

GATEWOOD  
FARNSWORTH  
DEBATE

*on*

*"MORMONISM"*



*A Discussion Between*

OTIS GATEWOOD

*Church of Christ*  
SALT LAKE CITY, UTAH

*and*

KENNETH E. FARNSWORTH

*Church of Jesus Christ of Latter Day Saints*  
SALT LAKE CITY, UTAH

William Woodson  
April 21, 1952

# GATEWOOD FARNSWORTH DEBATE

on

*"MORMONISM"*

*Held in Salt Lake City, Utah  
In Beautiful Liberty Park*

AUGUST 17, 18, 19, 20, 21, 1942



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**Moderators**

**JAMES D. BALES**

*Church of Christ  
BERKELEY, CALIF.*

**D. V. FARNSWORTH**

*Church of Jesus Christ of Latter Day Saints  
SALT LAKE CITY, UTAH*

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**1461 RAMONA AVE.**

**SALT LAKE CITY, UTAH**

## *Foreword*

**T**HIS five-night discussion between Otis Gatewood of Salt Lake City, Utah and Kenneth E. Farnsworth of Salt Lake City, Utah, was held in Liberty Park at Salt Lake City on August 17, 18, 19, 20 and 21, 1942.

Each speech was recorded by dictaphone and transcribed for this book. No attempt has been made to alter the speeches but rather the material has been printed exactly according to the way it was spoken on the stage.

A sincere attempt has been made to bring out the book free from errors typographically but no attempt has been made to alter the language used or to delete from the record any words or add to it any argument.

Mr. Gatewood and Mr. Farnsworth each went over the final proofs of their own speeches and have signified that the record is correct as printed.

Therefore asking the blessing of God upon this work we send it forth to a public which is desirous of knowing the will of God.

“Ye shall know the truth and the truth shall make you free.”

## Propositions Discussed

### PROPOSITION ONE — August 17

Resolved: "The doctrine of baptism for the dead as taught by the Church Jesus Christ of Latter Day Saints is in harmony with the Bible."

KENNETH E. FARNSWORTH, *Affirmative*  
OTIS GATEWOOD, *Negative*

### PROPOSITION TWO — August 18th and 19th

Resolved: "The Book of Mormon is of Divine Origin."

KENNETH E. FARNSWORTH, *Affirmative*  
OTIS GATEWOOD, *Negative*

### PROPOSITION THREE — August 20

Resolved: "The Bible is the Final and Complete Revelation from God to Man."

OTIS GATEWOOD, *Affirmative*  
KENNETH E. FARNSWORTH, *Negative*

### PROPOSITION FOUR — August 21

Resolved: "The Church of Christ of which I am a member is of Divine Origin and members thereof are divinely authorized to administer in the ordinances of the gospel."

OTIS GATEWOOD, *Affirmative*  
KENNETH E. FARNSWORTH, *Negative*



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**OTIS GATEWOOD**  
*Church of Christ*  
Salt Lake City, Utah

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**KENNETH E. FARNSWORTH**  
*Church of Jesus Christ  
of Latter Day Saints*  
Salt Lake City, Utah

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## *Introduction*

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Ladies and Gentlemen, we are assembled to hear this discussion on religious issues. Mr. Kenneth E. Farnsworth, a member of the Church of Jesus Christ of Latter Day Saints and Mr. Otis Gatewood, a minister of the Church of Christ. This evening the proposition to be discussed is this: Resolved that the Doctrine of Baptism for the dead as taught by the Church of Jesus Christ of Latter Day Saints is in harmony with the Bible and the Book of Mormon. In the first round each speaker will have thirty minutes, in the second each speaker twenty minutes and the third each speaker ten minutes. The affirmative will have five minutes rejoinder. We have two time keepers: Mr. Grant Farnsworth and Mr. C. D. Preshaw. They will signify to the speaker two minutes before the end of their time in the main speeches, one minute before the end of their time in the rebuttals. We take pleasure in introducing Mr. Farnsworth, who is in the affirmative at this time.

# *Baptism For The Dead*

MR. FARNSWORTH, *First Affirmative*

My dear brothers and sisters and friends, I am not here authoritatively representing the Church of Jesus Christ of Latter Day Saints. However, I am a member of the Church of Christ of Latter Day Saints and believe that I have a right to defend the Gospel whenever called upon to do so. First, I will quote from the Doctrine and Covenants, section 71 verse 7, "Wherefore confound your enemies, call upon them to meet you both in public and in private and inasmuch as you are faithful, their shame shall be made manifest."

Tonight I only have one motive in being here. I believe that I have always been a lover of truth and I hope that every one here will only be motivated by that one desire and that is to know the truth. As has been stated already the proposition is: Resolved that the doctrine of Baptism for the Dead as taught by the Church of Jesus Christ of Latter Day Saints is in harmony with the Bible and the Book of Mormon.

To start this debate, I am going to ask Mr. Gatewood this question: Mr. Gatewood, when does your church believe that the saving gospel of Christ was first preached to the world? Mr. Gatewood answered this question before the debate and said the saving Gospel of Christ was not preached until after the coming of the Messiah. Now my friends, if that is true, I want to ask Mr. Gatewood what's going to become of father Adam. I want to ask Mr. Gatewood what's going to become of Abraham, Isaac and Jacob. I want to ask Brother Gatewood what's going to become of all of the prophets that died and suffered for the word of God in their day. If the saving Gospel of Jesus Christ was not preached until his coming, then those people, if my proposition (that we can do something for them) is not true, then those people will be damned.

I am going to quote you from Rom. 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes." Now my friends, the gospel is the power of God unto salvation. Don't forget that, the power of God unto salvation. And if the power of God unto salvation was not made known until Christ's second coming, I wonder what's going to happen to all of the prophets of God from that time down to Jesus Christ. We find in St. John 14:6, "Jesus saith unto him I am the way the truth and

the life. *No man cometh unto the father but by me.*" Now brothers and sisters, if no man cometh unto the Father but by Christ, then I want to say, what's going to happen to those millions of people including the prophets, that did not have a chance to hear Christ and his gospel in their time?

I now quote from Matt. 7:14: "Because strait is the gate and narrow is the way which leadeth unto life eternal and few there be that find it." Notice it says strait is *the gate*, not strait are the gates; and narrow is *the way*, not narrow are the ways. Now since there is only one gospel and that is the only plan of God unto salvation, then what's to become of all the people from Adam's time down to the time of Jesus Christ who never heard that gospel? In Acts 4:12, "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." If that is the only name, the name of Jesus Christ, then what about those countless millions of people including the prophets, that did not have a chance to hear the gospel preached in that name?

We are told in Eph. 4:5, "There is one Lord, one faith, and one baptism." And if that one Lord, one faith, and one baptism was not preached until Jesus' coming, then what about those countless millions of our father's children who lived previous to that time?

Gal. 1:8 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." There is no other gospel. If Mr. Gatewood or any other man preaches any other gospel than that which he preached, let him be accursed. Therefore, since there is only that one gospel that Paul preached, Mr. Gatewood says that it was not preached until Jesus came to earth, then, I want to ask him again, What's going to become of father Adam, what's going to become of father Abraham, what's going to become of all the prophets and what's going to become of the countless millions that never had the opportunity of hearing that one and only gospel?

Now so far as the law of Moses is concerned, the law of Moses did not save. There is no saving grace in the law of Moses. I'm sure my opponent will agree with this. I quote from Hebrews 7:19, "For the law made nothing perfect but the bringing in of a better hope did, by which we draw nigh unto God." Notice, the law made no man perfect; therefore, I con-

tend, woe to all of those millions of people if my proposition is not true. If the gospel cannot be taught them, if they cannot have the saving ordinances of the gospel performed by proxy in their behalf, woe unto those people. Mr. Gatewood, according to your stand, those people are damned. And certainly, I don't think there is an intelligent person in this audience that will say that father Adam, father Abraham, father Isaac, and Jacob and all those great men who did not hear and obey the gospel, according to your theory are damned. I think we have something in the scriptures about Abraham's bosom and I don't think it refers to hell.

Now, Mr. Gatewood's church teaches that all who have died without being baptized by immersion for the remission of sins, will be damned. Mr. Gatewood's church teaches that all who have not been baptized by immersion for the remission of sins will be damned. Now if there are any good Catholics and Methodists in this congregation, that means that you and all of your ancestors that were sprinkled, baptized by sprinkling, are damned. That means that all those good ancestors of yours who were not baptized by immersion, are damned. If they were not baptized they were damned, because Mr. Gatewood teaches that baptism by immersion is essential to man's salvation. And I will show you by the scriptures that Mr. Gatewood is correct.

I quote from John 3:5. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter the kingdom of God." So Mr. Gatewood's church is right in teaching that unless a man is baptized by water and the spirit he cannot enter the kingdom of God.

Again we find in Acts 2:38. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." Now if baptism is for the remission of sins, then surely it's essential to man's salvation, because unless you receive the remission of your sins you cannot be saved. So again Mr. Gatewood's church is right in maintaining that baptism is essential to salvation.

But what about those countless millions of honest souls who did not hear the gospel of Jesus Christ and who did not have the saving ordinance of baptism performed while they were here on this earth? That's the question I want you to keep in mind, ladies and gentlemen.



Now I'm going to give you an example showing clearly that even though a man confess Jesus, even though a man repent sincerely of his sins, he still is in his sins until he has been baptized for the remission of his sins. The example I call to your attention is that of Paul on his way to Damascus to persecute the saints, and while on the way he beheld a vision of the Lord Jesus Christ and was stricken blind. We are told that Paul neither ate nor drank for three days, but was in continual fasting and prayer. Certainly Paul was converted by that vision. Certainly Paul was repentant after seeing or beholding the Christ. And yet, when Ananias came to Paul, even after that conversion, even after that repentance, he said, "And now why tarriest thou? Arise and be baptized and wash away thy sins." So Paul, even though converted, was still in his sins and had to be baptized and wash away his sins.

So Mr. Gatewood's church is right in teaching that baptism by immersion is essential to salvation, because the scriptures certainly teach that doctrine. And I want to ask you again, my friends, what about those countless millions of people, including the prophets, that did not have an opportunity of hearing the gospel of Christ, the only plan of salvation? They did not have the opportunity of being baptized by immersion for the remission of sins.

Now, Mr. Gatewood, as I said, teaches that the mode of baptism must be by immersion, and I believe he is correct. I believe the Bible will bear him out in that. Col. 2:12 says, "Being buried with him in baptism." Baptism there is compared to a burial. Certainly that indicates that it is by immersion. We find that Jesus came up straightway out of the water, showing further that immersion is the correct mode.

Now, my brothers and sisters, you recall a story in the Bible, a true story, where Naaman, a leper, heard of a prophet in Israel that could heal him of his leprosy. You have read that Naaman went to Israel; and he went to the prophet and the prophet sent a servant out to Naaman and said, "Go dip seven times in the River Jordan and you shall be cleansed of your leprosy." Naaman was very angry at first. Why should he dip in the River Jordan? But he went and dipped seven times in the River Jordan and was healed of his leprosy.

Now my friends, Naaman did as he was told. Suppose Naaman had sprinkled himself seven times—would Naaman have:

been cleansed? No, because he would have shown a lack of faith in God and certainly would not have been cleansed. But he was told to dip seven times and he dipped and was clean. And so the Lord has commanded us to be baptized, which means to be dipped, or immersed, and if you do anything else, you show a lack of faith in God.

So Mr. Gatewood is right and his church, in teaching that unless a man is born of the water and of the Spirit, and that by immersion, he cannot enter the kingdom of heaven. I think you will all recall that Saul was sent out and told to destroy an entire city, but he didn't obey; he departed slightly from doing what he was told to do and he brought back some of the fattest of the sheep. And the prophet, Samuel, said to him:—"Saul, Saul, obedience is better than sacrifice and to hearken than the fat of rams." And so I say here to those of you who do not believe that baptism is essential to salvation, obedience is better than sacrifice and to hearken than the fat of rams. The Lord requires obedience to that ordinance and since there are countless millions of souls that have never had the opportunity of being baptized, certainly there must be some plan in the gospel to save their souls.

