enough to be re-baptized and were glad to have the hands laid upon them; and God blessed them with the Holy Ghost. And I tell these disciples here, in the name of Jesus Christ that if you will be as honest as those were, and obey the true gospel as they did, that God will give you the like blessings that he did them. It can not be otherwise. God is unchangeable, and no respecter of persons. Oh, God, help them to see the true light that now shineth!

There is another little mist that I must clear away. He says I know John baptized them. I do not, but

to the contrary. First, John always told the people about the Holy Ghost, and in this case, they had not heard a word about the Holy Ghost. Second, John the Baptist had been dead about twenty-three years, before their conversion by Paul. Third, If John had baptized them it would have been a valid baptism, and as usual, he would have told them about the Holy Ghost. God sent him with authority. The Savior knew that he had authority and was baptized by him. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John."—Luke 7:29. And Christ baptized them with the Holy Ghost and would have baptized those at Ephesus with the Holy Ghost too if they had been baptized by John the Baptist; for so it is declared, (see Matt. 3:11 and Mark 1:7, 8.) "But the Pharisees and Lawyers rejected the counsel of God against themselves not being baptized of him."—Luke 7:30. Refute it if you can, but do it by the Bible! Now he would try to make out that all their church are "Kings and Priests." Well then where are the members? If all head, where are the feet? In one of his speeches he had no head—no apostles—no prophets, no communication from the "chief corner stone." And now he has them all head and no feet! He had better read the 12th chapter of 1st Corinthians over again. But Bro.

Rossell, I did not know that the ladies could be kings and priests before. (Laughter.) The facts are, these disciples are neither priests, nor members of the church of Christ, they have no authority from him at all. All my brother here claims is, the commission that Jesus gave to the eleven apostles (Matt. 28:19,20) And then proves untrue to it, because he does not teach them to, "Observe all things," that Christ had commanded them. He might just as well tell us that he had a commission to build an ark, on the command that God gave Noah! Or to undertake the works that God commanded other of his people to do. Uncle Sam would punish the man who would dare to undertake to act in the name of a duly authorized agent who had died, or to presume to take that dead officer's papers and books, and sit in his chair and in his own name act in that office without first being chosen and appointed to succeed him, in the same manner as was his predecessor. Bro. Rossell your name is not in the Bible and if you are ever appointed to do a work for the Great Ruler it will be by a new revelation. The head men of your church knew that they did not have authority to preach, one broke off from the Baptist church and another from the Presbyterians and joined in with Mr. A. Campbell's reform movement, (sometimes called Campbellites as they sometimes call us Mor-

mons) and they then called it the "Disciple" or Christian church." Now the trouble was, as B. W. Stone in the history of that order says: "Now the question arose, who will baptize us? The Baptist would not unless we would unite with them, and there were no elders among us who had been immersed. It was finally concluded among us, that if we had authority to preach we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were also baptized."—Works of Barton W. Stone. Now "if" we have authority to preach, we have authority to baptize, and so went at it! All built on the IF, and "if" Bro. Rossell had not been in the wrong church and acting without authority from God it might have been otherwise with him. I have no objections to those men baptizing each other if God had commanded it. But God never said a word to them. Thus Bro. Rossell can trace all the authority he has back to the Baptist and Presbyterians, and on to King Henry VIII, who was a murderer and a polygamist, and from that on back to the Pope of Rome.

Concerning those who never heard the true gospel, he asks, "Are they lost?" I answer no, Christ preached to the spirits in prison, that they might be judged according to men in the flesh.—1 Peter 3:17-20 and 4:6. I will tell you more about it in the next proposition. Time.

ROSSELL'S SIXTH SPEECH.

Now I have proven to you that the creed of our church is identical with the church of Jesus Christ or church of God—Disciples, Christians and Saints, but not Latter Day Saints. I have proven that they are called Christians, and that they are called Disciples, and Saints and he has not disproven it. And I have proven that elders and bishops are the same thing, and although my brother does not believe it, yet he has not proven to the contrary. Now I will prove to you that we do believe in miracles. When God created the heavens and the earth, when he made the world, it was a miracle. But after the world was made it moves on by natural causes. And so he gave miracles to establish his church, but after the church is established we don't need any miracles, it will move on without them. He calls attention to Isaiah and says, "Now you farmers," as you look for the rain and snow to come down and water the earth, that it may bring forth, etc., "So" he says, "the people of God look for new revelations to make them grow." I say it is not so. The rain comes by natural causes, but the revelations have ceased. We have a "perfect law of liberty." It is perfect and complete without any new revelations, and we don't need any false revelations. The church was left perfected by them, and he cannot get out of it. Now this preach-

ing to the spirits in prison, and this baptizing for the dead; if that is the case we might come the whip-row on some of our friends, and not be baptized for them, and thus shut them out. We do not believe in this baptism for the dead. He said I did not believe that Christ preached to the spirits in prison, I do! and don't you say that again, will you!!

In Acts 2 there were three thousand people baptized, and there is no account of any one laying their hands on them. And in the 8th chapter it shows that the eunuch was baptized, and went on his way rejoicing, and he did not have the hands laid on him. The eunuch, the jailer and his household were baptized, also the Corinthians, and many others were baptized, and none of them ever had the hands laid on them. I have him so tight that he can never extract himself, he knows that he cannot answer it. And about the apostacy, I did not say that there was a total apostasy. He does not like me to talk about "old Joe" Smith, or his revelations. It hurts them to hear about their doctrine. They don't like to hear about their awful blasphemy. I've not commenced to talk on "Joe" and his awful blasphemy as I intend to! I'll show them up in their true colors before I get through with this discussion. Talk about "called of God as was Aaron," and then say it must be so now, or if not the

church is not identical. We are called of God, the call is found in Matt. 28:16, 20.

He says Christ sent out no salaried ministers. I say he did. Paul says, "I robbed other churches taking wages of them to do you service."—2 Cor. 11:8. There's a salaried minister for you! Now don't say another word about salaried ministers will you! Talk about tithing. Now don't say another word about salaried ministers. And don't forget either that I have proven beyond a doubt that these miracles were done away. (1 Cor. 13:8-12.) When the apostles died those miracles ceased. When the last apostle laid his hands on the last member, that was the last of laying on of hands and signs. No more signs, no more priests, no more apostles. All Christians are kings and priests. He laughs at it, its God's word. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9. And in Rev. 1:6, "And hath made us kings and priests unto God and his Father." There you have it, it's the Bible, I told you they did not believe the Bible. We are all kings and priests unto God and Christ. Now don't you let this fellow deceive you, hold fast to the word of God, not "Joe" Smith's Bible, but

to the word of God, the perfect law of liberty. Oh, I warn you against his doctrine, we don't have to have God giving us revelations every day to keep us from going a-tray or from doing something wrong. I tell you we will have to watch these fellows or we will be deceived.

The church of which I, H. E. Rossell, am a member, is identical with that left perfected by Christ and his apostles. It believes in the same God, and it believes in the same apostles, and they are not dead. We have their words here, "The word of God which liveth and abideth forever." We believe in the same repentance and faith, and in the same baptism, "buried with him by baptism," and we believe in the same manner of making converts. The church of which I, H. E. Rossell am a member is the same. We believe in the same manner of taking the communion or sacrament of the Lord's supper, etc.

I asked him the other evening to name one evil that the Bible did not condemn. And to name one virtue that the Bible did not commend. And I also asked "Is the Bible sufficient to save men?" And also, If men were inspired, would he add anything to the Bible, or take anything from it, and he never answered it, and he cannot answer it. And he has only got one more speech to make, and he dare not attempt to answer it. We have agreed that no new point shall be

brought up in the last speech, and he has never attempted to answer it, and it is too late for him to try it now. I am thankful for the order and attention paid during the first proposition. Time.

#### CORNISH'S SIXTH SPEECH.

The first thing I shall notice is: "God made the world," and he says that was a miracle, and now the world is made it moves on by natural causes. Hence no more miracles. Well if God had stopped making worlds after he made the first, this one would not have been. But he kept on until he made this one in which we live. And he will go on "worlds without end." Hence your foolish idea of the end of miracles is a large mistake, like much of the rest of your foolish notions. If that is your idea of miracles, to carry it out rightly it proves that miracles do not cease, but he will continue to work miracles.

He says I must not bring up salaried ministry again—quotes Paul to help him out. "I robbed other churches taking wages of them to do your service." How is it with Mr. Rossell "I robbed your churches and people, taking wages of you to do MY service." Paul says; "When I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." They simply paid their tithes and offerings, and what was

lacking in one place was made up in another place. And the men who paid not their tithings and offerings, robbed God.—Mal. 3:7-12. Make a good collection when I come. Paul says: "That there be no gatherings when I come."—1 Cor. 16:2. See what Jesus says about the hireling. (St. John 10.) Man says, "how much will you give me?" Five hundred dollars per year. "I can get six hundred over here." We'll give it rather than have no preacher. And before the year is out, in some cases, "I am called of God to go over to the other circuit." Well we are sorry you have to leave us, how much salary? "Seven hundred dollars." Ah, high call, one hundred dollars more! And the poor widows and honest men of toil must pay it, even if their families are in want for food and raiment. Tell me your church is identical! Oh shame! No wonder there are infidels in our land. "Freely ye have received, freely give."—Matt. 10:8. "Take no thought for the morrow."—Matt. 6:34.

He is determined to have the "dear sisters" as he calls them, "kings and priests." Peter is talking to us about the ministry in the first and second chapters, and about the wives in the third chapter. And St. John in his revelations is talking about those who can be kings and priests.

Now I have arranged a summary; I will give you that, and it

is all I will have to say. The church of which H. E. Rossell is a member is not identical with the teachings of the church of Jesus Christ and his apostles, neither in respect to doctrine nor organization,

1. Because they do not believe in the same gospel as did Christ and his apostles.

2. They do not believe in the same kind of church organization.

3. They do not believe in twelve apostles.

4. They do not believe in the seventy elders.

5. They do not believe in prophets or prophecies. Don't forget how he talked about the Antioch church. If his church is identical, where are the prophets? There were prophets there, (Acts 13.) and God never had a church that He called His without inspired men and women in it.

6. Not identical again, because they do not believe in the gifts and blessings as did Christ and his apostles, but abuse every one who does.

7. They do not believe in blessing little children.

8. Neither in a hope hereafter for those who had none here.

9. Neither in the baptism for the dead as taught in the Bible.

ROSSELL:—That's a new point, you never mentioned baptism for the dead.

CORNISH:—What about it, chairman?

CHAIRMAN:—I think he did.

A VOICE:—He did not!

CORNISH:—Well, all right, if I did not, we will let it drop, and not count that one; but they do not believe it just the same.

10. They are not identical with the church of Christ, because they do not believe in the tithing system.

11. They do not believe in a bishop whose duty it is to take care of the finances of the church.

ROSSELL:—Well now, I—

CORNISH:—Well now, never mind Bro. Rossell, I am simply treating on facts. If you do not like it you should not have challenged me, you first wrote me, and started it, and I'll carry it out.

12. They do not believe in the personal reign on earth with Christ a thousand years.

13. Nor that the earth will be the final home of the Saints.

14. They do not believe that Christ has power to save all, as is declared in his word, but that the majority will be damned forever.

15. They declare there are but two places to share the world of mankind, heaven and hell while the Bible speaks of many.

16. They are not identical with the teaching of Christ and his apostles, because they do not practice the anointing the sick with oil, and praying over them as taught by Christ and his apostles.

17. They will take people into their church without rebaptizing

them, which proves that they have no more authority than any of the other sects, or else it proves that they they are hypocrites.

18. They do not believe the books that are lost from the Bible are of any value neither do they believe in the books spoken of that are yet to come forth.

19. They do not believe in washing of the apostles feet. In fact they have no such officers in their church!

20. They do not believe in the prophets that are mentioned in the Bible who are yet to come.

21. They are in opposition to Christ and the apostles, and even the originators of their own church, when they teach that there never was an apostasy, but that their church continued from pentecost for all of which they have no proof.

22. They send one another out to preach and not one of them called of God, or inspired by God, in opposition to Christ's teachings.

23. They oppose, and make light of being called of God as was Aaron through a living prophet.

Perhaps by this time some in the audience would like to know what they have got that is like the church of Christ. Bless your souls, they haven't scarcely got a clumsy counterfeit!

24. They do not believe in the different orders of the priesthood, as found in the New Testament scriptures. They say they have no

one higher than another, there is no head or tail to the business. One time they will say when pressed to the wall on the one side, that they have no priesthood; and then when pressed to the wall on the other side, they say that they are all kings and priests—men and women.