Now, as stated in the proposition, we believe that there is a gospel for the dead. We believe that the Almighty, who is just and is no respecter of persons, in his plan did provide a means so that those people who did not hear it could have that opportunity. That plan of salvation for the dead was made known to us by the coming of Elijah, as foretold by Malachi 4:5,6:—"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

We believe that in fulfillment of that promise to send Elijah the prophet, not any one else, we believe that Elijah came in fulfillment of that prophecy, before the great and dreadful day of the Lord, which is nigh at hand. We believe that he visited Joseph Smith in the Kirkland Temple and that he made known to him this gospel whereby the living might do something in behalf of the dead.

Now I am sure that Mr. Gatewood is going to try to convince you that that passage was completely fulfilled by the coming

of John, who preceded the Messiah. But I am going to show that that was not and could not be the case. I call your attention to the words of the Savior, which Mr. Gatewood will refer you to, recorded in Matthew 17:10-12:—"And his disciples asked him saying, Why then say the scribes that Elias must first come? And Jesus answered and said to them, Elias truly shall first come and restore all things. But I say unto you that Elias has come already." Now notice that Jesus said unto them, "Elias truly shall come and restore all things." Now, my friends, you recall when John was preaching, the Jews had read Malachi that I just quoted, and they went to John and wanted to find out whether or not John came in the fulfillment of that prophecy, and this is recorded in John 1:21:—"And they asked him, What then? Art thou Elias? And he saith, I am not, Art thou that prophet? And he answered, No."

Now, my dear friends, if Jesus definitely said that John fulfilled that prophecy, we have Jesus contradicting John or John contradicting Jesus, which certainly is not true. They do not contradict each other. The proposition is that John did come in the spirit and power of Elias and I am going to quote from Luke 1:17 and show that that is the case: "And he shall go before me in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Now, John did exactly that. He came in the power and spirit of Elias. Now certainly John did not fulfill the prophecy I quoted. Why? In the first place, because John said he did not fulfill it, in answer to the question; and in the second place, because the prophecy says, "Behold I will send you Elijah the prophet." And I want to ask Mr. Gatewood if John was Elijah the Prophet. If he was, then I don't know very much about the scriptures.

Now certainly, my friends, by this time you should see an absolute necessity for a plan of salvation for the dead. Otherwise, they will all be damned. Certainly there is not one in this audience that thinks that is the case, including myself and Mr. Gatewood.

Now I am going to quote from the Bible to show clearly that the Bible teaches such a plan. Not only did Elijah, the prophet, make it known to the Prophet, Joseph Smith, in the Kirkland Temple, but a plan of salvation for the dead is taught in the Bible. I'm going to quote from Peter, the third chapter, eighth

teenth, nineteenth and twentieth verses: "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 spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, wherein few, that is, eight souls, were saved by water." Note that Jesus, after being put to death in the flesh, went and preached to spirits in prison.

I'm going to quote from another version of the Bible, the American Standard version, which makes it even clearer: "Because Christ, also, suffered for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but made alive in the Spirit; in which also he went and preached unto spirits in prison; that aforetime, (notice that *aforetime*) were disobedient, when the long-suffering of God waited in the days of Noah." Certainly there can be no question but that the Lord Jesus Christ, after being put to death in the flesh, went and preached to spirits in prison, and they were the ones that aforetime were disobedient. So this preaching took place after Noah's time. *where?*

I'm going to quote another quotation from the Apostle Peter, I Pet. 4:6, "For unto this end was the gospel preached, *even to the dead*." That's the American Standard version. "That they might be judged indeed according to men in the flesh, but live according to God in the Spirit." Notice, that the gospel is preached *to the dead*. Is there anything clearer than that, my friends?

Now, Mr. Goodspeed's version is also interesting. I Pet. 4:6. This is why the good news was preached *to the dead ALSO*. "That though they were judged in their physical nature as men they may yet live like God in the Spirit." Very clear. I'll now quote from the King James version, "For this cause was the gospel preached *also* to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." So we see that the gospel was preached to the dead. The Bible says so. Jesus himself went and preached it. How much more authority do you want?

Now the subject is baptism for the dead. I am going to show you conclusively that the Bible certainly does teach baptism for the dead. Do you recall in I Cor. 15? If you read

where?

where they were

where they were  
dead

the entire chapter you will find that Paul had converted the Corinthian saints; but after his departure, the Corinthian saints began to fall away and began to disbelieve in the Christian doctrine of the resurrection, and Paul wrote the entire epistle to them to convince them that the dead would rise. Paul said, "Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" In other words, Paul's argument was that if the dead were not to rise, why be baptized for them? Paul must have believed in baptism for the dead, or why did he use it as a premise to prove the resurrection? He said, "Else what shall they do which are baptized for the dead, if the dead rise not?" In other words, Paul says if there is no resurrection, why are people baptized for the dead? So Paul took the doctrine of baptism for the dead as a premise to prove the resurrection. How much more authority would you want for the doctrine of baptism for the dead?

I am going to quote from the American Standard Version of the Bible the same thing. "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why are they baptized for them?" Could you have anything clearer than that quotation? But to make it clearer, I am going to quote from Goodspeed's translation. "Otherwise, what do people mean by having themselves *baptized on behalf of their dead*? If the dead do not rise at all, why do they *have themselves baptized on their behalf*?" My dear friends, I wonder if there is anyone in this audience who could doubt for one minute that the Bible teaches baptism for the dead. And I challenge Mr. Gatewood in all the wisdom under high heaven to show that that passage means other than what it says. I don't have to interpret it for you; it's very clear. People in those times were being baptized in behalf of their dead, and the Lord made known to us that it could be done and that it was a part of the gospel of Jesus Christ. And today it is being practiced in the Church of Jesus Christ, as part of the restitution of all things spoken by the mouths of all the holy prophets since the world began.

Now, not only that, but I'm going to show you conclusively beyond any doubt, that even those great men, the prophets, those men who died for the word of God's sake—I'm going to show you that they can't be perfect without us. I'm going to quote that right from the Bible. I wish you would read the whole



chapter through—I can only quote a very small part of it. I'm going to quote from Heb. 11:38-40. Notice, "Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, *that they without us should not be made perfect.*" *That they without us should not be made perfect.* Now my friends, I want to ask Mr. Gatewood what that means. Those men, those great men, those men who suffered martyrdom even, of whom the world, the world was not worthy. Paul says, "They without us cannot be made perfect." I want to tell Mr. Gatewood that he better wake up. If there is something we must do for those good people, those martyred saints, for those great prophets, he better find out about it. Otherwise, somebody's salvation is going to be neglected. Therefore, Mr. Gatewood, if they without us cannot be made perfect, then what is it. I ask you, what is it that we must do that they may become perfect? There is *something*, because Paul said so.

Now my brothers and sisters, to review what I have said. I called to your attention that Mr. Gatewood's church teaches that the saving gospel of Christ was not preached at all until Jesus came, himself. That meant that those countless millions of people, including the prophets, including Father Abraham, Isaac and Jacob, including Adam, would be damned because the gospel was not preached in their day. I wonder if there is anyone here that believes that God is just. How many of you people here would condemn your children to hell without giving them a chance? Is there any of you that would? Do you think that you are more just than God Almighty? You are not. The Bible said God is just and I believe it. And because God is just, he's going to give every man, woman and child an opportunity of hearing the gospel of Jesus Christ—that saving gospel. Otherwise he would not be just and he would not be God if he were not just. There isn't one of you that would condemn your children without giving them a chance and certainly God would not.

Futhermore, God is no respecter of persons; he's no respecter of persons. Peter said so. "I perceive," he said, "that God is no respecter of persons." That being the case, if the Lord God Almighty gives you an opportunity to hear the saving gospel, he's certainly going to give every child of his that same

opportunity. Can you conceive, my brothers and sisters of a God who would condemn nine-tenths of his children to hell because they never had the opportunity of hearing the saving gospel—because they never had a chance to be baptized by immersion for the remission of sins? And I want to tell you that one of the signs of the true gospel of Jesus Christ is that it proves that God is just. It makes him a merciful God; it makes him a good God; it makes him a kind Father; it makes him one who loves his children. And I testify to this group, in the name of Jesus Christ the Lord, that the gospel of Jesus Christ is preached to those who never had the opportunity of hearing it. I testify to you in the name of Jesus Christ, that I know, by the power of God, that the gospel of baptism for the dead is a part of the gospel of Jesus Christ. I bear that testimony to you in the name of Jesus Christ. Amen.

*MR. GATEWOOD, First Negative*

Friends I can fully assure you that I appreciate the sincerity of Mr. Farnsworth in presenting those views which he believes to be right, and I sincerely want to compliment him for staying with the issue involved. I wish also to say that I have no desire in coming here but to know the truth, but I'm just as sure as I'm here that if Mr. Farnsworth is right, then I'm wrong; and that if I'm right, he's wrong.

Many people would have Mr. Farnsworth believe his way and I believe my way, and not discuss the issue. The Bible teaches that we should debate our cause with our neighbor. Jude says in the third verse, "contend earnestly for the faith," and that's what we are doing here tonight. It isn't because we are angry, it's because of the fact that we want to study the Bible, and I hope you will feel that very same way.

The subject as has been announced is, "Resolved that the doctrine of baptism for the dead as taught by the Church of Jesus Christ of Latter Day Saints, is in harmony with the Bible and the Book of Mormon." Mr. Farnsworth came to the platform with a statement which he says I made before I came to the platform. He's built his speech upon that. At least, you should hear me before you come to the conclusion as to just what I said.

Before going further, I'd like to say that the church of which I'm a member is the church of Christ. I'd prefer that

Mr. Farnsworth speak of it as the church of Christ rather than Mr. Gatewood's church, because I don't have a right to have a church. If he'll grant me that courtesy, I'll appreciate it. No man upon the earth has a *right to have a church*. You don't have a *right* to be a member of any man-made church. You should be a member of Christ's church, the church which Jesus established, the church of Christ.

Now, friends, when it comes to the idea that the gospel was preached to people who lived before Christ came, I wish to say emphatically before you, that I do believe it was preached. Now then, you will perhaps say, "Well, did you tell Mr. Farnsworth that it wasn't preached?" Well, perhaps in the hurried confusion Mr. Farnsworth misunderstood what I said. If he claims that I said what he said I did, he surely misunderstood. Let me state my position definitely and finally before you. Not that I accuse him of misrepresenting me, but I do believe that he misunderstood. I believe that the Gospel of Jesus Christ was preached to Adam, Abraham, Noah, Isaac and to all the people of the Old Testament; but that it was preached in a different way than it is preached today.

As soon as Adam and Eve were cast out of the Garden of Eden, God came and made the promise that the "seed of the woman shall bruise thy head and thou shalt bruise his heel," speaking to the Devil. Who is the seed of woman? None other than Jesus Christ. All other people have been the seed of man and woman, but Jesus was born of a virgin—seed of woman. Jesus shall bruise this serpent's head, the Devil's head. This is the Gospel of Jesus Christ preached to Adam and Eve. How was it preached? I find in Galatians the third chapter the eighth verse, how the gospel was preached. It was preached as a promise—promise that Jesus would come to the world, and that he was going to die upon the cross.

When it was preached to Abraham, it was preached in that way; in the days of the prophets it was preached as a prophecy. In the days of John the Baptist it was preached as a preparation, because John the Baptist came as harbinger for Christ and said, "Prepare ye the way of the Lord and make his paths straight." When Jesus died upon the cross, and when he ascended into heaven and had been seated, for the first time the gospel could be preached as a fact. What kind of a gospel? That Jesus had been crucified, had been buried, had arisen from

the dead the third day. The Apostle Paul in I Corinthians 15: 1-4, says that's the gospel. But it wasn't preached in the days of Abraham as a fact, not in the days of Adam as a fact, not in the days of the Prophets as a fact; but as a promise looking forward.

I agree with you, Mr. Farnsworth, that nobody can be justified by the old deeds of the law. I can read the statements which he made many, many times. "Now we know that whatsoever the law sayeth, it sayeth to them that are under the law. Therefore by the deeds of the law shall no flesh be justified." Turn to Hebrews the 10th chapter and the fourth verse which says: "It is impossible for the blood of bulls and goats to take away sins." Those people, by the animal sacrifices which they offered, were not cleansed. But the law had a shadow of good things to come. Those sacrifices only reminded them of the fact that they were still in their sins. But how were they cleansed? I find in Romans the third chapter and the twenty-fifth verse, "Whom God hath sent forth," speaking of Jesus, "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." Through whose blood were those people cleansed? Through Jesus' blood. Every sin that had been committed from Adam till Jesus died was still hanging over those people. Jesus died to remit those sins.

I also ask that you turn with me to Hebrews the ninth chapter and the fifteenth verse. There you find a statement which says: "For this cause he is the mediator of the New Testament that by means of death for the redemption of transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Jesus' blood was shed for the transgressions of those under the first covenant. When Jesus died their sins were blotted out.

I want to go a little bit further. They were blotted out without any baptisms that I can perform today or that you can perform for them. Mr. Farnsworth quoted Hebrews 11:40 and said that those all died in the faith but, without us, they were not made perfect. In other words, he would have you to believe that you must, in spite of the goodness of Abraham, in spite of the opportunities that he had to commune with God, in spite of all the visitations that God gave to him, that you, in order to save Abraham, must go and be baptized for him today. That's the application Mr. Farnsworth made of Hebrews 11:40

—that those people, without the work that is done today, are not made perfect. He was speaking in regard to the fulfillment of the revelations which the apostles were giving and it was impossible without the shedding of the blood of Jesus for those people to be made perfect. Things that Paul had just been recording here and by his recording those things that Jesus dying made it possible for him to record; thus it was through death that they were made perfect. Jesus died and shed his blood for past transgressions and in that way made them perfect.

No, friends, I don't believe today that it is in the hands of a group of people to go and be baptized for somebody as good as Abraham, Moses, Elijah, and Noah, which the Bible said was perfect and kept the law; as good as Job, of which it is said that he was perfect. Are you going to say that you must go, today, into the temple and be baptized for them? Is that the application which you were making of Hebrews 11:39, Mr. Farnsworth? If not, what was the application you were making?

I wish to state that I can agree heartily with Mr. Farnsworth that baptism is essential to salvation. I can even go stronger than he. When we turn to the Bible, Ephsians 2 and 1 says that people who are without Christ are dead in trespasses and sins. What kind of a condition are you in when you are dead in trespasses and sin? Turn to the twelfth verse of Ephesians two. There you'll find that people who are dead in sin are without Christ, alien from the commonwealth of Israel, strangers from the covenant of Promise, having no hope, and without God in the world. The man that's in the Devil's Kingdom, in other words, is in that kind of a condition.

Yes, the Devil has a Kingdom in this world. Why you can read in Colossians 1:13, "Jesus hath delivered us from the power of the Devil, transplanted us into the Kingdom of God's dear son." You remember one time Jesus said if the Devil's Kingdom is divided against itself it cannot stand. Some people who have not been baptized are in the Devil's Kingdom. Yes, I want to go a little further than that. Most people are there, in the Devil's Kingdom. I hate to have to say that; but when I look upon the world today, I know it is true; you know it is true, that people, mostly, are wicked.

Jesus knew that would be true. Matthew 7:13,14, "Enter ye in at the strait gate; for strait is the gate and narrow is the



way that leads to life and few there be that enters in thereat." If the doctrine of baptism for the dead is true, this scripture is false. The doctrine of baptism for the dead says that "Many there will be that go in thereat." You say that everyone is going to enter in at the strait gate. But Jesus says: "Few there be," Friends, that alone shows the doctrine of baptism for the dead to be false. What did he say? "Because broad is the way that leads to destruction. Many there be that go in thereat." Many are going to go into the road of destruction.

Again, Matthew 20:16, "Many are called but few are chosen." I know Latter Day Saints have often said to me, "Well God is not a very strong God to create all the people in this world and let so many of them be lost." Perhaps you'll come forth and say, "Well God is not a just God because he hasn't given everybody a chance to be saved." I'd like for you to turn with me to the Bible to Romans the first chapter and the twentieth verse and let's read and see about the people who've had no chance. Listen, "Because that which may be known of God is manifest in them. For God hath shown it to them. For the invisible things of him from the creation are clearly seen, being understood by the things which are made, even his eternal power and Godhead, so that they are without excuse." In other words, that's enough testimony that there is a God, that you should turn to the Bible and examine it. The Bible has been translated into every language, known to man. Perhaps you say, "Yes, but there's many people who've died who haven't heard. Well, Mr. Farnsworth would have you believe that I'm saying that God is an unjust God. That God would be an unjust God to condemn those people. From a sympathetic standpoint, perhaps that's a good appeal, but I ask you to just lay aside sympathy. You know God doesn't even consider emotions of man when it comes to doing his will. Why, when Jesus was hanging upon the cross, there quivering and dying, he turned to God and said, "Why have you forsaken me?" Did God change? He had a plan in mind. That plan meant that he was going to carry out his will which he had executed, and said that he would execute. Now then, your sympathy, your ideas of God's justice is not going to change God. Listen to these scriptures, Bible: Roman 2:12, "For as many as have sinned without the law shall perish without the law." Acts 17:30, "And the time of this ignorance God winked at." That is one time he overlooked ignorance, "but now he commands all men everywhere to repent." II Thessalonians

1:7, "And to you who are troubled rest with us when the Lord himself shall be revealed from Heaven in flaming fire taking vengeance on those who know not God and that obey not the Gospel of Jesus Christ. Who shall be punished with everlasting destruction from the presence of God." What classes of people? Some that know God but don't obey. Others that don't know God. He says they'll be punished with everlasting destruction. I believe it! I don't allow my emotions to run away, to call me away from a belief of the Bible. John 3:17,18 describes the condition that the world was in before Jesus came. What kind of a condition were they in while they were in sin? Did Jesus have to come and tell them before they were sinners? He said, "For God sent not his son into the world to condemn the world but that the world through him might be saved." "He that believeth not is condemned already." In other words, if you are in ignorance, that ignorance is no excuse—you're condemned already. Jesus didn't have to come to make men sinners; they were sinners before he came. Let me give you an illustration. Driving down the streets here in Salt Lake City the other day, down State Street, all the other corners say "No U Turn," but this one sair, "No Left Turn." I didn't see it. I turned! There was a cop nearby. I said, "Mister, I didn't see your sign," but he kept writing out a ticket." Do you get my point? My ignorance was no excuse. I should have seen that.

God holds men responsible for knowing the truth. If you are going to say that God gives those who die in ignorance another chance, then friends, what are you going to say about those who have had a chance? Mr. Farnsworth, what's going to happen to those who had a chance to hear, yet they haven't accepted your message. I have had many chances to accept your message, be baptized in the Church of Jesus Christ of Latter Day Saints, but I haven't. What's going to happen to me? (Voice from audience: "You'll go to hell.") Is that what you said? All right now, that's just what I wanted the man to say. Now we're going to build on that. That's the doctrine of the Church of Jesus Christ of Latter Day Saints. If you have a chance and reject it, then you go to hell, but if you don't have a chance we'll fix it up for you. (Objection from audience.) You said I'd go to hell didn't you? Sure, he said I'd go to hell. All right, now stay with your man. Now then, I'm going to hell. I would be better off if I'd been a heathen in Africa, if I'd never heard, if I'd never known. Why? Because some-

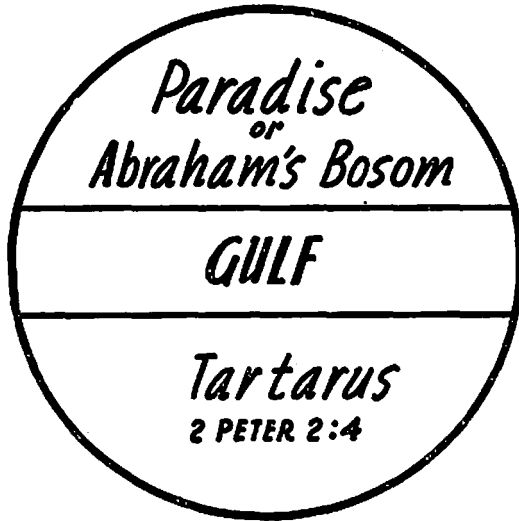
body would have come along and been baptized for me after I died.

So the thing to do in order to bring about universal salvation to keep Otis Gatewood and others from hell—shoot all the preachers, all your missionaries which you send to foreign countries, burn all the Bibles and the Book of Mormon, tear down all the schools and the churches and cease education. Let everybody be ignorant. We'll all be saved then, if ignorance is going to make it possible for us to have a second chance. I want Mr. Farnsworth to answer what's going to happen to me. I want him to answer that. You've answered it. He'll answer it. Now when we come to this idea of God's being unjust because of the fact that he does condemn those people, I've shown you that he said that he gave them a chance, that they're without excuse, that he's declared himself. Isaiah 55:8 says, "My ways are not your ways, my thoughts are not your thoughts. As the heavens are higher than the earth, so are my ways than your ways and my thoughts than your thoughts."

Will you draw that outline on the board, brother? I now turn to I Peter 3:18,19, which Mr. Farnsworth has brought up for our discussion. We're going to study, now, a few things which must be possible if baptism for the dead is true. If baptism for the dead is true, it must be possible for the dead to have the gospel preached to them, must be possible for them to hear the gospel, believe it, must be possible for them to repent. It must be possible for them to do this while the spirit is separated from the body. Now then the question comes: "Does Paul say in I Peter 3:18 that Jesus went while he was dead and preached the gospel to those who were dead?" Where do the wicked go when they die? They go to Hades.

# HADES

LUKE 16:19-31



There's the realm of Hades, but what part of Hades do they go to? I don't have to ask you to guess, I can turn to the Bible in II Peter 2:4, "If God spared not the angels which sinned but cast them down to Hell." And what's the word there? The Greek word is Tartarus. Cast them down to Tartarus. Now I want to ask you the question, "Do all people, when they die, go to Tartarus? Do they go to that part of Hades?" Hades in the King James version is translated Hell. There are three Greek words for Hell in the Bible—Hades, Tartarus, and Gehenna. We're not going to consider Gehenna tonight. It has reference to the lake of fire and brimstone, but what we have reference to is the state of the dead. Do the righteous go to Hades when they die? Acts 2:27-32 said that Jesus' soul was not left in Hades. So Jesus' soul went to Hades, but did it go to Tartarus?

You remember that when he was with the thief upon the cross, he said: "This day thou shalt be with me in Paradise. Sure, Paradise was a part of Hades. We agree. That's just fine. You stay with that now. Well, what part of Hades is Paradise? It's the part, not of Tartarus where the wicked are, but that part where the righteous are. Luke the sixteenth chapter gives the story of that. You can find there the Rich Man and Lazarus died, and when they made their appeal to God the

Rich Man was in Hades all right. What part of Hades was he in? He was in a place where he wasn't very comfortable. He says, "I'm in torment in these flames. Send Lazarus that he may bring me water and cool my tongue." Lazarus was in Abraham's bosom. He was where the righteous are. What did God say? "Not so, because it's not possible for him to come to you nor you to go to him. There's a great gulf between. The Book of Mormon teaches that too, you know. Over in the Book of Alma, the fortieth chapter, "Then shall it come to pass that the spirits of men, those who are righteous, are received into a state of happiness which is called Paradise. The state of rest and peace, where they shall rest from their troubles, and all their care and sorrow. Then it shall come to pass that the spirits of the wicked, yea who are evil, for behold they have no part nor portion of the Spirit of the Lord. For behold, they chose evil works rather than good. Therefore, the Spirit of the Devil did enter into them and take possession of their house and they shall be cast into, (Where?) outer darkness."