25. They do not believe in the kind of priesthood mentioned in the Bible at all.

26. They do not believe the lower officers may be selected by the people, by order of the apostles. (Acts 6.) Nor in the higher being called by revelation. (Acts 13.)

27. They are not identical again in the belief of the administrations

of the heavenly angels as in the church of Christ.

28. Where is the identity between the two regarding the punishment of the wicked? One in opposition to the other. And a host of other things if I had time to bring them up. He winds up by saying that he asked me four questions that I never answered. Well, at the time he asked those the other night, my attention was called to something else, and I did not get it noted down, and today when I asked him for them that I might answer them he said he would not give them to me until after the debate was over. But they can all be easily answered. Time.



# A SYNOPSIS OF THE ROSSELL - CORNISH DEBATE.

## SECOND PROPOSITION:

RESOLVED, That the Reorganized Church of Jesus Christ of Latter Day Saints is in fact the church of Christ, having all the gifts, signs, powers, etc., mentioned in James 5:14, 15; Heb. 4; 1 Cor. 12. J. J. Cornish, affirmative; H. E. Rossell, negative.

### CORNISH'S FIRST SPEECH.

MR. CHAIRMAN, GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—It affords me much pleasure in being here again tonight, and of having the privilege to present the truth to so many. I am aware of the fact that there are many here tonight, who, were we not in debate, would not hear my side of the argument. Dear friends, do not be prejudiced against me, or our people, or the doctrine which we believe. All I ask of you is to weigh carefully the arguments which I shall bring forth from your Bible. And also, knowing that Mr. Rossell cannot bring a scriptural argument against it, I ask that you receive nothing that may come from him as argument, except he has the scripture for it. Let us stand by the Bible—hear what it says—hear as for eternity!

Beloved friends, I purpose for about two evenings or nearly so, to launch right out with our belief, giving my brother all the opportunity possible to prove it untrue if he can, and in order to get as much as possible before you for your consideration, I shall quote from a leaflet published by us containing an "Epitome" of our faith, copies of which will be distributed free to any and all who wish to read them after this meeting closes to night. I will also hand this one to Mr. Rossell when I read it, hoping that he will test our work faithfully, exposing the error by the Bible that we may all be benefitted thereby.

"We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. (Matt. 28:19. 1 John 1:3. St. John 11:26.)

We believe that men will be punished for their own sins and not for Adam's transgression. (Ecc. 12:14. Matt. 16:27. 1 Cor. 3:13. Rev. 20:12-15.)

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. (1 Cor. 15:3. 2 Tim. 1:10. Rom. 8:1-6.)

We believe that these ordinances are:—

(1st). Faith in God and in the Lord Jesus Christ. (Heb. 11:6. 1 Pet. 1:21. 1 Tim. 4:10. John 3:16, 18, 36. Mark 11:22. John 14:1.)

(2). Repentance. (Matt. 3:2, 8, 11. Luke 13:3; 24:47. Ezek. 18:30. Mark 1:5, 15. Acts 2:38. Rom. 2:4. 2 Cor. 7:10.)

(3d). Baptism by immersion for the remission of sins. (Matt. 3:13, 15. Mark 1:4, 5. Luke 3:3. John 3:5. Acts 2:38; 22:16; 2:41; 8:12, 37, 38. Mark 16:16. Col. 2:12. Rom. 6:4, 5. John 3:23. Acts 8:38, 39.)

(4th). Laying on of hands for the gift of the Holy Ghost. (Deut. 34:9. John 20:21, 22. Acts 8:17; 19:6. 1 Tim. 4:14. Acts 9:17. 1 Cor. 12:3. Acts 19:1-6.)

(5th). We believe in the resurrection of the body: that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. (Job 19:25, 26. Dan 12:2. 1 Cor. 15:42. 1 Thes. 4:16. Rev. 20:6. Acts 17:31. Phil. 3:21. John 11:24. Isa. 26:19. Ps. 17:15.)

(6th). We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done. (Rev. 20:12. Ecc. 3:17. Matt. 16:27. 2 Cor. 5:10. 2 Pet. 2:4, 13, 17.)

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof. (Heb. 5:1, 5, 6, 8. Acts. 1:24, 25; 14:23. Eph. 4:11. John 15:16.)

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, prophets, pastors, teachers, evangelist, etc. (1 Cor. 12:28. Matt. 10:1. Acts 6:4. Eph. 4:11; 2:20. Titus 1:5.)

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit will continue to reveal His word to man until the end of time. (Job. 32:8. Heb.

13:8. Prov. 29:18. Amos 3:7. Jer. 23:4; 31:31, 34; 33:6. Ps. 85:10, 11. Luke 17:26. Rev. 14:6, 7; 19:10.)

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretat on of tongues, wisdom, charity, brotherly love, etc. (1 Cor. 12:1-11; 14:26. John 14:24. Acts 2:3. Matt. 28:19, 20. Mark 16:16.)

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. (Gen. 2:18, 21-24; 7:1, 7, 13. Prov. 5:15-21. Mal. 2:14, 15. Matt. 19:4-6. 1 Cor. 7:2. Heb. 13:4. D. & C. 42:7; 49:3.)

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God." (Gen. 4:19, 23, 24; 7:9; 22:2, in connection Gal. 4th and 5th c., Gen. 21:8-10. Mal. 2:14, 15. Matt. 19:3-9.)

I will now read a passage of scripture to you from the Book of Mormon on marriage, that book so much spoken against and ridiculed; the book spoken of in your Bible which had to come forth in the latter days, the proofs of which I will produce tomorrow evening.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be ONE WIFE, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2:6-9. Time.

[Bro. CORNISH did not read the references, except some on baptism

and the laying on of hands; on those, several verses were read, we omit them, but add the references for the benefit of the reader —REP.]

ROSSELL'S FIRST SPEECH.

MR. CHAIRMAN, GENTLEMEN MODERATORS, LADIES AND GENTLEMEN: —I am glad that I am privileged to be here again tonight, I am on the side of right and am standing for the truth. He referred back to the other contest in his speech, it must be his conscience is grinding him a little. The other is over and his church is on trial now. I would not have dug in little potatoes as he did last night in his summary. I do not say that all Latter Day Saints are bad, there are many good people among them, but it is not the gospel of Christ that makes them so, they are so naturally. And in regard to the teachings of the Book of Mormon, I do not say it is all bad, there is some truth in it; many of the teachings of the Book of Mormon are borrowed from the Bible, and we must be very careful how we receive the truth, we must not be poisoned by the Book of Mormon because there is some truth in it—it is a counterfeit. When any one wants to mix up poison they generally put something good with it. So with the Book of Mormon, there is some truth in it, just enough to deceive. We must not be deceived and take the—the—counterfeit—for—the—the—

CORNISH.—Genuine.

ROSSELL.—Genuine, you keep still, I'll attend to my own business. If you don't keep still I'll have the chairman call you to order, sir. When "Joe Smith" had translated some of the Book of Mormon, he found out that baptism was for the remission of sins. There is a prophet for you; here he had been a prophet and a seer, and did not know that baptism was for the remission of sins.

The Reorganized Church of Jesus Christ of Latter Day Saints is not in harmony with the Bible, because Latter Day Saints are not found in the Bible, hence it does not agree with the church of Jesus Christ as left perfected by him.

I will now call your attention to the number of names and officers which are in their church, and see if that is identical with the church of Christ. They have in their church about twenty or thirty different officers; 1, prophet, 2, seer; 3, revelator; 4, president; 5, apostles; 6, president of apostles; 7, seventies; 8, president of seventies; 9, high priests; 10, president of high priests; 11, elders; 12, president of elders; 13, priests; 14, president of priests; 15, teachers; 16, president of teachers; 17, deacons; 18, president of deacons and I don't know how many more officers and presidents of officers there are in their church. (Laughter.) Who ever read of such a church in the Bible? And yet

they come before us claiming to be the true church of Jesus Christ! (Applause.)

They flatly contradict the Bible in denying that all are priests and kings. 1 Peter 2:1-9. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," etc. And in Gal. 3:27-28. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Now the Bible says they are "all one," neither male nor female, there is no difference, they are all "kings and priests." All the dear sisters are priests.

They say that these signs shall follow them that believe. Now we have some Germans here, and we have some French here, and if he will chatter off a little german and a little french I will believe. And I want him to lay hands on the sick and heal them, and open the eyes of the blind, and then I'll believe. My brother will stop me now right here if he will do some of these things. Yes sir, if he will do some of these things and manifest his power to us, I am a Latter Day Saint, I'll be one right away, and so will this congregation. That's the way to do it, and if he will perform some of these miracles right here, that will end this discussion tonight. We expect him

to do it! He has got to do it, or else his church is not identical.

The church of Jesus Christ was set up at Jerusalem. Jesus says, "On this rock I will build my church and the gates of hell shall not prevail against it." And no man can lay any other foundation. What do you think of people going around and taking a stone out of the foundation and putting another in, and calling it the successor? That is the way the Mormons do, they do it in opposition to Christ, hence their church is not the church of Jesus Christ.

Do they have any truth in the Doctrine and Covenants that is not contained in the Bible? Is there truth in the Book of Mormon that is not contained in the Bible? Is there any virtue in the Book of Mormon or Doctrines and Covenants that is not contained in the Bible? Is there any evil condemned by these books, that is not condemned by the Bible?

They say that they have the two priesthoods in their church, I say that Christ was the only priest.

They claim that there are two baptisms in their church. Paul says there is but one. "One Lord, one faith, one baptism." Eph. 4:5. That shows that they contradict the Bible, and hence their church is not the same.

The church of Christ was set up on Pentecost, and not down in this

nineteenth century, that shows that they are not the same. Paul says in Heb. 9:16-17, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."—There is where the work of Christ came in force. And there is where it became a church—at Pentecost, when the power came. Time how governed? 207. *Time to*  
**CORNISH'S SECOND SPEECH.**  
 Dear friends, I have but little to say in answer to my brother's speech, but when he brings anything forth that looks anything like an argument I will answer it. I will now ever say in answer to the officers which he claims we have, that he has misrepresented it to you. Prophet, seer, revelator, is the same thing, only they were called by those different names in different ages. And the prophet was by choice of the people appointed the president of the church. And instead of four officers he is only one. Every quorum in the church appoints a president or head. What is there wrong about it? Who says it was not so in Jesus' time? Or is Mr. Rossell now trying to make us believe that Joseph Smith got up a better organization than all the world combined, after saying and without proof, that he was lazy, stupid, ignorant, and a wicked man, etc.

I will now go on to show that the church of Jesus Christ today is as it was in the New Testament times. As before mentioned, our belief in God and Christ, and the Holy Ghost is the same. Of the gospel; faith and repentance are the same, none of which is denied. On baptism, we believe as in olden time that it is for the remission of sins. It was administered to believers and after the manner of a burial, and the man or woman who thus complied with a full purpose of heart to do right, his or her sins were remitted. John the Baptist taught it. I shall use my Bible synopsis if there be no objections. It is a ready reference, and I can get so much more scripture before you. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1:4. "And were baptized of him in Jordan confessing their sins."—Matt. 3:6, see also Luke 3:2-8. Jesus came to John and was baptized of him in the river of Jordan. He did it "to fulfill all righteousness."—Matt. 3:13-17. And when he had done it, God acknowledged him as his Son, "In whom I am well pleased." After that he went on teaching and baptizing. "After these things came Jesus and his disciples into the land of Judea; and then he tarried with them and baptized."—John 3:22; see also 26. At that time John was baptizing in Aenon near to Salim, because

there was much water there.”—John 3:23. And after the resurrection of Christ and before the ascension he told the disciples to teach and baptize in the same way in all the world. “Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.”—Matt. 28:19. “Teach all nations, baptizing them!” not teach the nations and baptize the children. And Mark says that Jesus told them to, “Preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned.”—Mark 16:15, 16. But how careful Jesus was! Don’t preach until you have the Holy Ghost. Wait, “I will send you another comforter.” The spirit of truth and honesty is not enough! You must have the Spirit that will “show you things to come.”—John 16:13. And if they should happen to forget anything which he had told them that Spirit would “Bring all things to your remembrance whatsoever I have said unto you.”—John 14:26.