II Peter 2:4 says outer darkness is Tartarus. "There shall be weeping and wailing and gnashing of teeth and this because of their iniquity, being led captive by the will of the Devil, and this is the state of the souls of the wicked, yea in darkness in a state of awful fearful looking for fiery indignation of the wrath of God upon them. Thus they remain in this state, as well as the righteous in Paradise until the resurrection." So it's impossible for the righteous to get down there to preach to them. A great gulf is between, therefore, it's impossible for them to believe.

I find in First Nephi 15:26 to 31. I won't quote that but give it to you to take down as a reference. It says that there's a great gulf between. The righteous and the wicked don't have any intercourse. So then the application made of I Peter 3:18,19 wasn't true. That Jesus, between his death and resurrection, went down to Tartarus. He went to Paradise with the righteous and there he stayed until the resurrection. He didn't go down to Tartarus. The Book of Mormon even says that he didn't go where the wicked were. He was where the righteous are, so I know he wasn't preaching between death and the resurrection to the wicked. What does I Peter 3:18,19, and 20 mean? Jesus was put to death in the flesh, but made alive by the spirit. By what spirit was he made alive? Romans 8:11, "But if the spirit that raised him from the (Jesus) from the dead



doth dwell in you, he that raised Jesus from the dead shall quicken your mortal bodies." That is, God's spirit raised Jesus from the dead. Now who is the acting agent? God is the acting agent. God raised Jesus from the dead. God also through that same spirit went and preached. Now then the next question comes. When did he preach? He preached to some souls that are now in prison all right, but did he preach to the spirits while they were in prison? Why no. He goes on to say, "Which sometimes were disobedient when once the longsuffering of God waited in the days of Noah." In other words, Hebrews 1:1 says that he spoke through different visions, dreams, revelations, and prophets, but now he speaks through his Son. God, in the days when the Ark was preparing went and preached to some souls which rejected that preaching which are now in prison.

If Jesus had gone down there and preached to them while he was dead, in 60 A. D., they wouldn't have been in prison. They would come forth when he arose from the dead, Jesus having converted them. But they were still there in 60 A. D. showing that preaching was done in the days of Noah. They rejected that preaching, and as a result, they went down to a place of torment. (Place of the wicked where they stayed until the resurrection.)

I Peter 4:6 has been referred to and the application is made that "For this cause, the gospel was preached to those who were dead that they might be judged according to men in the flesh but live according to God in the spirit." But let's see who it is that Peter is talking about. I find, friends, that under the Old Testament God made a covenant that Jesus should be born through some Jewish descendants. That covenant was not made with Gentiles. Ephesians 2:1 says that the Gentiles were dead through trespasses and sin. They were looked upon as dogs by the Jews—as dead people. Not having a part in the covenant they couldn't (a Gentile mother couldn't have been the mother of the Son of God). I find over in I Peter the fourth chapter and third verse, "For the time past of your life must suffice you to have wrought the will of the Gentiles, when you walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries." And then he says, after naming all those things that make men dead spiritually, "For this cause the gospel was preached to those who are dead." Whom? Preached to those Gentiles who were dead through their trespasses and sins, that they might be judged according to men in the flesh. That is,

you men in the flesh received the Covenant of Circumcision. You'll be judged according to men in the flesh and live according to men in the spirit. Live according to God in the spirit—live according to his spiritual laws. Mr. Farnsworth must prove definitely that this does not refer to spiritual death before he's made his point on this. I can die two kinds of death, Mr. Farnsworth. If so, can you prove definitely that this is a physical death and not a spiritual death in I Peter 4:6?

I've proved that you cannot have faith after going into the grave. It's impossible to have the gospel preached to you, and I want to show you it's impossible for people to repent. I'm going to turn to the Book of Mormon to prove that. You know the Book of Mormon is harder against the baptism of the dead than as you might think, when you turn there and listen to what it says. Alma the 34th chapter, the thirty-second verse, "For, behold, this life is the time for men to prepare to meet their God. Yea, behold this day of life is the day for men to perform their labors and now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that you do not procrastinate the day of your repentance until the end, for after this day of life which is given for men to prepare for eternity, behold if we do not improve our time, in this life, then cometh a night of darkness wherein there can be no labor performed. Ye cannot say when ye are brought to that awful crisis, that I will repent, that I will return to my God." What does the Book of Mormon say? It says you can't repent. Now then, we've found two things. You can't have the gospel preached to you. You can't have faith, because the gospel must be preached in order to have faith.

Now then we've found out that you can't repent. "For that same spirit that doth possess your bodies at the time you go out of this life, that same spirit, has power to possess your body in the eternal world. For, behold, if you have procrastinated the day of your repentance, even until the day of your death, behold, you become subject to the spirit of the Devil. He doth seal you his. Therefore, the spirit of the Lord is withdrawn from you and hath no place in you and the Devil hath all power over you and this is the final state of the wicked." In other words, if you don't prepare in this life, there's nothing for you to do or anybody else to do for you. Mr. Farnsworth is going to come back and say, "Well, that's just for those who procrastinated.

We just believe in being baptized for those who have had no chance." Oh! I had someone to tell me just a little while ago that they were going to be baptized for me when I died, and not only that, friends, but I know companions of Latter Day Saints who've lived, having rejected the gospel of the Church of Jesus Christ of Latter Day Saints all their life, then when they die, the Latter Day Saint companion goes in the temple, contrary to their wishes, and is baptized for them. So the Book of Mormon includes those people as well. Want to make another point. Not only is it impossible for them to have the gospel preached, impossible for them to repent. (Time). Did you give me two minutes warning? I didn't hear it, I'm sorry.

MR. FARNSWORTH, *Second Affirmative*

I don't know by what stretch of the imagination Mr. Gatewood was caused to come to the conclusion that because we teach baptism for the dead we're going to save everyone, the wicked and the righteous. I don't think I inferred any such idea whatsoever. I think that I did make very clear that every child of God must have the chance to hear the gospel of Jesus Christ and that if they did not have the opportunity of being baptized, there must be some provision whereby they can be baptized by proxy.

Mr. Gatewood said that the gospel was preached to Abraham but it was preached in a different way. Now, I called your attention to the fact that Paul says, "Though I or an Angel from heaven preach any other gospel unto you than that which we have preached unto you let them be accursed." I wonder how it could be preached in a different way? If so, do they come under that condemnation? Now, all of us know, that those people looked forward to the coming of Jesus Christ by the eye of faith, but I want to ask Mr. Gatewood right now—Mr. Gatewood, were all those people baptized by immersion for the remission of sins? Mr. Gatewood will tell you that they were not. Will you not, Mr. Gatewood? Now, since Mr. Gatewood believes that baptism is for the remission of sins and that it's essential to salvation, do you think that God is going to save Abraham without baptism? Do you think that God is going to save any of those prophets without baptism and compel you to be baptized? No, because there's one Lord, one Faith, and one Baptism and Paul says, "Though I or any Angel from heaven preach any other gospel unto you, let them be accursed." Na-

turally not, there's only one gospel which is the power of God unto salvation. I want to say here, Mr. Gatewood, if Abraham was not baptized, if Adam was not baptized by immersion for the remission of sins, then I want to say here that it must be performed for them in their behalf because the Lord said, "Except a man be born of the water and of the spirit, he cannot enter the Kingdom of Heaven." And God is not a respecter of persons and he isn't going to cause me to be saved by one plan and father Adam by another because the Lord says, "I am the way, the truth and the life, no man cometh unto the Father but by me. Strait is the Gate, narrow is the Way that leadeth unto life eternal and few there be that find it." Certainly, there is only one Way of Salvation.

Mr. Gatewood referred to the thief on the cross and I'm very pleased that he did because I don't know of any record of the thief ever having repented of his sins and EVER having been baptized for the remission of his sins. Did you ever read of any such thing as that? I never have read of it. Now, Mr. Gatewood, do you think that the thief was promised salvation in Paradise without having been baptized for the remission of sins? Your own church teaches that you must be baptized for the remission of sins. Now, the thief was told, "Today shalt thou be with me in Paradise." There was a man going to Paradise that hadn't been baptized for the remission of sins so far as we know, and he went with a righteous one, the Lord himself, to Paradise. Mr. Gatewood quoted the Book of Mormon and I wonder if he noticed that last part of what he read when he indicated that the righteous and the wicked do not go to the same place. I'm quoting, now, from the same passage, the fourteenth verse, "Now this is the state of the souls of the wicked. Yea, in darkness and in a state of awful fearful looking for of the fiery indignation of the wrath of God upon them. Thus they remain in this state, as well as the righteous in Paradise until the time of their resurrection." So the righteous and the wicked remain in Paradise until their resurrection. Now after the resurrection, where the Lord sends them is possibly down where he was talking about, but this is before the resurrection that we're talking of.

He called your attention to the Rich Man and Lazarus, and indicated that it would be impossible to go where Lazarus was. The thought there was this—Lazarus or rather the Rich

Man, had committed sin and he died unrepentant, he died never having been baptized for the remission of his sins and, unquestionably, had had the opportunity of hearing the gospel. Now a man who dies under those circumstances must be punished for his sins. God is just and as a man sows so shall he reap and the Rich Man having sowed evil, he had to reap evil. Naturally, the Lord couldn't come and let Lazarus relieve that punishment before he had paid the uttermost farthing, because he must reap what he sowed. That was the thought that the Lord wanted to imply. Not that you can't preach to the souls of those that are departed. I'm sure that it would be entirely wrong to place any other construction upon that.

Since Mr. Gatewood mentioned that "Now is the time to repent," before I forget I want to say "Amen." Now is the time to repent. If you don't repent in this life and obey the gospel of Jesus Christ, you will reap what you sow and just like the Rich Man did, spoken of in the parable of the Rich Man and Lazarus. Now you have heard some wonderful twisting of the scripture tonight, some wonderful warping of the scriptures in order to make it fit something other than which was said. Mr. Gatewood, in speaking of I Peter 3:18-20 Who was it that was quickened by the spirit? Christ. Who was it went and preached? Christ. That is very clear.

I'm going to quote from a Standard Version because that's even better. "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. Being put to death in the flesh, but made alive in the spirit in which also he went and preached to the spirits in prison, that aforetime were disobedient." Notice that *aforetime*. Mr Gatewood said that it was God's spirit preaching to them in Noah's day, but the Bible says, "Preached unto spirits in prison that aforetime were disobedient." The gospel was preached to those that "aforetime were disobedient." They were disobedient aforetime in the days of Noah but the gospel was preached to them when Christ "put to death in the flesh, and quickened by the spirit, by which also he went and preached to spirits in prison." Mr. Gatewood says that those dead that the gospel was preached to were those that were spiritually dead. Now I wonder, did Noah preach to spirits in prison? Did the Spirit of Christ and the Spirit of God preach through Noah to spirits? I don't read anything like that. Noah preached to mortal men, but the scripture says that he preached to spirits in prison, *spirits in*

prison, and they were the ones that *aforetime* were disobedient in the days of Noah. Now notice that *aforetime*. Now we'll quote from Peter 4 and 6, "For unto this end was the gospel preached, even to the dead, *even to the dead*, that they might be judged in deed according to men in the flesh but live according to God in the Spirit."

This says the gospel is preached even to the dead, showing clearly that Mr. Gatewood's interpretation is wrong. I fully expected him to say something about baptism for the dead, but I want to quote Mr. Goodspeed's interpretation of the Standard Version on that, "Otherwise, what do people mean by having themselves baptized on behalf of their dead, if the dead do not rise at all?" Now, my brothers and sisters, I don't think there is anything more that I need answer so far as I can tell. In reviewing what Rev. Gatewood said, with respect to Paradise, the Book of Mormon very clearly says that "Both the Savior and the Thief went to Paradise." That both the just and the unjust go to Paradise where the righteous are in a state of happiness, the wicked are in a state of misery until the resurrection. It's at the resurrection that they stand before God and are judged according to their works. That's when they're judged according to their works, but the wicked remain in a state of fearful looking forward to the wrath of God and the righteous in a state of happiness in Paradise between the time of death and the resurrection, and that is when Christ went and preached to the spirits in prison. I thank you.

MR. GATEWOOD, *Second Negative*

I am indeed thankful for your attention and your behavior, and I wish to add my thanks to what Brother Fritts has said. "It's always good to let the debaters debate, but if you want to debate when it's over, you can." I'm sure we're going to continue to feel that we love one another and that we're searching for the truth. I want to say that these scriptures that are under discussion—sincerely, I'm not standing here just in order to defeat Mr. Farnsworth. That is not my idea in the least. My idea is to get before you the truth. I have no pre-adopted creed that I am under obligation to defend. If I learn new truth, I can admit that truth, and I think that should be done in a debate, as well as anywhere else. Now I want to credit you people with enough sincerity that you will receive truth. I hope, you will credit me with that much sincerity.

I wish to correct one statement Mr. Farnsworth made in his closing remarks. I know that he didn't intend to be unkind, but he referred to me as Reverend Gatewood. the word Reverend is just used one time in the Bible. That's the 11th Psalm and the 9th verse which says, "Reverend and Holy is God's name." Now I wouldn't want to be called "Jehovah Gatewood" and since "Reverend" is God's name, I prefer that Mr. Farnsworth not refer to me as Reverend Gatewood. I know that preachers have taken this title to themselves because they want to be revered and bowed to, but I'm just a human being as you are and I'm no more "Reverend" than you are. I don't want to be revered in any way. (Isn't that nice.)

Mr. Farnsworth would also have me to answer the question, "Was Abraham baptized." No, Abraham wasn't baptized. Neither was Adam baptized, neither was Noah baptized, neither were all the people who lived under the First Covenant. They died without baptism, yet those who lived according to the covenant that they had, were saved. Now then, the application was made with Galatians 1:8,9 that "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." I want to ask you—must you obey the same commands that Abraham had to obey? Must you obey the same commands that Moses had to obey? If so, why don't you bring animals into the church and offer them as a sacrifice? That's what Moses had to do, that's one of his commands. It was done under the Old Testament. Under the Old Testament the people burned incense. Do you have incense burning in your church? Under the Old Testament they observed the Passover. Do you observe the Passover? They observed the Day of Pentecost. They had to go to Jerusalem three times a year for animal sacrifices. Do you do that? They had to practice circumcision. Is it a command today? No! The Apostle Paul says, "Circumcision nor uncircumcision avails anything, but a new creature in Christ Jesus." But it was commanded of Moses.

God made a covenant with the Children of Israel when he took them by the hand and led them out of Egypt. That covenant was different from the covenant that we have today. I find that Jeremiah 31:31 and also Paul quoted it in Hebrews the eighth chapter, God says "the day will come, sayeth the Lord, I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I

made with them when I took them by the hand and led them out of Egypt." God does not have the same covenant with us today that he had with Abraham or the Children of Israel. No sir. The Bible said he'd make a new covenant. That new covenant is in the New Testament. I can turn to the book of Ephesians. There I can find reference made in regard to the Gospel which we have and what do I find? He said, "In whom we trusted, the Gospel of our Salvation," then he goes on to teach and says that "this gospel which is preached to us has been hid for ages in God, that the fullness of the gospel might be made known through Christ Jesus." So the fullness of the gospel was not made known in the days of Moses, and the days of Adam.

I turn over to I Peter and I find that he says, concerning the salvation that we have now: "Which angels have desired, searching what or what manner of time the spirit of Christ which is in them did testify, for it testified of the sufferings of Christ and the glory that should follow. To whom it was revealed that no. to themselves but unto us, it is revealed which things angels desire to look into." The New Testament is different from the Old Testament. If you're going to keep the Old Testament Covenant, you've got to offer animal sacrifices, you've got to keep the Sabbath Day, which was the seventh day, not the first day of the week, which is Sunday. Saturday is the seventh day of the week and you'll have to go back and observe all those commandments of circumcision and animal sacrifices. Abraham died without baptism because of the fact that wasn't the plan under which he lived.

I turn to Hebrews the tenth chapter and I read down about the 20th verse that the Apostle Paul says: "Wherefore, having brethren, boldness to enter in by the blood of Jesus Christ by the new and living way which he hath consecrated for us through the veil, that is to say, his flesh." The Covenant of the New Testament wasn't given to Abraham, wasn't given to Moses, was not given back in the Old Testament times. The thief died under that covenant. The Bible says that a testament is of force after men are dead. It's no strength at all while the testator lives. Heb. 9:15,16. Jesus had power while he was upon earth to forgive sins, but his New Testament was not in effect at that time.

I want, friends, to go back to I Peter 3:18,19. Mr. Farnsworth seems to like Goodspeed's translation. I'm going to ask



him to read I Peter 3:18,19 from Goodspeed's translation. Mr. Farnsworth, if you have it there, will you please read it next time when you come to the platform? I want you to notice whether he will do that. Why? Because of the fact that Goodspeed's translation says, "By which also Enoch went and preached to the spirits in prison." Now then, let's see if Mr. Farnsworth will use Goodspeed.

Through the spirit of the Lord, the Lord preached to those people the gospel as he said "*was*" preached. That's past, isn't it? Now how far past? "Aforetime," that's when it was preached. "Aforetime," while the Ark was preparing. They rejected the preaching, they went down to a state of prison-house and there they were staying when Peter was writing, "they which are now in prison." They rejected when they were disobedient. What were they disobedient to in the days of Noah? Was any preaching done to them? Sure. All right, then according to Mr. Farnsworth, they wouldn't have had another chance to have the gospel preached to them in the spirit world. They already had an opportunity in the days "aforetime." They were disobedient. Disobedient to what? Disobedient to some preaching that was done to them. That preaching was done through the spirit of the Lord which raised Jesus from the dead.

Let's turn to the Book of Mormon again, read from Alma the fortieth chapter and let's see if you can say that the righteous and the wicked are in the same place. He says, "And it shall come to pass that the spirits of those who are righteous are received into a state of happiness. Notice, happiness! They were received into a state of happiness, "which is called Paradise, a state of rest and a state of peace." But what kind of place do the wicked go to? "Therefore, the Spirit of the Devil did enter into them and take possession of them, and they shall be cast into outer darkness." That doesn't sound like the same place. State of happiness, peace, paradise and rest to those who are righteous, to those who are wicked a state of outer darkness where there shall be weeping, wailing and gnashing of teeth. Friends, that's not the same place.

Not only that, but I turn over to First Nephi and I find there in the fifteenth chapter a discussion given in regard to this matter. He said here: "I said unto them that it was an awful gulf which separated the wicked from the tree of life and

I said to them that our father also saw the justice of God that he did also divide the righteous from the wicked." By what? That great gulf. The righteous and the wicked were divided. Jesus, through the pardon that he gave the Thief, took him with him to Paradise. He, through that pardon, made him a righteous man, and he was righteous when he went there.

I want to now continue with the speech which I was making before I left the platform before. That is this, that the gospel can't be preached to those who are in prison. A Great Gulf separates them and the righteous can't get down there. I called to your attention a statement made in Alma 34 that you can't repent. After this day of life, you can't say that you'll repent, that you'll turn to God. The Book of Mormon says that. I want to quote again and show the wicked can't have any hope after this life. Reading in Ecclesiastes 9:4, "For to him that is joined to life, there is hope." Proverbs 14:32, "The wicked is driven away in his wickedness, but the righteous has hope in his death." Proverbs 11:7, "When the wicked dieth, his expectation perisheth and the hope of the unjust man perisheth." Isaiah 38:18, "For the grave cannot praise thee, death cannot celebrate thee, they that go down to the pit cannot hope for thy truth." Isaiah, through the inspiration of God, said that the dead, those who go down into the pit, those who die can't hope for the truth of God. So, friends, they can't have any hope. Not only that, but the body and soul separates at death.

The Bible teaches that our bodies must be presented "Blameless in the sight of God," I Thess. 5.23. "Pray that your whole spirit and body be presented blameless in the sight of God." The body goes to the grave, the spirit goes to the spirit world. According to Mr. Farnsworth, you go to the spirit world and convert the spirit and when you go convert the spirit, baptism is done for it, the spirit is converted and saved, the body is in the grave, it has no power to act and, therefore, it's an unregenerated body. The unregenerated body at the resurrection comes and is united with the regenerated soul that has been saved. Paul said: "I delight in the law of the Lord after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."

Mr. Farnsworth, you have an unconverted body joined to a converted soul, you have a half-saved man. Then in the day

of Judgment, the body will have to go back to torment, his soul will go to God and, therefore, that will be a spirit without a body in the next world. Ezekiel 33:11,12, "it say unto them that live, saith the Lord, *I have no pleasure in the death of the wicked*, but that the wicked may turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel. Therefore, thou son of man, say unto the children of the people, *The righteousness of the righteous shall not deliver him* in the day of his transgression; as for the wickedness of the wicked, he shall fall thereby in the day that he turns from his wickedness; *neither shall the righteous be able to live for him*. That statement says that the righteous can't do anything for him. Can't live for him. In summing up, I give what I've shown. The gospel can't be preached, the wicked can't repent, they have no hope, they cannot hope for the truth of God. In Psalms 115 and 17 they can't praise God. In John 9 and 4, he said "Let us work the works of him that sent us while it is day because the night comes when no man can work."

Perhaps you'd like for me to refer to the doctrine of baptism for the dead. I Corinthians 15 and 29—how many more minutes do I have? Six more minutes — have time to make this. I Cor. 15 and 29. "Otherwise what shall those do that are baptized for the dead, if the dead raise not at all, why then are they baptized for them? Mr. Farnsworth goes to Goodspeed and the Moffat translation. I have the original Greek in my hand. Let's read from the original Greek and see what it says. Before I do that, however, I want to bring you an introduction to this scripture. I find that in this chapter the Apostle Paul is striving, as Mr. Farnsworth has said, to prove to those people that there is a resurrection. In the 13th through the 19th verses, he has shown seven things that would happen if there be no resurrection. Our preaching is vain, Jesus did not rise, you are yet in your sins, all men are most miserable, and he continues to say, we, we, we—ye, ye ye—talking to them. Then in the 30th verse he says, "And why stand 'we' in jeopardy every hour." I want you to notice the repetition of those words, "we" and "ye."

But now notice in the 29th verse. What does he say? "Else what shall 'they' do?" Now why change from "we" to "they?" — we — ye — they. So, what was disturbing those Cor-

inthians? The body, James says, without the spirit, is dead. The 12th verse of First Corinthians 15, tells that they were disturbed over the resurrection of dead bodies. In the resurrection, does the dead body raise?" Those Corinthians had some of their forefathers to die. They said, "They aren't going to be raised." And Paul says, "Else what shall they do?" Who do? Those that you are disturbed over. What will your forefathers do? What shall your forefathers do—they are baptized for the dead—if the dead don't raise? Now, what dead, the next question comes. What dead are they to be baptized for?

Well, we will turn to the Greek and we are told, "in behalf of dead bodies." In other words, why were your forefathers baptized in behalf of "dead bodies" if this body don't raise? Why, then, are they baptized for them? If they aren't going to be raised, why were they baptized? And notice, it's in the possessive case—"ton nekron." It is plural as well as the possessive case. Why were your dead forefathers baptized in behalf of their own bodies, if there be no resurrection? Now then, if it had been "Why were they baptized in behalf of somebody else's body?", it would have been "to nekro" in the indirect object, but it is not in the indirect object case; it's the case of possession. Why were they baptized in behalf of bodies which they possessed, if there be no resurrection? That is what that scripture says; that's what Paul was referring to when he said "they." He wasn't talking about the people that he was writing to, but "they."

Then I want to ask Mr. Farnsworth—Do you believe in taking the Lord's Supper for the dead, in the temple, and in paying tithing for the dead, in the temple? Baptism alone won't save. Then why do you only perform baptism for the dead in the temple? You believe that a man must pay his tithes; you believe that a man must take the Lord's Supper; you believe that he must do good works in this world. If you believe those things, why don't you believe in having places in the temple where you can "pay tithing for the dead?" Why don't you believe in having places in the temple where you can "take the Lord's Supper for the dead?" They are just as essential as baptism.