They had the spirit of truth and honesty—they were his witnesses. “And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endowed with power from on high.”—Luke 24:48, 49. They tarried, and when the Holy Spirit came, they preached—preached with power, and many of the congregation were

pricked in their heart and said, “Men and brethren, what shall we do?” Did Peter then say, Come to this bench and pray your sins away? No! He said, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost.”—Acts 2:37, 38. Not, “repent and be baptized because your sins have been forgiven!” but “for the remission of sins.” Not, “then you will only get the spirit of truth and honesty.” They must have the spirit of truth and honesty, and then be “baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost.” If my brother had that spirit, he would not be here fighting against the truth! John says, “He that is of God heareth God’s words; ye therefore hear them not, because ye are not of God.”—John 8:47. Paul was a preacher in another church at one time, but like every other preacher who has not complied, must “Repent and be baptized for the remission of sins.”—Acts 22:16. We must not believe differently. “Buried with him in baptism.”—Col. 2:12 Read also Rom. 6:3, 4. Oh you must be obedient to God’s work. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3:5.

I will leave the many other quotations on baptism and call your attention to the laying on of hands.

Jesus did it. He laid his hands upon little children, and blessed them. "And he took them up in his arms, and put his hands upon them, and blessed them."—Mark 10:16. "Of such is the kingdom," said he (see also Matt. 19:13-15. Luke 18: 15-17.) It was believed in and practiced before Jesus' time, before Jesus had any say in the matter. The good old Simeon prayed that God would let him live till Jesus should be born, because he wanted to "bless him." (see Luke 2d chapter.) He did bless them all. Do not our children and fathers and mothers need to be blessed now? That belongs to, and is a part of, the gospel. In the days of Abraham, Isaac, and Jacob, and of Joseph they practiced it. (see Gen. 48.) Latter Day Saints believe in, and worship the same unchangeable God of our fathers—practice the same.

Jesus says: "As my Father sent me, even so send I you."—John 20: 21. "Teach all things," etc. Now to the laying on of hands which my brother, who claims the same commission that Christ gave the eleven, fights so hard. After Paul had baptized certain disciples over again, as I have had to do, (Bro. Rossell never baptized a Latter Day Saint over again) when he (Paul) "laid his hands upon them the Holy Ghost came upon them."—Acts 19:6. Peter and John came about forty miles to perform that ordinance.

See Acts 8:12-20 especially the 17th verse. "Then laid they their hands on them, and they received the Holy Ghost." Timothy had a gift given to him by the laying on of hands. (See 1 Tim. 4:11-16, also 2 Tim. 1:6, 7). Ananias laid hands on Paul (Acts 9:17, 18.) It was also preached in connection with the gospel in olden time. (Deut. 34:9). When Paul enumerated the principles of the gospel in one place, he said it was, "Principles of the doctrine of Christ, \* \* repentance from dead works, and faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgement."—Heb. 6:1,2. Bro. Rossell, "Doctrine of Christ" don't forget, "Laying on of hands." Why Paul says, "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."—Gal. 1:8. Bro. Rossell, please take a timely and friendly warning! See some references on laying on of hands for ordination of officers. Acts 6: 3-8; 13:1-5; Mark 3:14-19; Matt. 10:1-10; 1 Tim. 2:7; Num. 27:18-23; John 15:16. Bro. Rossell, they must be "called of God."—Heb. 5: 1-6. "Lay hands on the sick."—Mark 16:17,18; John 14:12, Mark 8:22-26; Acts 8:8,9, with a host of other passages. James says, "Is any sick \* \* call for the elders of the church \* \* annoint with oil," etc.—James 5:13-16.

He seems very anxious to have a miracle performed; we will see what Christ says about sign-seekers after awhile, and he may wish he had not asked for signs. (1) Tomorrow evening I shall bring evidence on the Book of Mormon, I will try to see what is meant about the "other sheep" spoken of by Christ in John 10:16. (2) Time.

#### ROSSELL'S SECOND SPEECH

My opponent says I should not ask for signs; he says that Christ said it was bad people who asked for signs, and he is going to show what the Bible says about such people. I think I know what he will say. Oh my! I suppose it will be something terrible—something awful when it does come! I suppose he'll quote Matt. 12:39: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas." I wonder if I am an adulterous generation? Am I a generation? I tell you it is profitable for us that we should have him show us a miracle. If these signs shall follow, we want to know it. There are lots of sick people who want to be healed, all over the country. And it says, "These signs shall follow them that believe." No, "may follow," but "shall follow." If these signs followed them that believe why do they not show it. I tell you, there is a fearful responsibility resting

upon them—going through the country and letting the people die all around them! There never was a failure with Christ, and there never was a failure with his apostles. The apostles healed a man at the beautiful gate of the temple, and there is nothing said about him having faith to be healed. Acts 3:1-11. "Peter, fastening his eyes upon him with John, said, Look on us." \* \* \* Then Peter said, "Silver and gold have I none, but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk." There never was a failure in ancient times. Now bring up the man that has been healed, if they do I'll be a Latter Day Saint, and so will this congregation. I don't think that there is one in this congregation but what would.

Again he says, that John's baptism was the introductory ordinance into the church. I deny it. There was no church until Pentecost. And did you hear what he said about Christ being the chief corner, and says he is at the head of the corner and not at the bottom? Now did you ever see a corner stone laid? If you did, you always have seen it put at the corner in the bottom. It is put at the bottom and not at the top.

"Other sheep"—John 10:15. He would like to make you believe that Christ meant when he said that, that he had some people over

on this continent so as to bring in that Book of Mormon. I will explain it to my brother. The disciples were sent to the lost sheep of the house of Israel, and after that to the Gentiles. Christ said, "But go rather to the lost sheep of the house of I-rael."—Matt. 10:6. And after that Peter was sent to the Gentiles (Acts 10) God commanded him to go, and he went to the household of Cornelius who were Gentiles, and after preaching to them, God gave unto them the Holy Ghost, and he did not have to lay his hands on for it either. And when Peter saw that the Holy Ghost came on them he commanded them to be baptized in the name of Jesus. The Apostle Paul was an apostle to the Gentiles; and he said in Eph. 2:13, 14, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." There is neither Jew nor Gentile, they are all one, the other sheep did hear and are all one fold, and he is the one Shepherd.

And again the Reorganized Church of Jesus Christ of Latter Days is not the church of Christ, and his Apostles, because they believe in salvation after death, or probation after death. If a man does not accept Christ in this life, there is no chance after death. I read in Heb. 9:27, "And it is appointed unto man once to die, but

after this the judgment. So there is no chance after death. In 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." Oh the love of God, "Whosoever believeth." And in the last verse he says: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. Then whosoever does not believe in him will have no chance after death. Oh look out for what the Bible says. Paul says, "He that despised Moses' law died without mercy under two or three witnesses. Of how much surer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace." And yet this man comes here and tells us that there is a chance after death, and thus flatly contradicts Paul and Jesus Christ, and the Bible. We must watch him or we will be deceived! He says the signs shall follow them that believe. I have shown you already that there was a more excellent way, faith, hope, and charity. Paul says the signs would cease, and he says they will not, and he flatly contradicts Paul.

Now about "Old Joe Smith," I am going to show him up a little; my brother does not want me to call him "Joe," no wonder. Now my brother, what would you have me call him? (and turning to Bro. Cornish) What shall I call him? "Palmyra Seer?" or "Joe"—or—"Old Joe?"—or—

CORNISH.—I was brought up to say, Joseph Smith, or, Mr. Joseph Smith. (Great laughter, cheers, and applause.)

ROSSELL.—Well all right then. Joseph Smith, or Mr. Joseph Smith. Well Mr. Smeath—Well Joe, baptized Oliver and—O excuse me! Mr. Smith baptized Oliver, and Oliver baptized Joseph. I will call him that until I prove him to be an impostor, then I'll call him impostor Joe. Now old Joe—Oh, Mr. Smith, after he had translated some of the Book of Mormon found out that he was a sinner, and that he had to be baptized for the remission of sins, so he got Oliver to baptize him and then Joe baptized Oliver. And then he commits sin after that again; there's a prophet for you, a sinner! and he admitted it. And not only that, but he was lazy and would not work. And yet we are to have him put up here as a prophet—if he was, he was a false prophet, and a deceiver. My brother tries to make you believe that he is not a polygamist, and that he does not belong to the church of Utah, and does not be-

lieve in polygamy; well I am very glad of that. Time.

#### CORNISH'S THIRD SPEECH.

I stated last night that I intended to produce evidences in favor of the coming forth of the Book of Mormon, and I will do so now, there being no argument as yet produced on the other side against this work. [Assertions are not arguments nor proofs. Old Joe this, and old Joe that, is no argument. If there is a man or woman here to night who thinks that Bro. Rossel has made one point against this work, let him state it here now and I will answer it. (No response. Rep.) There are somethings however, that I shall answer later on, not because there is any argument in what was said, but to show the fallacy of such statements.

When Jesus was with the disciples upon the Eastern continent, he called them "his sheep." But he said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd."—John 10 16. Those people did not belong to the fold at Jerusalem, but where among the people who were then on this continent, the descendants of whom came over about six hundred years before Christ; of the seed of Joseph as mentioned in Gen. 49, Deut 33 and elsewhere, who inhabited this continent, some of

whom were the other sheep spoken of by Christ. They also had the law, and gospel of Christ; but because of transgression and other troubles, which, had I time I would show more fully, were commanded to hide their records up in the earth that they might come forth in the first days to the Gentiles. The prophet Isaiah in his 29th chapter, speaks about the book, and declares that it would come forth, and in a time when men will draw nigh unto God with their lips and honor him with their mouth but their hearts would be far from him. (13 verse) "And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned, saying, read this, I pray thee, and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith I am not learned," verses 11 and 12.

Some of the words of that book were taken to the learned man, Prof. Anthon of New York. He could not read them. It was then handed back to the unlearned man. And he was unlearned, and could not be expected to read it. Then what? Then the Lord takes it in hand; because of their lip worship, and hearts far from him, etc., "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise

men shall perish, and the understanding of their prudent men shall be hid." verse 14. God proceeded to do that marvelous work and wonder through the unlearned man, Joseph Smith. That work is now translated from that language into ours, and it has since by the learning of man been translated into many languages.

But Isaiah, can you tell us about what time, or in what age that book will come? "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." 17th verse. Just a little while after the book came, the rain began to fall upon that barren land—a barren waste for centuries. The book came forth,—was translated, printed, and put on sale in 1827-30, and in 1853 the rain began to fall upon that land, by reason of which according to the order of God, and as the prophet declared, that land become a "fruitful field." (The chapter was read and comments made from the 9th to the 24th verses, the most of which we omit. Rep.)

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." 19th verse. The honest and meek will now see this beautiful light. The poor will now rejoice, no salaried ministry, hireling priesthood, no grab bags, sugar socials, nor "kissing bees,"

neither "hugging societies," nor rented pews, etc., all to pay the preacher. That poor widow need not now mortgage her last cow to raise money to pay that preacher who, "without natural affections," (2 Tim. 3:1-7.) would exact it from her when her dear little children were in want! If she has a surplus she can pay her tenth, and is equal with the millionaire who only gives his tenth; which tenth goes to take care of the poor, and also the families of the elders, while the elders must preach the gospel free. "Freely ye have received, freely give."—Matt. 10:8. "Jacob shall [now] fear the God of Israel."—Isa. 29:22, 23. "They also that erred in spirit shall come to understanding, and they that murmur shall learn doctrine." 24th verse. Oh how plain.

Those who were honest before God, trying to do right, "shall come to understanding." They will find the narrow way; and those who have gone to their ministers and asked, "Why don't 'these signs follow' us now?" "Why don't we 'bless little children' now as Jesus and others in olden times used to?" "Why is it there are no apostles now?" "Why not baptize and lay on hands for the Holy Ghost now as they used to?" and who never could get a satisfactory answer, "shall learn doctrine." They will learn about all those points, they will learn that "baptism is for the remission of sins," and that the

"laying on of hands" is for the Holy Ghost. I know it! I have tested it, and proven it! I have baptized over one thousand people, the half of which were among those who "erred in spirit," they came to an understanding. And who "murmured" because they did not have the true gospel, they have "learned doctrine."—The true doctrine as given by the angel. (Rev. 14:6.)