Mr. Farnsworth, will you answer me when you come to the platform? Why don't you have places in the temple for "taking the Lord's Supper for the dead," "paying the tithing for the dead," "doing good works for the dead"? If the wicked

can believe the gospel after this life is over, if they can repent of their sins, if they can do their confessing—why cant they do their own being baptized? Why can't they be baptized for themselves? There's water down in Tartarus. Why don't they use that water? I find that when the Rich Man wanted God to send Lazarus that he might dip his finger in water and cool his tongue—Dip his finger in what water? Did he say bring, water? No. The water was there.

Mr. Farnsworth, will you please tell me when you come to the platform next time, why he can't do his own baptizing, why he can't be baptized for himself? If he can do his own believing, own repenting, own confession—then he can be baptized. But not only that; why don't you have in the temple places where you can take the Lord's Supper for them and do other things that you are commanded to do?

It must remain true, since the gospel can't be preached to the dead, since they can't repent, since they don't have any hope, since they cannot hope for the truth of God, since they can't praise God, since they can't work—then they are saved without those things. It is like the Bible says, "If ye die in your sins, whither I go ye cannot come."

#### THIRD AFFIRMATIVE, *Mr. Farnsworth*

You've heard things tonight, perhaps, that you've never heard before. In other words, there's one gospel that will save Abraham, Isaac and Jacob; there's a second that will save Moses and the host of Israel under the law; and a third gospel that will save us today. Now, my brothers and sisters, the Bible teaches there is one Lord, one faith and one baptism. The Bible teaches that baptism is essential to salvation. The Lord says, "No man cometh unto the Father but by me." The gospel of Christ is the power of God unto salvation, not the gospels of Christ. There's only one gospel of Christ and he would have you think that there are three ways of salvation.

There are not three ways of salvation. Otherwise, God would be a respecter of persons. Then can you conceive of anyone being saved under the law, when Paul says the law made no man perfect? Why, there was no grace under the law. Are all those people going to be lost? There is only one gospel and if there were three, God would be a respecter of persons. Why didn't he let me live under the Mosaic dispensation and save me

under their plan? Or why didn't he let me be saved under a day when I could go offer sacrifice of animals for my sins or have the priest offer it in my behalf? God is just, and he is no respecter of persons and such an idea that there are three ways to be saved, is totally ridiculous.

Now, Mr. Gatewood has not answered the questions that I asked him. He believes that baptism is essential to salvation. He said so. The Bible teaches that that is the case. Now, is the Lord going to save one man without his being baptized and compel another to be baptized? No. Because he's no respecter of persons and there is only one gospel and Paul says, "Though I or an angel from heaven preach any other gospel unto you than that which we have preached, let them be accursed." Now what gospel did Paul preach? He preached the gospel of Christ. What is the gospel of Christ? It's the power of God unto salvation, and I don't know of any other way to be saved. The gospel is the power of God unto salvation and I want to tell you that those who did not have a chance to hear that gospel must hear it and the scriptures clearly teach that Christ went and preached to the spirits in prison. Certainly Enoch or anyone else didn't preach to the spirits in prison. Enoch did not preach at all in the days of Noah—it was Noah. The scriptures clearly say that Christ preached to the spirits.

Now, I'm going to quote a number of versions of the Bible on baptism for the dead, because after all, that's the thing that we're supposed to talk about tonight. I want to quote Goodspeed's version on baptism for the dead again and see how it sounds in comparison to Rev. Gatewood's or Mr. Gatewood's (pardon me, Mr. Gatewood) Mr. Gatewood's interpretation. This is what the great scholar Goodspeed had to say about the passage that we're talking about. "Otherwise, what do people mean by having themselves baptized on behalf of their dead?" Does that sound like his interpretation? I believe Mr. Goodspeed is a greater scholar on this question than Mr. Gatewood. Now notice again, "Otherwise, what do people mean by having themselves baptized on behalf of their dead?" Could it be any plainer? "If the dead do not rise at all, why do they have themselves baptized on behalf of their dead?" Now could that be any plainer?

But let's see what numerous other scholars have to say. Let's see what several have to say on this question. Let's see if

their interpretation sounds anything like Rev.—Mr. Gatewood's, The Revised version of the Bible says, "Else what shall they do which are baptized for the dead, if the dead are not raised at all, why are they baptized for them." The American version "Else what shall they do which are baptized for the dead if the dead rise not at all, why are they baptized for them." The Catholic version, "Otherwise, what shall they do that are baptized for the dead if the dead rise not again at all, why are they baptized for them." Here's Moffatt's New Testament, "Otherwise, if there is no such thing as a resurrection, what is the meaning of people getting baptized on behalf of their dead, if dead men do not rise at all why do people get baptized on their behalf?" Here's Westcott and Hort, "Again, what good will they be doing who are baptized in behalf of the dead, if it is true that the dead do not rise, why are people baptized on their behalf?"

"Why are people baptized on their behalf?" Want some more? Here's the Peshito version, "Otherwise what shall they do who are baptized for the dead, if the dead rise not, why are they baptized for the dead." Here's Molton's Reader's Bible, "Else what shall they do which are baptized for the dead, if the dead are not raised at all. Why then are they baptized for them." Here's the—I have the Greek here some place that he quoted. I want to quote that over. Here's the Wilson version, "Otherwise, what shall they do, those being dipped on behalf of dead ones." What do you think of that? "If, at all, dead ones are not raised up, why are they dipped on behalf of them?" Here's the Wilson's Liberal Translation, "Otherwise, what will those do who are being immersed on behalf of the dead, if the dead are not raised at all, why then are they immersed on their behalf?" Here's the Greek, Sharp's New Testament, "Else what shall they do who are being baptized over the dead, if the dead are not raised at all; why are they then being baptized over them." Here's Goodspeed's, "Otherwise, what do people mean by having themselves baptized on behalf of their dead; if the dead do not rise at all, why do they have themselves baptized on their behalf." Here's the International Critical Commentary, "What will be the position of those who receive baptism for the dead?" I'll quote one more. I don't want to wear you out. "Again, what will become of those who cause themselves to be baptized for the dead; if the dead never rise again, why do they then submit to baptism for the dead?"

I could go on, ladies and gentlemen, and quote any num-

ber of different versions to show you that there is no question about that passage. I could go on further, if I wanted to weary you, and call your attention to the fact that many different sects, many sects that consider themselves Christians, I might say, shortly after the time of the original Apostles, practiced baptism for the dead. Numerous sects that considered themselves Christians practiced it. I could go on further and give you historical facts or proof if I thought it necessary, but I think God's is sufficient to show you that even the Jews previous to the Christian era practiced baptism for the dead. That is a matter of history. There's no question about it.

Now, in this debate, the reverend hasn't answered these questions. (Pardon me, I'm so accustomed to calling these men Reverend, I'll have to beg Mr. Gatewood's pardon again.) Going back, Mr. Gatewood has not shown any proof that people can be saved without the gospel of Jesus Christ. That's unthinkable, that's unthinkable and there is only one gospel. Moreover, Mr. Gatewood condemns everybody to Hades, I presume, that is not baptized for the remission of sins. There are countless millions of righteous people that have never had the opportunity of being baptized.

Now so far as those other numerous things are concerned, I want to show Mr. Gatewood that there will be a great many people, a great many people that will confess Jesus, in fact everyone will. This is, I'm quoting now from Revelations 13, "And every creature which is in heaven and on earth and under the earth and such as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and forever." I want to say that they are all going to eventually recognize the Christ. I'm not here to say that all will accept the gospel; I'm here to say that all will have the opportunity of hearing the gospel. I'm saying that those people who would have accepted the gospel of Christ, had they been here, will have that opportunity and that baptism can be performed in their behalf.

#### THIRD NEGATIVE, *Mr. Gatewood*

I would like to say in the beginning that all the versions from which Mr. Farnsworth has read concerning baptism for the dead, just go to prove further that what I said was true



about it. Just exactly what I was contending for. I'll take Good speed's, since that is the favorite, even though he doesn't want to quote it on I Peter 3:18. "Having themselves baptized in behalf of their dead." That's the way the latter part of Good-speed's reads, "Having themselves baptized in behalf of their dead." See, it is possessive case, and if you will turn to the Greek you can see that it is plural. So, what does the plural have reference to? The thirty-fifth verse of I Corinthians 15; this verse says that they were disturbed about the resurrection of dead bodies. The spirits don't die. They were concerned about the resurrection of dead bodies, and Paul was saying, Why were they having themselves baptized in behalf of their dead bodies, if there be no resurrection? That is, if the body is not going to be raised, there would be no need for them to be baptized in behalf of a resurrection, in behalf of having their bodies resurrected. Goodspeed and all the others use that word "their" and "dead bodies," plural. Their dead bodies, is what Paul was talking about. Why did they baptize in behalf of their own dead bodies? Your forefathers, "they," were baptized for them, meaning that your forefathers were baptized in behalf of their own bodies, and if there was no resurrection, there would have been no need of their being baptized in their behalf. I still would like to hear from Goodspeed on I Peter 3:18.

I want to spend the rest of my time tonight, friends, upon this idea: Are we living today under the same gospel that Abraham lived under; are we living under the same gospel that Moses lived under; are we living under the same gospel that Abraham lived under; are we living under the same covenant? I don't have to guess about it. I can turn to the Bible and answer that question. Deuteronomy fifth chapter. I want you to listen to what the inspired writer had to say: "And Moses called all Israel and said unto them, Hear, O Israel, the statutes and judgments which I speak unto your ears this day, that ye may learn them and do them. The Lord our God made a covenant with us at Horeb." He is talking to the children of Israel. "Our God made a covenant with us in Horeb." The next verse, the third, Deut. 5:3: "The Lord made not this covenant with our forefathers but with us, even us who are here this day." You see, the children of Israel that Moses led out of Egyptian bondage, had a covenant which they did not have before that time. He said, in Deut. 5:3, "God did not make this covenant with our forefathers." Paul said that our gospel hath been hid in God,

who created all things in Christ Jesus, to the intent that now unto the principalities and powers in heavenly places might be made know by the church the manifold wisdom of God.”

If you will go back to the Old Testament, friends, you can find that God has never held up that old covenant as a perfect testament. In Hebrews the eighth chapter the Apostle Paul in writing said, “But now hath he obtained a more excellent ministry, by how much more also he is a mediator of a better covenant, which was established upon better promises.” Is the new covenant better than the old? Yes. He says it is. “For if the first covenant had been faultless, then no place would have been sought for a second. For finding fault with them he saith, Behold the day is come saith the Lord, I will make a new covenant with the house of Israel, with the house of Judah, not according to the covenant that I have made with them, when I took them by the hand and led them out of Egypt.” So I want to say, friends, that the comand to be baptized was not made with Moses, not under the old covenant, not under the first covenant, neither is the commandment to offer animal sacrifices given under the new covenant. You can turn over to Colossians the second chapter and the fourteenth verse. There you find that Paul said that Jesus Christ, when he died upon the cross, “blotted out the handwriting of ordinances which was against us, contrary to us, and took it out of the way and nailed it to the cross; having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat.”

Back in the Old Testament you could eat only certain kinds of meat, but the Apostle Paul said that meat doesn't count anything in the sight of God, but that we are to receive meat with thanksgiving. (I Tim. 4:1-4.) Under the Old Testament they had to have certain kinds of drinks. (Col. 2:17.) “Let no man therefore judge you in meat or drink, or in respect of a holyday, or of the new moon, or of the sabbath days, which are the shadow of things to come; but the body is of Christ.”

Back under the Old Testament, the gospel was preached—yes, but how? As a promise, promising that Jesus would come. Back under the Old Testament the gospel was preached as a prophecy, prophesying that it would come. In the days of John the Baptist, he came and said, “Prepare ye the way of the Lord; make his paths straight; for there comes one after me whose shoes I am not worthy to bear.” This was the gospel in

preparation. The kingdom of God was at hand, but it wasn't in existence. But I find that Colossians 1:13 says, "Ye have been delivered out of the kingdom of the devil, and transplanted into the kingdom of God's dear Son." The kingdom of God was not in existence in the days of John the Baptist, but it was in existence in the days of Paul, when he wrote Colossians 1:13.