David too, speaks about that book coming forth. Psa. 85:11, 12. "Truth shall spring out of the earth; \* \* \* and our land shall yield her increase." God's word is truth (John 17:17.) God's word came out of the ground, and after that, that land would yield her increase. They (the Jews) are now gathering home according to the prophecies, and their land is giving its increase, they are raising two and three crops a year. The city of Jerusalem is now inhabited by about forty thousand persons, thirty thousand of whom are Jews. Palastine is inhabited again with about one hundred thousand people. They are building their towns and villages as the angel told the Prophet Joseph Smith they would, as also predicted by the Prophet Ezekiel. (Ezek. 2:1-5.) "As towns without walls," none of which could be done or take place, until that book came forth as saith the prophet Isaiah (Isa. 29)

And the prophets David, Isaiah, Ezekiel, Zachariah, and Joseph

Smith and others, are not alone as witnesses of these things, but God raised up three witnesses who saw the angel who brought back the gospel and assisted in the re-establishing of his gospel in these last days; and also saw and handled the plates, etc. Afterwards showed the plates to eight others, and Joseph himself, making twelve, all of which testify of the truthfulness of the gospel. And every man and woman who will obey the gospel as they did in olden times will receive evidences by which they will know it is true. Time.

#### ROSELL'S THIRD SPEECH.

I have heard a lot about my ridiculing my brother, but I have not ridiculed him, I did not ridicule him any more than he did me. I will have to meet him on his own ground. Now I have a history here which I know is a good reliable one, and I shall read some from it. Here it is: "History of the Religious Denominations" Page 196. (We did not get the book, hence only quote a synopsis of it. Rep.) Here it is said by the author that Joseph Smith claimed, just as my opponent does, and just as he has tried to make you believe, that an angel appeared to him and showed him where those plates were, etc. And the author then goes on and says that a very different account is given of the origin of that work. That one Rev. Solomon Spaulding

wrote a romance, and was intending to get it printed, but before the work of printing was done in the Patterson office in Pittsburg where one Sidney Rigdon was working, the old gentleman (Spaulding) died and the work was never printed; and that by some means it fell into the hands of Sidney Rigdon, and that sometime afterwards Rigdon came across "Joe" Smith, and between the two of them they got up the Book of Mormon, which they claim to be the book spoken of by Isaiah. So you see it is a fraud. Now my brother here, has made a wonderful splurge about the three witnesses who claim to have seen the angel and talked with him, and that they saw and handled the plates, etc. But I want to show you that there are several witnesses here mentioned in this history who have sworn that the Spaulding story is the original of the Book of Mormon. Now remember these are sworn testimonies that the names agree, etc. There it is, now I am even with him; I have given as many witnesses as he has, and these witnesses prove it is all false and all a fraud. So down goes old Joe Smith, and down goes the Book of Mormon. (Laughter and applause.)

He has brought up a lot of quotations to try to make you believe that the Bible sustains that fraud, and that the Bible has proofs of that book, and that it was to come forth in a certain age. I say it

does not show anything of the kind, their Book of Mormon is a fraud! Then he quotes another passage and tries to make us believe that that young man was "Joe" Smith. The Bible says nothing about "Joe." Now do you know what I am going to do with these garbled quotations? I am just going to gather them all up together and pile them up in a heap, and lump them all off and lay them all down there, and say that it is all a humbug, and that there is no truth in his statements; and further, that there is nothing in the Bible to show anything about "Joe" Smith except in Matt. 7:15, "Beware of false prophets which come to you in sheep's clothing, etc." There's the only place it speaks of "Joe!" (Laughter.)

It is very easy to scribble something on a piece of paper and put it in the ground and then after a while dig it up again, and say "truth shall spring out of the ground!" I am not going to take up with the Book of Mormon, it is beneath my notice it is a fraud, and it is of no more use to me than the book of Beelzebub. The Book of Mormon is a book of lies; it is full of false statements. Talk about an angel appearing to him; if an angel ever appeared to him it was a fallen angel. And if "Joe" Smith was a prophet, he was a false prophet. So down goes "old Joe" and down goes the Book of Mormon to rise no more. So goodbye "Joe," and goodbye Book of Mormon.

He tries to deny that Christ is the foundation stone. I say he is, and not the top. Now about one apostle succeeding another, the idea of pulling out some of the foundation stones, and putting in others; pulling out and putting in all the time!

The church of Latter Day Saints is not the church of Christ because it is built on the lying fabrics of "old Joe" Smith, a liar and a thief, and the curse of God rested upon him, and it rests on all his ministers and on all the church. It is not of God, for it came eighteen hundred years to late. Paul never said a word about the Latter Day Saints. When the church of Christ was once organized it could not be re-organized or organized over again. So down she goes again.

"Faith once delivered to the Saints." Yes, what is the faith once delivered? He tries to make us believe that we must have the same as they had. Let me instruct him a little. Faith once delivered, "Once delivered." It is delivered. We don't want it delivered over. Daniel says, Dan. 7:18, "But the saints of the most high shall take the kingdom, and possess the kingdom for ever, even forever and ever. And in Isaiah 9:6,7 "For unto us a child is born, unto us a son is given and the government shall be upon his shoulders; and his name shall be called Wonderful Counsellor, The Mighty God, The everlasting Fath-

er, The Prince of Peace. Of the increase of his government and peace there shall be no end." There it is plain. Christ's government is set up. The faith is delivered. I told you that he did not believe his Bible! He's got his Book of Doctrine and Covenants here, and the Book of Mormon, and Pratt's Voice of Warning, and I don't know how many other books. If you would take out what "Joe" Smith had put in it, it would go down. I now quote from their Doctrine and Covenants, p. 128-140, 141, 144. (He quoted from the Salt Lake Doctrine and Covenants.—REP). They could not trust Sidney Rigdon with the money, they had to send some one with him. "Joe" is the only one to receive revelations; he had a revelation to build a boarding house. "Joe" looked out for himself. And Joseph Smith did have a revelation authorizing polygamy, but afterwards tried to put it down. But this man says he never believed in it and that his church never did. I am glad of that. But "Joe" did, and so did his church, and they believe in his revelations. And the mountain meadow massacre is the out growth of all that false doctrine brought forth by their false prophet "Joe" Smith.

He talks about being healed himself to prove that his church is right. Here are a few slips from a paper about a Mrs.— who took "Warner's Safe Cure;" and she says after

taking your medicine "I was healed." And here is a Mr.— who was sick nigh unto death, but he took "Warner's Safe Cure," and he said that he "was healed." Now he says that he was healed in his church, that does not prove that his church is right! I know of people too who have been healed, but these people are frauds. Time.

CORNISH'S FOURTH SPEECH.

I will continue on with evidence from the Scriptures, proving that the Reorganized Church of Latter Day Saints believes in the same kind of doctrine, and have the same kind of officers as did the ancient church. It must be established as in ancient times. There were apostles placed in the church—and must be in it now to "perfect the Saints, and for the work of the ministry."—Eph. 4:12. Bro. Rossell says they were not needed, only to establish the church. Let Paul tell us how long they are to remain—he is inspired, Rossell says he is not. "Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:13. How plain that is! "Till we become perfect—to the fulness of Christ—until we arrive to the knowledge of the Son of God.

Without such inspired men to guide us we would be liable to be as Paul says, "Tossed to and fro, and

carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive.”—Eph. 4:14. “God hath set some in the church, first apostles, prophets, teachers, miracles, healings, helps, governments, diversities of tongues.”—1 Cor. 12:28. And if Bro. Russell will show us where it reads that God has taken out these officers, and gifts and miracles, and that they are no longer needed, I’ll yield. His assertions will not do. Paul tells us that the church with all these gifts and healings and officers, “are necessary.” And that the church could not be a perfect church without them any more than a man would be a perfect man lacking his arms, legs, eyes, ears, etc. Read all of the 12th chapter of 1 Corinthians.

I will now examine some of Bro. Russell’s statements or assertions, not because there is any argument in them, but I am here to turn on all the light I can, and to defend that beautiful and unchangeable gospel of Jesus Christ, against the doctrines of men.

He asserts that there is enough truth in the Book of Mormon to deceive. Why then did he not show up the deception? Show it up, or cease to assert that for which you have no proof! That book contains an account of the dealings of God with his people upon this continent, while the Bible gives an account of

God’s dealings with those on the other continent—each speaks of the other. And I have proven that that book should come just a little while before Palestine should become a “fruitful field.” (Isa. 29.) And what has my brother of the opposite side shown as argument against it? He says: “I’ll gather up all these garbled quotations, and lump them off and lay them down there and say there is nothing in it, it is all a fraud, etc.” Tell me that the quotations I gave from the Bible are false because you cannot answer them! If that is not the book, produce the one spoken of! Its too late for one to come now! I’d be ashamed to challenge a man to a discussion of this kind, and then, instead of answering to the Scriptures and producing and showing what it does mean, if his interpretation be wrong, to say, “It’s a fraud,” so down goes old “Joe Smith,” and down goes the Book of Mormon.” What argument is there in that? If that be argument, then down goes Jesus and his ancient apostles, and down goes the whole Christian institution. Again “Latter Day Saints not found in the Bible.” Will he deny that Jesus was a saint? Paul says, in Heb. 1:12, “God, who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.” Hence Jesus was a Latter Day Saint Bro. Russell! Dan-

iel says that in the latter days God would set up a kingdom that should never be destroyed, and he would give it unto the people of the Saints of the Most High, etc. Dan. 2. Hence LATTER DAY SAINTS! Why bless your heart if a man is a Saint at all in this age, he must be a latter day one; he cannot be a former day saint!

Again we hear, "False prophet Joe," etc. Show the prophecy that is false, then I'll answer. Joseph Smith came as God commanded; and as I have shown, has brought forth this "marvelous work and a wonder" that neither Rossell nor any other man can overthrow. I'll stand for the prophet of the Lord in this age as quick as I would for a prophet of God in any other age. I know no difference! (A voice in the congregation, "Amen! That's me!")

Again, "Show a sign, and that will stop the debate tonight, and I'll be a Latter Day Saint." Yes, he is very anxious to have the debate stop, so would I, if I had no more evidence to bring against my opponent than he has. But just think over some of his assertions, "Mormons, impostors, impostor Joe, a pack of thieves, frauds, etc." But just "show me a sign and I'll be one too." And yet he would have you believe that he is a Christian! Lord preserve us from all such wicked men!

Now let us see what the Bible says about such sign seekers as this man is. "A wicked and adulterous generation seeketh after a sign, and there shall none be given unto it."—Matt. 16:4, see also Matt. 12:39. "Except ye see signs and wonders ye will not believe."—John 4:48. The devil was about the first one to ask for a sign, and now Bro. Rossell is here following his example! Bro. Rossell you told me when we arranged for this discussion that you would give it to me hard, and that I should do the same by you with the Bible, well now we will see how the Bible will show you up. When Jesus was in the wilderness, the devil came to him and said, "If thou be the Son of God, command that these stones be made bread."—Matt. 4:3. Jesus did not do it. Then the devil asked another sign, saying, "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee," etc.—Matt. 4:6. I will now give you Jesus' answer to the devil, which ought to be answer enough for this man here who is following his example "It is written again, thou shalt not tempt the Lord thy God." The devil said, It is written so and so. This man says, "It is written, these signs shall follow" and "now show me a sign," etc. Now I will give you the Savior's statement concerning such men, "Ye are of your father the devil and the lusts of

your father will ye do.”—John 8:44. When the devil entered into the serpent and tempted Eve, he said, “Ye shall not surely die.”—Gen. 3:3. Bro. Russell says, “These signs shall [not] follow them that believe.”—Mark 16:17. What is the difference? I’ll condemn such statements just as quickly when coming through the minister as I would through the serpent. Bro. Russell don’t follow that “father” any longer! (applause and O what a lie.)

Now just hear that! there are certain parties before me, who, when Russell was going on with his abuse in his speech would clap their hands and say, “That’s good, give it to him, give it to him!” And now tonight when I was reading from the Bible the same parties say, “Oh what a lie, what a lie.” That’s what that kind of doctrine has done for the people! No wonder Jesus spoke of such a class as he did. Let me read it. “Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselite, and when he is made, ye make him two-fold more the child of hell than yourselves.”—Matt. 23:15. No wonder there are infidels in the land!

On the other hand this beautiful gospel of Christ as he used to preach it, is bringing hundreds from infidelity, and thousands from the corrupt doctrines of men, and from the powers of Satan unto God. (A loud voice from an infidel in the

congregation, “Alleluia!”) In my first speech tomorrow evening I will answer more of his foolish statements, and in the last speech give a summary of the whole.

#### ROSSELL’S FOURTH SPEECH.

I suppose he thinks he has done it up in great shape. I have shown you some passages of Scripture where they did heal and there never was a failure, and he has not answered it. He says you are not to seek signs. In Mark 6:12, 13, “And they went out, and preached that man should repent. And they cast out many devils, and annointed with oil many that were sick, and healed them.” And they did not ask whether they had faith or not. Then the man at the beautiful gate of the temple, I proved to you was healed and he did not have faith! And Paul says, “Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.”—Rom 15:19. Here it is manifested where ever they went preaching.

Last night he said that we were of our father the devil, right in the same place it shows that he was a “murderer and abode not in the truth” that would make us murderers too, do you see how he charged this whole congregation as murderers? that’s enough to condemn him. He has lost his points, he does not

believe that blessed Bible. So down goes the whole fabric proven by the blessed Bible, the standard of this discussion. The apostles showed forth their power, and the people believed and hundreds and thousands were converted to the faith. If this man had any power he would manifest it. In Acts 8, it shows that Phillip cast out devils, healed the sick with palsies, and caused the lame to walk, and never asked them if they believed.

He talks about the laying on of hands to heal, and for the Holy Ghost. It says in the Acts that Peter went to the household of Cornelius, and preached to them and the "Holy Ghost fell on all them which heard the word."—Acts 10:44. And then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—verses 47, 48. Now talk about the laying on of hands for the Holy Ghost, will you? Now don't you bring that up again! Now in Acts 13:11, it says, "And now the hand of the Lord is upon thee, and thou shalt be blind, not seeing the light of the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by the hand." There is power manifested. If your doctrine is the same why don't you show it? He

has got to show it, or it falls to the ground! Strike me blind if you have any power!

A VOICE. (in the congregation) "You'r blind enough already!"

If there is any power in their church let them show it, or quit talking about it. When these things were done many of them believed, and if he wants to make converts he must do the same, and if he does then I'll believe. This whole county would believe in their doctrine—the whole world would be converted. They will never do it, they have no power; their doctrines are false and corrupt and they are not in fact the church of Jesus Christ proven by the Bible the standard of this discussion.

He says, we must be born of water and of the Spirit or we cannot enter into the kingdom of God. Yes we must all be born of the water, and then we will be born of the Spirit, the spirit of truth and honesty. There is a great difference between the gifts of the Spirit and spiritual gifts. "Born again" means begotten. Paul says in 1 Cor. 4:15. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you through the gospel." There is the born or begotten! begotten through the gospel. "My words, they are spirit and they are life."

And Peter says, "Blessed be the God and Father of our Lord Jesus

Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." —1 Peter 1:3. And just as long as sin is in the world, just so long will that gospel be needed—just so long will we need to be born again of water and the Spirit in that sense. And he says the hands must be laid on, but I have shown that they got it without, and when they could get it without, and all who obey the gospel are begotten of Jesus Christ, the laying on of hands is of no value hence they are not the church of Christ. So down goes Mormonism, to rise no more. all proven by the Bible.

The Bible is the guide, and we have all the Bible that is necessary without any of the false teachings of "Joe" Smith or the Mormons.

The Apostles were witnesses of Christ and his resurrection, and they have testified of him, and preach him, and him crucified to the world; and we have their word which is the gospel, and all who obey are begotten sons and daughters of God to a lively hope by the resurrection of Jesus Christ, and by his word which liveth and abideth forever.

And then he harps on the resurrection and tries to prove that the earth will be the final home of the Saints. Don't you let him deceive you in that way. This is some more of their dreams, heaven is

above and not on the earth. We don't want to live our lives over again here after we have been through it once. That's like their baptism for the dead, and a hope beyond the grave. After you have gone through this life, if you have not accepted Christ it will be too late. Now is the time. "Today is the day of Salvation." There's no chance after. This shows they are not the church of Christ.

Again they are not the church of Christ, because they believe in so many different officers in their church. They believe every one is wrong but themselves. They are not the true church because they believe there must be more books and prophets, and more revelations. He shows us the Spaulding story; well I don't care much about that; but their Book of Mormon is a fraud just the same and "Old Joe" is a false prophet. He quoted to you Jer. 17:5,6, to show you that the church must be the true church from which he fell. That has nothing to do with Brigham Young.

They go through the country tearing down instead of building up. Oh, my friends do not be deceived, false prophets are to come, and they will deceive, if it were possible, the very elect. We must look out for them, they are going around in sheep's clothing, but inwardly they are ravening wolves. They are opposed to Christianity. The church of the Latter Day Saints is not the church of Christ. Time.

## CORNISH'S FIFTH SPEECH.

It is surprising to think that a man professing to know so much as Bro. Rossell does, would challenge one of another faith to discuss the merits of each church, and then make such a failure; and give us almost a rehash, speech after speech. I will go on answering some of the many statements and assertions which he has made in some of his speeches.

"The faith once delivered." He says it is delivered and we do not want it any more. The faith of the gospel was delivered to them. "Contend for it," not against it! They believed in having apostles and prophets, etc. Contend for that same! They anointed with oil, and laid hands on the sick, and according to their faith they were healed. Let us contend for the faith that was once given to them.

"Chief corner stone" seems to trouble our brother very much. He can only see Christ down on the bottom, and himself on the top. Now Christ is the foundation of the Christian religion and hope; but when speaking of the building of the temple, and Himself as one of the stones of that temple of God, or church, he said, "The same is become the head of the corner."—Matt. 21:42, and in Psa. 118:22-23. "Head stone of the corner." Paul says, "Chief corner stone."—Eph. 2:20. See also Acts 4:11; Mark 12:10; Luke 20:17.

Probation after death, seems to grieve him very much. My brother, that is the beauty of the religion of Jesus Christ. If you would only get acquainted with the predictions of the prophets concerning the coming of our Saviour, you surely would see better. His mission was not to the living only. (See Isa. 61:1-9.) He was sent to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 42:6-9. "To bring out the prisoners from the prison \* \*out of the prison house" (See Isa 49:5-9). "After many days they shall be visited."—Isa. 24: 21-22. When Jesus had about accomplished his work he said: "The hour is coming in which all that are in their graves shall hear his voice."—John 5:25-29. After he was resurrected and ascended up, Peter says, "He went and preached unto the spirits in prison."—1 Peter 3:17 20. The reason was "That they might be judged according to men in the flesh."—1 Pet. 4: 6. Christ said to Peter that he would build his church on a rock, "And the gates of hell should not prevail against it."—Matt. 16:18. The spirits are "comforted down there."—Ezek. 31:14-18. Christ had the keys, (Rev. 1:18) the devil and all hell could "not prevail against it." All of Bro. Rossell's foolish talk against it, cannot change the truth of God's word. The heathens—the millions of earth—Pharaoh and all his hosts, were

comforted down there. But Bro. Rossell, like the "rich man" who had the Bible, "Moses and prophets," will go to that pit unless he repents.

That one who heard not the true gospel, must hear. Then your passage will come in play. "He that believeth not the Son, shall not see life."—John 2:36. Oh yes, Bro. Rossell, "After death the judgment." But how long after? Not until after the resurrection. (Rev. 20:12-15.)

Again he says, (unmannerly speaking) "Joe" found out that he should be baptized for the remission of sins. "And Joe baptized Oliver, and Oliver baptized Joe!" And says, I laughed at his church because one minister baptized another, and started the Disciple. I did not. I said "I had no objections to that if God had commanded it." But God commanded this to be done, and the command of God was authority to them. "Then he sinned after that" says he. Well suppose he did! Did David and Solomon sin? Did Peter and others apostles sin? Did one curse and swear, etc? Joseph was an honest man, and acknowledged his weaknesses before God, and went on with the works of God. But while you have abused him, and tried to belittle him, yet you have no proof against him, neither can you produce any.

Again, he wishes to know what there is in the Book of Mormon and

Doctrine and Covenants, that is not in the Bible? Would you discard Matthew, Mark, Luke or John because they all give the gospel of the Saviour? They testified as witnesses of him and his works on that continent; while writers of a similar kind bore testimony of the wonderful works of God with his people upon this continent. There are many things a little more plain in the teachings in those latter books. I will quote a passage or two on the order of marriage. "Behold David and Solomon truly had many wives and concubines, which things were abominable before me, saith the Lord \* \* Wherefore my brethren, hear me and harken unto the word of the Lord: For there shall not any man among you have save it be ONE WIFE; and concubines he shall have none."—Book of Mormon. Page 116, Par. 6. I quote one from the Doctrine and Covenants, which has been given for the people of these last days. You are all aware that in every age of the world God always regulated the order of marriage through his prophets through Adam, Noah, Moses, John and Jesus, and in this the eleventh hour through Joseph Smith. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit; and if he repents not he shall be cast out."—Doc. and Cov. page 142 par. 7.

When I read that part of the latter day revelation of God through the prophet, I feel to thank God for a prophet in this age as in days of yore. What have you in all the pages of the Bible that is so plain? "If there were any more revelations would he add to or take away from the Bible?" asked Bro. Rossell. When God revealed himself to man, it was always an addition to what had been revealed. It is not man adding, but God adding to his own word.

When God brought forth the Book of Mormon—the book mentioned in Isa. 29—he added that much more of his own word for his own people. If that book had not come the prophecy would have failed. When God brings forth the book spoken of in Rev. 5, it will be the will of the Lord, and will be an addition to what we have already. Daniel says there is a sealed book to come in the time of the end. (Dan. 12:4) That will be another addition to God's word. Those two prophets that are to prophesy three years and a half in Jerusalem, after the Jews are more fully gathered back, will reveal a lot in that time, but it will not be their words, it will be the Lord's added words. Why Jesus had many things to tell the disciples—his twelve who had been with him for about three and one half years—but he says "You cannot bear them now."—John 16: 12. And yet this man-made preach-

er has the audacity to tell us that God cannot reveal any more! No more books nor revelations! "If angels come they are fallen angels—if prophets they are fallen prophets—and if any more books, he has no more use for them than he has for the book of Beelzebub." All are in opposition to all the revealed word of God, and then he unblushingly tells us that Jesus called him! "You will find it," says he, "in Matt. 28:19-20." "No man," says Paul, taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. 5:4.

Then after all this he tries to make us believe that God, and his prophets Jeremiah, Isaiah, Ezekiel, Zechariah, Jesus Christ, John the Revelator and Joseph Smith and others, lied when they said this book should come, and angels should administer—the early and latter rains should fall—Jews gather back, etc., all of which are now fulfilling. The idea of the uninspired man, an unbeliever in the latter day revelations of God, raising up against the Almighty and his prophets! Don't ever again ask to be made blind!

Then he picked up a book written against the church and says he has as many witnesses against the Book of Mormon as I had for it; and which say it is the "Spaulding Story". "Now" says he "I'm even with him." There are more witnesses today against the Bible, than there are for it! Is it untrue because of

that? Concerning the Spaulding Story, I have a copy of it here, the original of which we can trace until we find it deposited in the Oberlin College, Oberlin, O. The man who brings that up at this late date is ignorant on what you called Mormonism. Time.

ROSSELL'S FIFTH SPEECH.

Now we will see about how much the signs follow them that believe. Here is a letter which I have received from their headquarters, Lamoni, Iowa, from a Mr. L. M. Booth, and he says they lay on hands and annoint with oil there too, just as my opponent here says he does, and Mr. Booth said that they always made a failure. And here is another letter which came from Lamoni, Ia., where it says they laid hands on an old man by the name of —Church, and he died; [Father Church was eighty years old.—R.R.P.] that shows you that it is all a humbug. Christ and his apostles made no failures, and in many cases where they did not have faith just as I have shown you.

He thinks I go against "old Joe" too much. I do not, you cannot go against an imposter too much. He did not have faith in God, and, "Without faith it is impossible to please him."—Heb. 11:6. And this baptism for the dead, who ever believes such things, none but the ignorant. It is nothing but Mormon delusion, like their healings. Show

me an instance where any one was healed! Paul says in Romans "Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."—Rom. 15:19. That's the way Paul preached the gospel. Where are the mighty signs and wonders by which the Latter Day Saints preach the gospel? My Bro. has failed in ever point. He does not have any of the power, if he had he would show it. He harps on the perfect law, and tries to make you believe there has got to be more before it is perfect. But we do not believe it, we do not need any more—we don't need any of old "Joe Smith's" revelations, nor any of his falsehoods. See how he boasted last night about his knowledge. All such boasting is vain.

Paul says, "be not wise in your own conceit." They seem to think they are smart. He and "old Joe" claim to preach the same gospel. I say they are not, they are preaching another gospel; and the apostle Paul says "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."—Gal. 1:8. And when they claim to be preaching the signs following the believers, they are preaching another gospel, because these things ceased when the church was left perfected. Hence they will be accursed.

They bring in the Book of Mormon, and other books, and are under the curse for preaching another gospel. They are against salaried ministers, and that is different, Paul says, "I robbed other churches, taking wages of you to do you service."