There are some things today that we have that those people didn't have. We have the gospel and I can preach that Jesus has been crucified, has been buried, has come forth from the grave; and therefore, it is by that I can be saved. First Corinthians fifteen says we are saved by it, but back under the Old Testament they were offering things that were a shadow, looking forward to the greatness of God. Therefore, friends, their covenant was different from the covenant we have today. When Jesus was on earth he said, "I am speaking to you in parables and in proverbs and in dark sayings." Why? Why are you doing that? "Because it is not for you to know the fullness of the gospel, yet; but, the time comes when ye shall know. Heretofore ye have asked nothing in my name, but after this ye shall ask in my name, for I go to the Father."

Back under the Old Testament they had a carnal high priest who could go into the temple only once a year, offer animal sacrifices which reminded them of their sins, once a year. But now, under the New Testament, we have Jesus, who has not gone into an earthly tabernacle made with hands, the Apostle Paul says, "But he is entered into Heaven itself, there to appear in the presence of God for us." Jesus has gone to appear in God's presence and we have access to the Throne of Grace by the blood of Jesus Christ, by the new and the living way, "Which is consecrated for us through the veil, that is to say, his flesh."

The doctrine of baptism for the dead is being taught in different forms throughout the country. Back under the Old Testament you could find some people. In the Book of Leviticus it is said that they wanted to cut their flesh for their dead. We can find people today who are saying there will be a great, golden age when the gospel will be preached to everybody, so that they can be saved. That is the idea of Pre-millennialism today. There is also the doctrine of the Catholics, saying that they are going to pray for their dead and pray them out of purgatory. You can find a statement made in "Faith of Our Fathers." The Catholic church teaches that there exists in the

next life (the middle life) temporary punishment, to the bodies of those who died in penal sin, who have not satisfied God for sins already committed. And then it goes on and says that in purgatory the souls are deterred there and are "helped by the prayers of the saints."

They believe in praying them out. Other people believe in cutting the flesh to get them out. Other people believe in a great reign to get them out. My fine friends, the "Article of Faith" by James E. Talmadge, says, "Upon all who reject, (Notice—reject—not just the ignorant, but those who reject the word of the Lord in this life) shall fall the penalties of providence such act; but after the debt has been paid the prison doors are opened and spirits once confined in this suffering, now chastened and clean, shall come forth to partake of the glory of their Christ." In other words, the teaching of the doctrine of baptism for the dead, is just as prayers for the dead, but it is contrary to the Bible. We have the gospel. It is preached. We must obey it while we are in this world. Jesus said, "If ye die in your sins, where I go ye cannot come. You must work the works of your Father while it is day, for the night comes when no man can work."

MR. FARNSWORTH, *Fourth Affirmative*

I am going to comment on the question that was asked me, "Why practice baptism for the dead and not tithing for the dead and so on and so forth?" Now, I am sure that Mr. Gatewood will admit that without the grace of Christ, Christ suffering on the cross for the sins of the world—my sins, your sins—of course, on condition of repentance and obedience to the gospel; without that grace there is no salvation. It is the grace of Christ makes possible the remission of sins. Now there is only one way for a man to have his sins remitted through the atonement of the Lord Jesus Christ, and that's by baptism by immersion for the remission of sins. The thing that makes baptism valid is the fact that Jesus Christ atoned on the cross for our sins, and those that believe and are baptized for the remission of sins will have them remitted.

Now since Mr. Gatewood called your attention to the fact that we believe that the wicked will be punished for their sins, pay the uttermost farthing, I have, I believe, the right to comment further on that. We are told that the Son of Man should

come in the Glory of his Father, with his angels and reward men according to their works. "And I (John) saw the dead, both small and great, stand before God; and the books were opened and another book was opened, the book of life, and the dead were judged out of the books according to their works." That said, Judged according to their works. Now Mr. Gatewood, before the dead are judged according to their works, the spirit goes in paradise to a place called paradise, both the just and the unjust, as I called to your attention from the book of Mormon and the Bible, and there the wicked pay the uttermost farthing. If they haven't been baptized for the remission of sins, they have to suffer, pay the uttermost farthing for those sins. They must reap what they sow. But those that have baptism, that take advantage of baptism, receive a remission of their sins on repentance. Their sins are blotted out. Now you can see why it is necessary that baptism be performed in case it has not been done for them.

To further show that that is the case, since Mr. Gatewood brought it up, in Luke 12:47,48, we are told, "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did not commit sin worthy of stripes, shall be beaten with few stripes, for unto whomsoever much is given, of him shall be much required and unto whom men have committed much, of them will they require more." Now, here you see that some are to be beaten with few stripes and some with many. That, of course, is to take place between the time of death and the resurrection—that punishment. They are to pay the uttermost farthing. And afterward they are to stand before God and be judged according to their works. And it is that time that the wicked will be cast out, particularly the sons of perdition and their worm dieth not and the fire is not quenched. Cast out into that place of utter darkness that is spoken of by Mr. Gatewood.

Now, my brothers and sisters and friends, Mr. Gatewood has not answered the question that "they without us cannot be made perfect." His comment on that was not sufficient. He says that Christ made them perfect. But it is in the plural, *us*. They without *us* cannot be made perfect. Not, they without *Christ* cannot be made perfect. Now, those people that looked down through the stream of time with eye of faith and looked forward to the coming of the Messiah and his atonement for the

remission of sins—those great people. We are told here that “*They* without *us* cannot be made perfect.” There is something we must do, Paul says, *us*. That included Paul and the other saints in his time. *They* without *us* cannot be made perfect. Now Mr. Gatewood, you did not answer that; you tried to say that they couldn’t be made perfect without Christ. And it is not speaking in the singular. It is speaking in the plural. *They* without *us* cannot be made perfect. Furthermore, certainly this group is not going to hear and believe that there are three ways to be saved, when the Lord says, “I am the Way, the Truth and the Life. No man cometh unto the Father but by me.” No man cometh unto the father but by me. I further quoted, “Straight is the gate, and narrow is the way that leadeth unto Life Eternal.” There are not three ways of salvation. Why Paul says, “the law made no man perfect.” If the law made no man perfect, how are they going to be saved if it didn’t make them perfect? Because the Lord said, “Be ye perfect even as your Father in heaven is perfect.” Now if the law doesn’t make men perfect but the bringing in of the better hope did, then the gospel alone will make men perfect, Mr. Gatewood, and there is only one gospel. That is the gospel of Christ, and it is the power of God unto salvation. And since those people, many of them, did not hear the gospel, (you, yourself, said that it only came after Christ’s time) therefore, they must have a chance to hear and bow the knee that Jesus Christ is the Son—those who will. And since baptism is for the remission of sins, since the dead cannot now be baptized for themselves, they must have it done in their behalf. I thank you.

## PROPOSITION TWO

### *The Book of Mormon*

(First Night)

MR. FARNSWORTH, *First Affirmative*

Ladies and Gentlemen: As has been stated, the proposition tonight is resolved "The Book of Mormon is of Divine Origin." I realize that it is impossible for me to prove that the Book of Mormon is of Divine Origin in two nights of fifty minutes each. Imagine, if you will, anyone attempting to prove that the Bible is of Divine Origin in two nights. I realize that is impossible; I realize that I can't give one-thousandth part of the evidence proving that the Book of Mormon be of Divine origin tonight. I do hope, however, that I will give you enough evidence that you will become interested and make an investigation for yourself and I know that if you do that, you will receive a testimony that the Book of Mormon is of Divine origin.

Now, in my experience, and I believe in your experience, I have found human beings very, very human. I don't care how much a man knows, I don't care how many degrees he has opposite his name, he is still just a human being, and his words prove that he is just a human being. Back in my school days I have noticed that no matter how prominent men were, how many degrees they had, they differed on subjects and quarreled and jangled, and one presented one theory and one another, and I have found that any (human) work will not stand investigation.

Men might reveal some truth, but invariably they will fail in some respects. I might give you an example of what I mean. We find Charles Darwin, a great scientist, a man trained in the scientific method, that man spent seven years doing nothing but observing animal life and after spending seven years observing animal life, he spent twenty years testing out his theories and after spending twenty-seven years that great scientist gave us his work "Darwin's Origin of Species." In a few years many of his theories were completely overthrown, in spite of the fact that that great man had spent twenty-seven years in preparation of that work.

In contrast to that, I want to call your attention to the Book of Mormon and the way that book came forth. I want you to

realize that Joseph Smith, when the translation of that book was completed, was just a boy of about twenty-three or twenty-four years old, very immature. I want you to realize that Joseph Smith was brought up in the backwoods of New York in an early time. I want you to realize that that was not a library age; that books were scarce, that learning was scarce. I want you to realize that it was not a newspaper age such as we have today. I want you to remember that Joseph Smith had practically no schooling; that he was unlearned, that he was not a great student or scholar or scientist. Can you conceive of a man that young, brought up under those circumstances, unlearned and uneducated, bringing forth a book that claimed to give the record of two distinct peoples, one of them covering a period of a thousand years, telling from whence they came, telling of their religion, telling of every phase of their life? And yet such a book was produced, containing five hundred and eighty pages.

If that book came forth through the wisdom of that young, inexperienced, unlearned, unlettered boy, then certainly my opponent will have no trouble in tearing the book all to pieces, and I will have difficulty in defending it. I want to call your attention also to the fact that the Bible itself has been criticized, and I might say, very much like you will hear the Book of Mormon criticized tonight. Your libraries are filled with criticisms of the Bible and they are similar criticisms to what will be offered now. But those criticisms have been answered just as the Book of Mormon criticisms have been answered.

I want you to consider for just one moment, the words of Peter, II Peter chapter one, verse twenty and twenty-one. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." That's the way we obtained our Bible. Holy men of God spake as they were moved upon by the Holy Ghost. Now, my friends, holy men of God spake and gave us the Bible. Is the Holy Ghost moving upon men today? Was the Holy Ghost moving upon any other people other than the Jews in Jerusalem? God being an unchangeable God, if the Holy Ghost is moving upon men today and those men write, then their words are scripture just as the Bible is scripture. And because God is the same yesterday, today and forever, if his spirit ever moved upon men in times past and if their recorded word



is considered scripture, then being an unchangeable God, surely he will move upon men today and we have no proof whatsoever to believe that God singled out just one little handful of the Israelitish nation in one particular location and gave all his revelation and inspiration to that little handful of people.

I want to call to your attention a scripture passage in Deuteronomy twenty-eighth chapter, verse sixty-four. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other Gods."

Notice that Israel was to be scattered and Israel was scattered. The ten tribes, you remember, were taken captive into Assyria. We now speak of them as the lost ten tribes. I wonder if any of their men spoke as they were moved upon by the Holy Ghost and if they did, I wonder if their words are not scripture and I wonder if they preserved those scriptures, that they will not some day be forthcoming.

I certainly think that God would be a respecter of persons if he singled out one little handful of the Israelitish people, one little tribe in particular, and gave all his revelation and gave all his inspiration to that tribe only. So I say that it isn't unreasonable to believe that God moves upon men today. I say that it isn't unreasonable that God moved upon other men in addition to those that we have record of in the Holy Bible, and if their words are written, I affirm that their words are the inspiration of God just as much as the Bible. And why should any man complain about other people receiving God's word, or there being more of God's word?

Now I want to point out to you that we are living in a day that makes necessary great revelations. We're living in the greatest age of this world's history. We're about to witness some of the greatest events that ever transpired since the beginning of man, and I'm going to call your attention to a few of these predictions in the scriptures. And I say that these important events that are about to transpire, within themselves warrant additional revelation from God.

I'm going to quote from Acts 3:19-21: "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshment shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive, (now notice) *until*

*the times of restitution of all things which God has spoken by the mouth of all the Holy Prophets since the world began."* The Apostle Peter foretold the time when there should be a restitution of all things spoken by the mouths of all the holy prophets since the world began. Now, my friends, if there is to be such a restitution of things spoken by the mouths of all the holy prophets since the world began; certainly don't you realize that there must be more revelation from God in order to bring such events about?