They preach another doctrine when they say that they are going to have the heaven on the earth. Paul says it is up in the air. "Then we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air: and so shall we ever be with the Lord"—1Thess. 4:17. So down they go again.

He tries to make out by the Lord's prayer that the kingdom is to come here on the earth. The kingdom did come when the church was set up. Then did you see how he tried to draw the sympathy of the people and said I had abused him and his church. I said nothing but what was right, and any one who would try in this age to make people believe in "Joe" Smith, and such false prophets, ought to be put down.

He quotes Joel to you to try to make you believe that there must be prophets and prophetesses. Peter shows us differently. "But this is that which was spoken of 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."—Acts 2:16-18. There it is fulfilled! Any one can see that they are wrong! Now about the chief corner stone. He says Christ is at the head and not at the bottom. Isaiah says, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."—Isa. 28:16. There it is, he is a "corner stone—a sure foundation stone." Who ever heard of any one putting a corner foundation stone upon the top!

They would like to make the people believe that Christ will reign on earth a thousand years. I have shown you that that reign began at Jerusalem. I tell you we cannot speak to hard againts their doctrine. I want to over-throw this monstrous fraud.

Probation after death, I have exposed that and proven that it is false. I tell you it is a dangerous doctrine, and we must be careful how we receive such doctrine, and the men who preach it. Jesus is now preaching to spirits in prison, so are his apostles, and so are we all around. And here is their words, "And God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have life everlasting." And if men do not believe here, there is no chance after; "After death the judgement."

[BRO. ROSSELL seemed to be troubled for words, and repeatedly asked "How much time left?" And to fill the time he rehearsed many things over again, which we omit, hence his speeches are shorter.—REPORTER.]

## CORNISH'S SIXTH SPEECH.

Beloved friends, I am pleased to know that the beautiful gospel of Christ as he left it, is on the earth now as it used to be, and that it is our privilege to enjoy the like blessings. And I am also pleased to know that many can see here tonight, that it cannot be overthrown by man.

His statement that the man spoken of in Heb. 7:1-3, who had no father or mother or no beginning, means that his priesthood was without father or mother, etc., is a pretty good one, but where did he get it? He got it from Joseph Smith's inspired translation of the Bible! Ah, then he has to run to the prophet for proof to sustain his points, then Bro. Rossell cease to abuse him, and be honest and give him credit for the good he has done in making it (by God's help) plainer to our understanding. He can't tell us that some learned gentleman explained it thus. And we all know that he hasn't brains enough of his own to arrange it and explain as it is found in the inspired translation of the Bible, by the prophet of this the eleventh hour.

He thinks it is terrible because we have, and believe in, more books than are now in the Bible. And says this is not the church because we have other books. When Jesus came did he have the New Testament scriptures? No. He had new revelations. Did the Apostles say,

now Jesus is gone, revelation has ceased? No. They wrote the New Testament in which we find several new revelations. They had to have them, the church could not live without them. "If any of you lack wisdom, let him ask of God."—James 1:5.

The revelation, or commission to the Apostle, Matthew 28:29, 20, would not do for Barnabas and Paul they had to have a new revelation. (Acts 13:1-5.) So with Christ's church now, it must be the same, or it is not his church, God and Christ change not. "If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8, 9. When the angel brought this gospel back (Rev. 14:6) to earth, the church was reorganized and set up as in days of old. God set it up. (Dan. 2; 7.) God has again set up the ensign to the nations, and gathering Israel home (Isaiah 11:10-12.) which proves this work beyond a doubt.

I will just answer a few of his statements, and then present before you a summary as I have arranged it. He says, "Of his [Christ's] government there shall be no end," and then states that the reign began at Jerusalem. Bro. Rossell just read that over again, and you will find that will be fulfilled when he sits "Upon the throne of David, and upon his kingdom to order it."—Isa. 9:6-8. That is the time, when he comes again, he will sit on "Dav-

id's throne"—yet to be! When he comes with ten thousand of his Saints."—Jude 14:15. When he comes to reign a thousand years."—Rev. 20. The dead in Christ shall rise first, and reign with him. (1 Thes. 4:13-18.) Those who have suffered for his name will be there. (Heb. 11:35) see also Luke 14:12-15; John 5:25-29; 1 Cor. 15, etc. We will dwell on the new earth—God and Christ will be there. (Rev. 21:1-4; 2 Pet. 3:10-13)

Now let us look at his crooked statements on healing. "The lame man was healed without faith," said he. Now read Acts 3:16. "And through faith in his name hath made this man strong, whom ye see and know; yea the faith which is by him hath given him this perfect soundness in the presence of you all." Now which will we believe, this man or the Bible! Why did Jesus lay hands on the blind man twice? (Mark 8:22-26.) He works according to man's faith. "And he did not many mighty works there because of their unbelief."—Matt. 13:58. "Could not."—Mark 6:5. When the disciples failed—hold on! Rossell says they never failed. The Bible said they "could not." Said they to Jesus, "Why 'could not' we cast him out?"—Matt. 17:19. Why did Paul leave his fellow laborer behind sick? (Phil. 2:25-27.) Bro. Rossell thinks Warner's Safe Cure knocks the power of God all to atoms, and

proves it all a fraud, because some one happened to be cured by taking medicine, I have no objections to Warner's Safe Cure doing people good, neither do I doubt but that it may have cured some people but that does not disprove the power of God.

Oh, why will a man in this age claim the same commission that Jesus gave to the disciples, and then start out and fight right against Christ and his apostles? They claim to be HIS servants and then will turn around to another who does believe, and say, "Show me a sign and I'll believe." Yes show me a sign until I see whether Christ told the truth or not! All who have faith to be healed and are not appointed unto death shall be healed. "These signs shall follow." "He that abideth not in the doctrine of Christ hath not God."—2 John 8:11. He would have you believe that the church could cure and do any thing they had a mind to by their own power and that hundreds and thousands flocked into the church; so the honest ones did; but it did not last long. 'T'was but a short time until the religious bigots of that age, like those of this age persecuted and killed them; until there was not an officer left to represent the church. The idea! to tell us about some old man in Lamoni, who was administered to and died. It is "appointed unto man once to die,"—he was an old man. They died in Jesus and

the apostles days all around them, and so now. Nevertheless, now as then, "These signs shall follow them that believe." "If they preach another gospel they will be accursed."—Gal. 1:8–12. May God help us all to "contend earnestly for the faith which was once delivered unto the Saints."—Jude 3.

Joel's prophecy he says, was fulfilled on the day of Pentecost. Did any fall asleep and dream dreams? Did they see visions? Did the servants and handmaidens prophesy? Was the sun turned into darkness, and the moon into blood? All on the day of Pentecost? He knows better! They had simply that same Spirit that Joel said would come before the great and the "terrible day of the Lord come."—Joel 2:28–32. At Pentecost, was just after the Lord had gone, this is to be just before the "terrible [last] day of the Lord come."

I see he finds himself unable to overthrow my argument on the one baptism, but still tries to darken counsel and throw discredit on the saying of the Savior. But I think I made it clear. John did baptize with water. But Jesus should baptize with the Holy Ghost. (Matt. 3:11; Mark 1:1–11, etc.) "Baptisms."—Heb. 6:3. Called by Paul "one baptism."—Eph. 4:5. The baptism of water and Spirit are so closely connected with the gospel, that like God and Christ they are called "One." John explains (1 John 5:7, 8) read it again.

I will now examine his "Bible and Bible alone," theory. God never yet sent a prophet but what that prophet revealed the will of God and gave to the world new revelations, and the people were bound to receive the message or suffer loss. Read again a few verses in Matt. 20, beginning at the first. The Lord sent those ministers in his vineyard. "Early in the morning." Adam and his sons.—"Third hour." Noah and his family.—"The sixth." Moses and the elders.—"The ninth." John, Jesus and his apostles.—"And the eleventh hour." Joseph Smith and the witnesses and elders whom God sent. All those prophets and a host of others whom God sent in the past, revealed the mind and will of God—gave new revelations. Shall we in the last days—eleventh hour, try to stop his mouth and say Lord you must not say another word? "The Bible alone." Where does the Bible say that H. E. Russell or J. J. Cornish are to be ministers?—what office does it say they are to have in the church. It is silent. Bro. Russell has told us that his in, in Matt. 28:19. He takes the honor to himself. Paul had a new revelation (Acts 13:1) that is the way his church is governed now. He did not take a dead man's office without a new revelation. Who shall perform the ordinance of marriage, does the Bible say? Can elders, bishops, deacons and members administer the ordi-

nance of baptism? Can they all lay on hands? Who may bless little children and who may not? The baptism for the dead, who shall be baptized, and for whom? and who shall administer it? "The Bible alone" is silent. Hence the necessity for more revelations. For that and scores of other reasons God has restored the gospel, and sent prophets and apostles again and they are making books or records of their works as others did in all the past ages. God is unchanging and his church today cannot be otherwise.

SUMMARY.

The Reorganized church of Jesus Christ of Latter Day Saints is in fact the church of Christ, having been organized by God's command, as in the days of Christ.

1. Because God has sent his angel with the everlasting gospel and it is now on earth as it was in ancient times.

2. Because it believes in having a quorum of twelve apostles, called of God as they were.

3. And in prophets, and prophetesses.

4. In the quorums of seventies, as we have shown Christ had in the one he set up before.

5. And all the other officers, viz, bishops, elders, priests, teachers, and deacons, etc.—Matt. 1:1-10, 1 Cor. 12:28, Eph. 4:8-14.

6. It believes in the Holy Scriptures that God has given, and like them of old, in all that God will give.

7. And in the same principles of the gospel, faith towards God, repentance, baptisms, laying on of hands, etc, the proof of which has been given.

8. It is in fact the church of Christ again, because, we believe that, "if we or an angel from heaven preach any other gospel, we will be cursed."

9. We believe in, and have, the same kind of gifts and blessings, which we find the ancients enjoyed.

10. Every honest-hearted man and woman can see it is in fact the same, when it believes, and teaches, and promises those gifts and blessings in like manner as of old, and salvation is sure in the world to come, by obedience to the same gospel.

11. It gives the same test that Jesus did: "If any man will do the will of the Father, he shall know of the doctrine." Try it, dear brothers and sisters and in Jesus name you shall know.

12. The blessing of little children is the same, and my brother has not a thing as an argument to bring against it.

13. The dead who have not heard the true gospel of Christ in this life, will hear it between their death and the resurrection, and before the judgment, as I have proven.

14. It believes as the Scriptures show that in that pit, or prison, there is no water, and that in the

order of God and in his own due time, the living will be baptized for the dead, as in the past.

15. And are in full faith in the tithing system.

16. And in a Bishop to look after the finances of the church, for the purpose of caring for the poor, and the families of its ministers.

17. And that "freely" the ministry have received the gospel, so "freely give."

18. It believes and teaches as the ancients did, that Christ will come and reign on earth with his people for one thousand years. Remember the scripture I gave which proved it.

19. And then after that, that the new heaven and earth will appear, and this earth made anew will be the final home of the Saints. All of which is clearly proven from the Scriptures, and none of which has been disproved.

20. We believe that Christ has power to save all men, and that he will save all to a glory for which they are worthy, but the sinners against the Holy Ghost who were once in a saved condition by obedience to the gospel, but who forfeited that right by transgression, in denying that power, will not be forgiven, neither in this world nor in the world to come.

21. We also believe with the ancient church that there are many places in the glory world for mankind to share, and that every one

will inherit a mansion or glory, which they have merited.

22. We also believe in, and practice the administering to the sick, by anointing with oil, and the laying on of hands in the name of Jesus, as did the ancients.

23. We believe that all the law that God has given is perfect, and all that he ever will give will be perfect.

24. And the church is in fact the same in the belief that the books which God has said are to come forth, will come in his own due time. One has now come to fulfill the words of the prophets, and the others will come.

25. We believe that the prophets which we have shown should come, must come, as is declared in the word of God.

26. That false prophets, false Christ's, and false teachers have, and will come as has been shown, and thereby many have, been and will be deceived.

27. That the ministry or priesthood of the Melchisedec order must be "called of God as was Aaron." All of which is in keeping with the ancient order.

28. Another point very strikingly agrees with the ancient church, now as then. We are persecuted, mobbed, shot at, imprisoned, and killed; and all manner of evil things said about us, as in the days of Christ and the apostles, "For Christ's sake and the gospels'.

29. I might show a host of other points, but an agreement again in the sayings of the prophet Joseph in this church as of the prophet Paul in the ancient church. "We hope all things, we have endured many things, and hope to be enabled to endure all things."

May the great God and our Father bless you all, that we may fear him and keep all his commandments, for this is our whole duty; that the church now here below, may, with that church, now above, meet with the King, and in his kingdom reign; then you will all know that the latter day gospel is true.

And now as this is my last speech, and my time is nearly up, I will say in conclusion, that if I have hurt the feelings of my brother, I did not intend to. If he has been hurt by the evidences I have produced from the Bible I have nothing to say, but I feel sure that I have made use of no language in the argument that could cause offence, I have tried to act the gentleman. And if Bro. Rossell wishes some time in the future to discuss the same over again, I will be pleased to meet him, not for the sake of debating, but in order to get the truth before the people.

I thank the chairman for his service, also the moderators, and also for the attention paid by the hearers. Time.

ROSSELL'S CLOSING SPEECH.

MR. CHAIRMAN, GENTLEMEN, MODERATORS, LADIES AND GENTLEMEN:—

I arise to close the argument on the last proposition concerning the references made by my opponent about the apostasy of Mr. Young being a fulfillment of scripture, I have only this to say: that the word of God never refers to "Joe Smith" or Brigham Young, only as it refers to false prophets. I am not going to lower the dignity of the Word of God by even admitting the chance for an argument upon such an absurd idea.

He says Joseph Smith corrected the Scriptures upon that absurd declaration about Melchisedec having no father or mother, beginning, of days nor end of time. This assertion needs but to be mentioned to be despised. That passage of scripture is clear enough to the mind of any thoughtful student of the Bible. It simply means that in the priesthood he was not after the regular Aaronic or Levitical order and therefore had no father or mother, beginning of days or ending of time in the priesthood, for he was a priest forever. He also said there was no declaration in the Bible about the saints leaving the earth. Listen, Mr. Cornish, while I read. "The dead in Christ shall arise first then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the

air, and so shall we ever be with the Lord.—I Thes. 4:17 (Mr C. I wish you would read the verse just preceding) If I did it would be of no use to your lost cause. I will now proceed with my summary. You will bear in mind that the Bible as we have it is the standard in the discussion; and with this blessed word, I will shovel out the last grain of sand from the man-made foundation of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Reorganized Church of Jesus Christ of Latter Day Saints, can not be the church of Christ for the following plain reasons:

1. Because the church of Christ has for its constitution, the New Testament dedicated by the blood of Jesus, and the New Testament alone for its guidance (Heb. 9:15-20) The Reorganized Church of Jesus Christ of Latter Day Saints pretends to take the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and many other little books as its constitution or guidance in matters of faith and doctrine. Therefore it can not be the church of Christ.

2. Because it does not claim to be, for in one of its standard books, the Book of Mormon, it says the church should be called the Church of Christ, (not the Reorganized Church of Jesus Christ of Latter Day Saints;) and if it were not so called, it could not be the church of

Christ. Therefore by its own works we condemn it. (Book of Nephi, chapter 12.)

3. Because the name of Christ's church is found in its creed, i. e. the New Testament, but the name, "The Reorganized Church of Jesus Christ of Latter Day Saints" is nowhere found in the Bible, and I have called upon them night after night to point to the place in the Bible, (the standard in this discussion) where their name could be found. He failed to do so for the very good reason that it could not be found. This, of itself is enough to prove it not to be the church of Christ.

4. Because they claim to have Melchisedec priests in their church. In Heb. 6th chapter, we learn that Christ was a priest forever after the order of Melchisedec. As Christ could have no successor in this priesthood, we know this impudent claim of the Latter Day Saints to be false.

5. Because they deny that the kingdom of God was set up on Pentecost. This has been clearly proven in the nights gone by. (See Matt. 16:13 21, Luke 24:44-49, Acts 2d chapter.)

6. Because they flatly contradict the Holy Spirit in declaring there are two baptisms; while the Spirit through Paul said, "There is one baptism." (Eph. 4:5.)

7. "The Reorganized church of Jesus Christ of Latter Day Saints"

has a large number of officers unknown to the church of Christ, and even not mentioned in the Bible and yet it has the unparalleled impudence to face a Bible reading community and declare persistently that it is the church of Christ.

In mercy's name, notice this list of officers of the Reorganized church etc. 1st president, 2d prophets, 3d seer, 4th revelator, 5th vice president, 6th twelve apostles, 7th seventy apostles, 8th quorum of apostles, 9th president of quorum of apostles, 10th high counsellors, 11th counsellors, 12th, president of counsellors; 13th, high priests; 14th, priests; 15th, Aaronic priests; 16th, Melchisedec priests; 17th, quorum of priests; 18th, president of quorum of priests; 19th, elders; 20th, travelling elders; 21st, standing elders; 22d, presiding elders; 23d, bishops; 24th, travelling bishops; 25th, standing bishops; 26th, presiding bishops, 27th, patriarchs. And what shall I say more? Do you think any got away? President, revelator, vice president, rev-quorum of apostles, president of quorum of apostles, high counselors, counsellors, president of counsellors, quorum of priests, president of quorum of priests, traveling elders, standing elders, presiding elders, traveling bishops, standing bishops, presiding bishops, are words not found in the Bible, and yet we are smilingly told that this organization is in harmony with

the one founded by Christ and his apostles. (?)

This alone is enough to brand this church with suspicion and hypocrisy in the mind of every thoughtful person.

8. Because Peter said, according as His Divine power, hath given unto us all things that pertain unto life and godliness. (2d Peter 1:3.) As God has never mentioned "The Reorganized Church of Jesus Christ of Latter Day Saints," he has not given nor authorized us to accept it, and it does not pertain to life or godliness.

9. The New Testament is the last will and testament of Christ, and by it we are sanctified and saved. (Heb. 10:9,10. John 17:17) As "The Reorganized church of Jesus Christ is not mentioned in it, of course it is no part of it, and its boasted pretensions fall to rise no more under the thunder-bolt blows of the eternal word of God, the only evidence that can be used in this discussion according to the rules agreed upon by the disputants.

10. Paul says, "Though I or an angel from heaven, preached to you any other gospel than that we have preached, let him be accursed." As Paul has never mentioned the "Reorganized Church of Jesus Christ of Latter Day Saints," it is certain he never preached it, and therefore it is a different gospel than the one he did preach, and the

curse of God rests on its ministers. (Gal. 1:8,9).

11. Because Christ said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.) This was uttered by Christ over 1800 years ago. "The Reorganized Church of Jesus Christ of Latter Day Saints" is too young by over 1800 years to be the church referred to by Christ.

The above language of Christ would build or organize the Church of Christ, but it could not organize "The Reorganized Church of Jesus Christ of Latter Day Saints", or any other REORGANIZATION. The church of Christ was organized by the direction of Christ and personal supervision of the Holy Spirit through the apostles, and the gates of hell were never to prevail against it. (Matt. 16:18), was never to be destroyed, (Dan. 2:44; Isa. 28:16; Rom. 14:45.) His reign should be forever. (Luke 1st chapter.) Hence once organized, it needed no reorganization.

12. Not the church of Christ because it accepts of a fraud and an impostor as its prophet, seer, revelator and law-giver, to give them what they call the fullness of the gospel. David prophesying of what the gospel should be, said, "The law of the Lord, [not old Joe Smith] is perfect, converting the soul." (Ps. 19)

13. Take Joseph Smith and his attributed productions from "The Reorganized Church of Jesus Christ of Latter Day Saints," and it would fail to rise no more. But the church of Christ is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, (Eph. 2:19-20) and the gates of hell can not prevail against it. (Matt. 16:18) And though Joseph Smith, Mohammed, or any other false prophet might die and be forgotten the church of Christ will stand secure.

14. Christ prayed that all his people should be one (John 17:30-33.) If this was his desire it was necessary for him to make some provision in his church for their union. It was also necessary that it should be effected without a sacrifice of truth or conscience in any individual what ever.

This we find is clearly provided for in his church, for the church is called the church of God, or church of Christ. (Acts 20:28; 1 Cor. 1:2; Rom. 16:16.) None can object to these names. The people composing his church were called disciples, Christians, brethren and saints. (Acts 11:26; Gal. 6:1; Phil. 1:1.) Certainly none can object to being called by these names.

The Bible and the Bible alone is the creed of that church. Where it speaks, we may speak; and where it is silent, we may keep silent. All professed Christians claim the Bible

to be inspired of God and therefore true. There is no dispute among Christians about its divinity. We can all unite upon it, without a sacrifice of truth or conscience. The Reorganized Church of Jesus Christ of Latter Day Saints, has not these features. None but those who believe in Joseph Smith can unite upon their ground. It can never enjoy the fulfillment of the Savior's prayer in John 17:20-23, for in addition to the Bible it asks people to believe Joseph Smith to be a prophet from God, the Book of Mormon to be the fullness of the gospel, the book of Doctrine and Covenants and many other frauds to be revelations from God. These things, many thousand and millions can not believe without some proof, hence they could not unite with that church without a sacrifice of truth or conscience.

15. They deny the words of the Holy Spirit in denying that all of God's people are priests. The Holy Spirit through Peter said, "Ye also as lively stones are built upon a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5 also verse 9,) "but ye are a chosen generation, a royal priesthood, a peculiar people." Again, Rom. 12:1, Paul says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service." Therefore every obedient child of God is by faith and obedience constituted by Almighty God, not by the hands of Latter Day impostors, kings and priests to God.

16. Because they misapply the promises of the miraculous gifts, which were given to the apostles to qualify them for their mission, and apply them to all Christians.

17. Because they teach probation after death, which is not the teachings of the church of Christ, as has been clearly shown. (John 3:16; Acts 17:30,31, Heb 9:27; Matt. 25:31-46 )

18. Because they failed to verify their loud boasts that they had the gifts, signs, power, etc., as mentioned in James 5:14, 15; Eph. 4; 1 Cor. 12 and Heb. 2. (Bear in mind that this was a part of the proposition signed by Mr. C.)

They claim to have apostles, prophets, etc., in their church, yet when we asked them to verify these assertions by producing their credentials as the ancient apostles did, they jeered and made light of the request, and compared themselves to Jesus Christ, who read the hearts of the wicked and adulterous generations of his day who were seeking for signs.

We claim as they came before the world with a new religion and making the loud and boastful claim that they were the ambassadors of God, that they were in HONOR AND

DUTY bound to produce their credentials, DOING SOMETHING such as healing the sick, as Peter and John did at the beautiful gate, or as they had tried to make me out a deceiver and perverter, to blind me as Paul did Elymas the sorcerer, as mentioned in Acts 13. Of course they failed and thus branded their whole institution with suspicion and hypocrisy.

I will now hang your defeated cause upon this nail, (pointing to one in the wall) and from it you can never extract yourself.

19. Because when pressed to show one evil that the Bible did not condemn they were silent, thus proclaiming their complete overthrow.

20. Because when pressed to show one virtue which the Bible did not commend they were silent again thereby confessing their defeat.

21. Because when pressed to show one truth which the Bible did not bring to the world, or where the Book of Mormon or Doctrine and Covenants expressed the gospel better than the Bible, their silence proclaimed their complete defeat.

We have rung in their ears since the commencement of this debate: "What need we of new revelations. Do you say you have expressed any truth better than Christ's perfect gospel as revealed in the Bible? Have you made it clearer than Christ and his divinely inspired apostles of eighteen hundred years ago?" These questions they could

not answer. They met their lying frauds, the Book of Mormon and Doctrine and Covenants at the very threshold of the temple of God as the angel with the flaming sword met sinful man at the gates of Eden.

22. Because they practice the ordinance of blessing little children, something nowhere spoken of as an ordinance in the New Testament. Christ upon one occasion, blessed the little children because he had the power of blessing, for he was the Son of God, but nowhere did he ever command any of his apostles or any one else to practice this.

23. Because they teach that this earth will be the final home of the Saints. It is written, "The earth shall be burned up," (2 Peter 3:10) again, "The earth and heavens fled away, and no place was found for them." (Rev. 21) "There shall be a new heaven and a new earth, for the first heaven and the first earth shall pass away."

24. Because it does not distinguish between the gifts of the Spirit, and spiritual gifts. The gift of the Spirit is given to every obedient child of God, (Acts 2:38; Acts 5:32) this is in the church of God, now, but spiritual gifts were imparted in the apostolic age, only by the imposition of the apostles hands for special purposes (Acts 8; Acts 19.)

25. Because they teach universal salvation, which flatly contra-

dicts the Word of God. Jesus said "He that believeth not shall be damned." (Mark 16:16, also see John 3:16)

26. Because it encourages sinners in their wickedness by teaching that they shall have a chance to repent after death and be saved. Jesus said, "Except ye repent, ye shall all likewise perish." (Luke 13:1-6.)

27. Because they baptize for the dead, a superstitious custom mentioned by Paul in 1 Cor. 15; but not commended or commanded by him or any of the apostles. It perverts the true design of Christian baptism.

28. Because the Reorganized Church of Jesus Christ of Latter Day Saints was organized in 1830, while the Church of Christ was set up in A. D., 33.

29. Because the Church of Christ was organized at Jerusalem, and the Reorganized Church of Jesus Christ of Latter Day Saints was set up at Manchester, New York in 1830.

30. The Reorganized Church of Jesus Christ of Latter Day Saints was not only set up at the wrong time and the wrong place to be the church of Christ, but it was set up by the wrong persons. The church of Christ was set up by Christ and his divinely inspired apostles at the city of Jerusalem, A. D., 33, but the Reorganized Church of Jesus Christ of Latter Day Saints was set

up at Manchester, New York, by old impostor Joe Smith, and his deceived and superstitious followers. And so I might keep on all night if time would permit, but this is enough to show to every candid mind that the last shovel full of sand has been taken out of the foundation of this hypocritical structure and that it has fallen to rise no more, and great was the fall of it.

(Mr. Rossell then asked the chairman how much time he had. Chairman: "About six minutes.")

I have said all I care to say. I wish to thank the chairman for his fair and impartial hearing, and also the moderators who have treated me in a gentlemanly way. Also I wish to thank the audience for their patience through this long and heated debate. And, Bro. Cornish, I wish to say to you, that if, during the heat of the debate, I have said some things which have sounded harsh to you, (and I have no doubt I did) I ask your forgiveness. I have nothing personally against you or any one else. It is against the system and not against you that I am contending.

A CORRECTION.

Since the debate, there have been different stories afloat, one of which I wish to correct, viz., that a vote was taken to ascertain as to who in the minds of the people, had gained his points, and that one hundred and ninety, or thereabout voted for

Bro. Rossell, and only about twelve or fifteen for me. I wish to say right here that this is false. There was no vote taken at all; neither were there any judges appointed to decide; but right after the debate I baptized nine persons; and some months after I went in there and did some more preaching and nine more were baptized into The Church of Jesus Christ of Latter Day Saints.

J. J. CORNISH.

REPORTER'S NOTE.

The disputants each agreed at the beginning to furnish a synopsis of his side of the question. But Bro. Rossell thought best not, but promised Bro. Cornish on the second night of the debate, that he would furnish a summary or last speech of each proposition. But for some reason he only furnished the last speech and summary of the last proposition. So all but the last speech has been taken and prepared from the notes taken by F. C. Smith and others. The last speech and summary of Bro. Rossell's was arranged by himself.

REPORTER.

SCRIPTURAL COMPARISONS.

I wish here to add a few verses of scripture as found in the King James translation of the Bible, together with the corrections as found in the Inspired Translation by Joseph Smith the prophet.

KING JAMES: And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—Gen. 3:8.

INSPIRED TRANSLATION: And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day. And Adam and his wife went to hide themselves from the presence of the Lord God, amongst the trees of the garden.—Gen. 3:13,14.

K. J: Ye shall not eat of any thing that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien, for thou art an holy people unto the Lord thy God.—Deut. 14:21.

I. T: Ye shall not eat of any thing that dieth of itself; thou shalt not give it unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God. Deut. 14:21.

K. J: God hardened Pharaoh's heart.—Ex. 7:13.

I. T: Pharaoh hardened his (own) heart;—Ex. 7:13.

K. J: The Lord, repented that he had made man on the earth.—Gen. 6:6.

I. T: And it repented Noah, and his heart was pained, that the Lord made man on the earth.—Gen. 8:13.

K. J: And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.—2d Kings 19:35.

I. T: When they who were left arose, etc.

K. J: I the Lord have deceived that prophet.—Ezek. 14:9.

I. T: I the Lord have not deceived him.

K. J: Made the calf which Aaron made.—Ex. 32:35.

I. T: Worshiped the calf which Aaron made.

K. J: And then will I profess unto them, I never knew you.—Matt. 7:23.

I. T: And then will I say, ye never knew me.—Matt. 7:33.

K. J: \* \* \* And shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, etc.—Matt. 8:11,12

I. T: Instead of "children of the kingdom" read, "children of the wicked one.

K. J: Melchisedec \* \* \* 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.—Heb. 7:1-3.

I. T: For this Melchisedec was ordained a priest after the order of

the Son of God, which order was without father, without mother, etc.—Heb. 7:4.

K. J: But as they sailed he fell asleep, and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.—Luke 8:23.

I. T: Instead of, "filled with water," read "filled with fear."—Luke 8:2f.

Just notice a few more references in the King James translation, then consult the American Revised Edition of 1881, together with others, and the reader will find the like mistakes in all of them. I will just notice a few.

K. J: No man hath seen God at any time.—St. John 1:18, 1 John 4:12. Contrast the two foregoing with the three following. "Moses, and Aaron, Nadab, and Abihu, and seventy of the elders \* \* \* saw God."—Ex. 24:8, 10. God came down upon the mount and Moses saw his "back parts" as he passed by.—Ex. 33:22,23. Isaiah said, "I saw the Lord sitting upon a throne."—Isa. 6:1. Jacob said, "I have seen God face to face."—Gen. 32:30. Also notice what Jesus says. "He that hath seen me hath seen the father."—John 14:9. Again, speaking of Jesus Christ "Whom no man hath seen, nor can see."—1 Tim. 6:14-17. "After that, he was seen of above five hundred brethren at once."—1 Cor. 15:5-7.

"If I bear testimony of myself, my testimony is not true."—John 5:31. "Though I bare record of myself, yet my record is true."—John 8:14.

Christ suffered for us in the flesh, and "ceased from sin."—1 Pet. 4:1,2. "Who did no sin, neither was guile found in his mouth."—1 Pet. 2:23.

And so we might go on with a number of others; but we invite you to read the Inspired Translation of the Bible upon the foregoing passages and then pause—reflect—and say we surely have made a mistake in abusing that "man of God." See the scores of learned men who did the best they could, in giving us as good translations and revision, that they possibly could; and yet the "Palmyra Seer," "The young man." (Zech. 2:4) "The unlearned man." (Isa. 29:12) He to whom the angel brought the "everlasting gospel." (Rev. 14:6.) has given to us a much better, and more plain and perfect work, for the benefit of all. He was uneducated—he could not have done it by his own wisdom—he must have been inspired. Give him credit, cease to abuse him, and say with the poet:

"We thank thee, O God, for a prophet,  
To guide us in these latter days;  
We thank Thee for sending the gospel,  
To enlighten our minds with its rays."

In conclusion I wish here to add a few passages of scripture showing the doctrine, or gospel of Christ as given by him and his apostles, contrasted with the doctrines of men in this age of the world.

## DOCTRINE OF CHRIST

Christ said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. \* \* \* And he took them up in his arms put his hands upon them, and blessed them."—Mark 10:13-16, see also Matt. 19:30; Luke 18:15; Gen. 48; Luke 2.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19. See Mark 16:14-20.

"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."—Acts 2:38.

"These signs shall follow them that believe."—Mark 16:17, see also 1 Cor. 12.

"In my name shall they cast out devils, they speak with new tongues, \* \* \* Lay hands on the sick, and they shall recover."—Mark 16:17-18.

"And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12:28.

## DOCTRINE OF MAN.

Bring your little children to me and I will sprinkle water in their faces. (Some will say Jesus did not tell us to lay on hands and bless them. Then did he tell you to sprinkle them? As God sent Christ, so Christ sent his apostles. (John 20:21.)

We teach them that they can be baptized or leave it alone just as they see fit. Others, you might get to heaven without baptism, but you must be baptized to become a member of our church.

Some, be baptized because your sins are remitted, but you will not get the Holy Ghost now a days. Others, kneel before the bench and pray for a remission of sins, you can be baptized after that if you wish.

These signs shall not follow them that believe, because that is done away.

No casting out of devils in this age; and the gift of tongues is no longer needed. The sick will not recover by laying on of hands, that power has ceased.

God used to have apostles and prophets in his church, but they are all dead, and there will never be any more, and if any do come they will be false ones, (then the church is not like Christ left it.)

DOCTRINE OF CHRIST.

"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth." — Rev. 11:3. (These are the two prophets that are yet to arise in Jerusalem and prophecy for over three years, and then be killed.)

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."—Rev. 11:8.

"There is nothing secret that shall not be revealed, neither hid that shall not be known."—Luke 8:17.

"I saw another angel fly through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth."—Rev. 14:6. see also Matt. 24:31.

"One Lord, one faith, one baptism." —Eph. 4:5.

"By one Spirit are ye all baptized into one body."—1 Cor. 12:13.

"Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live \* \* \* and shall come forth they that have done good, unto the resur-

DOCTRINE OF MAN.

There will be no more prophets, if there should any come they will be false ones, and Christ says, "Beware of false prophets." We are more enlightened in this age of the world and we don't need any more prophets nor revelations.

If any come in this enlightened age as prophets, and begin to prophecy, they ought to be killed, just like they killed "Old Joe Smith." (Give the reference please!)

There is to be no more revelation, for all things necessary are already revealed.

Angels do not appear in this enlightened age because they are no longer needed. And if any should come they will be fallen angels. (Ah, you think the devil has more power than God do you?)

Many Lords, many faiths, many baptisms. (Pay your money to the preacher and he will give you your choice.

By many spirits are we made members of many bodies.

Yes all the dead will hear his voice at the last day. It does not mean that Christ will preach to people who once lived on the earth, and who had died. "After death the judgement." (Yes but how long after?)

DOCTRINE OF CHRIST.

rection of life; and they that have done evil unto the resurrection of damnation."—John 5:25-29. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometimes were disobedient when once the long suffering of God waited in the days of Noah," etc.—1 Pet. 3:17-19. (The gospel had to be preached to all.) "That they might be judged according to men in the flesh, but live according to God in the Spirit." 1 Pet. 4:6. (God is no respecter of persons.)

"Is any among you afflicted? let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord," etc.—James 5:13, 14.

Saints "reign on earth."—Rev. 20; Matt. 5:5; Psalms 37; Rev. 21; 22. Lord's prayer, "Thy kingdom come." God and Christ will come and dwell with man. Rev. 21:3; 22:3.

"In vain they do worship me, teaching for doctrine the commandments of men."—Matt. 15:9.

DOCTRINE OF MAN.

The idea of Christ preaching to people or spirits in prison. If a man don't believe in Christ here, there will be no chance for him after he is dead. But what about the heathens who never did hear of Christ in this life?) Some say; Christ did preach to their spirits through Noah when they were living on the earth before the flood; others, God will save the heathen in his ignorance, for where there is no law, there is no transgression." But we that have the light are damned if we do not accept it. (Then keep the light from us, so we can all be saved.)

If any among you are sick go right off for a doctor, and he will give you medicine, and you may get well. But to anoint with oil is a Mormon delusion, (Was it Mormon delusion in olden times —has God changed Is he a respecter of persons?)

We go to a home beyond the skies. "Beyond the bounds of time and space." God and Christ will not come in their kingdom here, but we go up to their kingdom.

It matters not what you believe as long as you are sincere in what you believe.

## DOCTRINE OF CHRIST

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."—1 Cor. 14:1.

"For God is not the author of confusion, but of peace, as in all the churches of the Saints."—1 Cor. 14:33.

How much better it would be for us all to believe in, and obey that beautiful gospel of Christ than it is for us to go on in the belief of the doctrines of men. "In vain do they worship me teaching for doctrine the commandments of men."—Matt. 15:8,9. "Why call ye me Lord, Lord, and do not the things which I say."—Luke 6:46. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven."—Matt. 7:21. The principles of the doctrine of Christ are all clearly summed up in Heb. 6:1-3. "Faith

## DOCTRINE OF MAN.

Do not covet any of the supernatural gifts, and never believe in prophesying for all such have ceased.

Shout, "Glory to God," the more noise the more religion. Fall down with the power, "Slain with the power." (Confusion.)

repentance, baptism, laying on of hands," etc., and the same apostle said: "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."—Gal 1:8. John also said that we must not receive any other doctrine than that of Christ. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 1:9. Shun the doctrines of men—contend for the doctrine of Christ as he gave it to his Saints. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints."—Jude 1:3.

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