I'm going to quote now from Isaiah, concerning the wonderful Millennium, that I think we're dawning upon at the present time. Taken from Isaiah 11:6-16, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the deep. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay thier hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of this people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Now, my dear friends, if such marvelous things are about to transpire, if the almighty God is to work such a miraculous work, can you conceive, can you conceive for one moment that that work will be carried on without any revelation from the almighty God? Such would be absurd. It would be entirely beyond the human ability for man in his own wisdom and knowledge, excluding revelation from God, to bring any such conditions as have been foretold, for these latter days, by the prophets of the almighty God. I want to call attention to the fact that other great predictions were made with respect to the gathering of Israel and the miraculous manner in which it should take place. Ezekiel 37:15-32. I have misplaced the quotation. I want to refer to a quotation where the Lord says that they should no longer speak of the Lord that brought the children of Israel out of Egypt; but that they should speak of the Lord God that gathered Israel from the four corners of the earth and from the land of the north and whithersoever he has scattered them. Now, my friends, mark that.

You remember the remarkable things that happened when Moses led Israel out of bondage; you remember how that great prophet caused the waters of the Red Sea to divide and Israel to go through on dry land. You recall how that great prophet struck the rock and the water gushed forth. You recall how the great prophet fed the Israelites with manna. You recall how they conquered their enemies by the power of God. Such were the conditions that prevailed then and yet we're told that there is to be a day when God should gather Israel the second time; when men would no longer speak of that Israel, those whom he had scattered.

Now can you conceive of such great events taking place, without any revelation from the almighty God, without any men being moved upon by the Holy Ghost? I cannot conceive of any such thing. Moreover, the word of the Lord tells that there should be another record other than the Bible and I'm going now to quote to you the Bible to prove that that is the case. I now quote from Ezekiel the thirty-seventh chapter, fifteenth through thirty-second verses: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions: And join them one to another into one stick; and they shall become one in thine hand."

Notice there was to be a stick of Judah; they were to write upon it for the house of Judah; and there was to be a stick of Joseph, they were to write upon it and they were to be one in the hands of the Lord. "And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his companions, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel and one king shall be over them: and they shall be no more two nations, neither shall they be divided into two kingdoms."

So you see, my dear friends, that in this great day of gathering, when there should be a restitution of all things spoken of by the holy prophets, not only those in Jerusalem but others, if there were others in other parts of the earth. But all things were to be restored spoken by the mouth of the Holy Prophets since the world began. And the Bible said that when that great gathering of Israel should take place, that there should be two sticks, the stick of Joseph and the stick of Judah, and they would be one in the hands of the Lord in bringing scattered Israel to the knowledge of the truth.

Now I want to call to your attention that the Lord Jesus Christ clearly knew that all his sheep were not at Jerusalem. He knew that there were other sheep of the house of Israel, not only the lost ten tribes, but others that he would have to visit. We find recorded, I think it is in St. John 10:16—He said to his apostles: "Other sheep I have that 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." Other sheep I have that are not of this fold! Now my brethren and sisters, he could not be referring to the Gentiles, because the Lord Jesus Christ said himself that he came only to the lost sheep of the house of Israel. Now that being the case, he referred to other sheep of the house of Israel that were to hear his voice and I want to ask you "where were the other sheep of the house of Israel that:

claimed to have heard his voice, other than those that were at Jerusalem? And I'm going to show you clearly that the Book of Mormon tells of another people, other sheep who are of the house of Israel and tells of His visiting those people and I'm going to give you most remarkable proof concerning that.

I want to also call your attention to the fact that there was to be an angel of God come in the last days to have the everlasting gospel to preach to those that dwell upon the earth. And I'm going to now call your attention to the revelation of St. John. You find in the fourth chapter of Revelation, that an angel appeared to John, the Revelator, on the Isle of Patmos. That angel said, "Come up hither, John, and I will show you things that must be hereafter." Mark that—hereafter—after John's time. And we find in John fourteen, six and seven, looking down the stream of time, that great prophet said, "I saw another angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, saying with a loud voice: "Fear God and give glory to him, for the hour of his judgment is come."

Notice, that in the hour of God's judgment, that John saw an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth. I declare unto you that that angel has come and that angel has made known unto us the record of the lost sheep of the house of Israel, and that that record is the Book of Mormon and that that record does contain the gospel of the Lord Jesus Christ, as it was taught to those people by the Lord himself. He visited them after his resurrection and established his church among them. That is my testimony to you.

Now I want to call your attention to the fact that this young boy, this young man who couldn't even speak grammatically correct, this young man who had little or no experience and no mature judgment at this particular time, I want to call your attention to what happened. This young man beheld a vision of the Almighty God and he was told that he should be an instrument in the hands of the Lord in restoring the gospel of Jesus Christ. Now, that fourteen-year-old boy went and told his mother that he had beheld a vision of the Father and the Son, and that he was going to be an instrument in the hands of the Lord in restoring the fullness of the gospel of Jesus Christ, much of which had been lost to mankind.

Supposing any fourteen-year-old boy would come to you and tell you any such story, would you take any stock in it? Do you think he could ever bring it about? Do you think that he could make good on any such thing? Why of course not! No boy could do anything of that nature, and yet not long after that, that young boy when about eighteen years of age, was visited by an angel, the one I spoke to you about that John said should come. That angel told him of a record engraven upon golden plates that had been kept by an ancient people here in America which contained the fullness of the gospel engraven upon it. That boy went to his parents and told them that this angel had told him of this record and that he was going to receive that record and that he was going to translate it by the gift and power of God.

Now if an eighteen-year-old boy would come to you and tell you that he was going to produce such a record, do you think that he could make good on that? No, he certainly could not! And yet this eighteen-year-old boy did make good! Not only that, but in translating that book by the gift and power of God, while translating, he came across a passage that indicated that a priesthood was necessary and that young man, before he was twenty-three years of age, went with Oliver Cowdery, his scribe, and an angel of God came down before their eyes, not just Joseph Smith's, and conferred upon them the priesthood of Aaron. And later on, those same two men were visited by Peter, James and John, who laid their hands upon them and conferred upon them the Melchizedek priesthood.

Do you think any little twenty-three-year-old boy could produce an angel and bring him down, not only before himself, but before another witness? He could not. Not only that, not only that, but in the course of translation that boy received a revelation from the Almighty God which promised that those records should be shown to other witnesses.

How would you like to make good a promise such as I am going to read to you? Taken from Doctrine and Covenants, section 17, "Behold I say unto you that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates and also the breastplate, the sword of Laman, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors the Liahona which were given

to Levi while in the wilderness on the borders of the Red Sea. And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old." Now, here long before its fulfillment, here is a promise, a prophecy, the word of the Lord, saying that he would show these many instruments to three men and this young man made good. He did just that.

But I'm going to quote also to show you that the record itself said that it should be shown to witnesses; not only to three, but other witnesses likewise. I now read from II Nephi 27: 12-14; "At that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that none shall behold it save it be that *three witnesses shall behold it, by the power of God*, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a *few according to the will of God*." So there it is left open, that it might be shown to other witnesses. Now this young man showed these things to three witnesses, David Whitmer, Oliver Cowdery, Martin Harris, three men of repute. I know that my friend is going to try to discredit those men tonight. I know that he is going to try to ridicule their testimony, but it can't be done truthfully. Anyone here who will make an honest investigation of those witnesses, will marvel at the strength of their testimonies. Those three men were shown the record. You have all read their testimony in the Book of Mormon, that by the power of God they beheld the plates, that an angel of God appeared before their eyes, and that the voice of God declared from heaven that the book had been translated by the gift and power of God. Strange as it may seem, everyone of those men became disaffected and went out against the prophet and left the church, were excommunicated and yet never did even one of those men deny his testimony but up to their dying day they affirmed that they had seen what they had seen. Two of those men came back into the church and for years and years went up and down the state of Utah bearing to this people the testimony that they had beheld these things of which I have spoken. And I want to tell you that the testimonies of those witnesses are true, and I'm going to read a few of those testimonies to you tonight.

At one time a man claimed that David Whitmer had repudiated his testimony, and David Whitmer went to a paper,

I have it here, I'll quote from it and this is the testimony that David Whitmer gave. David Whitmer's proclamation, by the way—David Whitmer never came back into the church, he's one of the three witnesses that died out of the fold. "That I never have at any time denied that testimony or any part thereof which has so long since been published with that book as one of the three witnesses," signed David Whitmer. Here is an interview by a correspondent of the Richmond Democrat, issue January 26, 1882, with David Whitmer, notice what this man says.

Now he's quoting from Whitmer, "Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone around about them far brighter and more dazzling than the brilliancy of the noonday sun, seemingly enveloping the woods for a considerable distance. A spirit of elevation seized upon him as the joy indescribable which so entranced him that he felt that he was chained to the spot. A moment later a Divine personage, clothed in white raiment, appeared unto them and immediately in front of the personage stood a table on which lay a number of gold plates, some of brass plates, Urim and Thummim, the sword of Laman, all these they were directed to examine carefully and after their examination they were told that the Lord would demand that they bear witness thereof to all the World. While describing this vision to us, all traces of the severe cold from which he was suffering, disappeared. For the time being his form his countenance assumed that most beautiful expression and his tones became strangely eloquent. The description was a magnificent piece of word painting, and he carried his hearers with him to that lonely hill by the old farm and they stood there with him, awed in the divine presence. Skeptics may laugh and scoff if they will, but no man could listen to Mr. Whitmer while he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true."

In that same interview there were a great number of prominent people that signed their names that he, Daniel Whitmer, was a man of repute. "We the undersigned citizens of Richmond, Wray County, Missouri, were in David Whitmer's residence since the year 1838, certify that we have been long and intimately acquainted with him and know him to be a man of highest integrity and of undoubted truth and veracity. And these are the names: General Alexander W. Donifon; Honorable George



Dunn, Judge of the Fifth Judicial Circuit; Thomas Woodson, President of Savings Bank; J. D. Childs, Editor of the *Conservator*; Garner, Cashier of Wray County Savings Bank, County Treasurer. And there are about twenty or thirty prominent, non-Mormon men that were well acquainted with this man that testifies to his integrity. And I shall not bother nor weary you with quoting further from them.

Before David Whitmer died, he called his physician to him and said, "Doctor, I want you to tell me whether or not I am in my right mind." The doctor said, "Yes, Mr. Whither, you're in your right mind." This is what Mr. Whitmer said just before he died. "Now you must all be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites, the Book of Mormon are true. So you can say that you heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen."

Now I am going to quote a statement from Oliver Cowdery. "I beheld with my eyes and handled with my hands the gold plates with which the Book of Mormon was transcribed. I also saw with my eyes and handled with my hands the holy interpreters of the Urim and Thummim. I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored the lesser Aaronic priesthood, and said unto us at the same time that it should remain upon the earth while the earth should stand. I was also present with Joseph when the higher Melchizedek priesthood was conferred by the holy angels of God.

Now here is a statement from David Whitmer referring to Oliver Cowdery. David Whitmer said Oliver Cowdery died the happiest man he ever saw. After shaking hands with the family and kissing his wife and daughter he said, "Now I lay me down for the last time. I'm going to my Saviour." And he died immediately with a smile on his lips. All these men to their dying day affirmed this great testimony.

So far as Martin Harris is concerned, Martin Harris went up and down this state for many years, testifying as to his testimony, and you're all familiar with that. I'll just quote from what his son said. "He has continued to talk," this is just before he died, "He has continued to talk about and testify to the truth of the Book of Mormon, and was in the happiest mood when he could get someone to listen to his testimony. If he felt dull and

weary at times and someone would come in and open up a conversation and give him an opportunity of talking, he would immediately revive the feeling like a young man.

Now I want to call your attention to the fact that this young boy not only made claims, but he made good on those claims, and I want to testify to you here tonight that the greatest evidence and testimony that the Book of Mormon is true, is the Book of Mormon itself. I don't care how many ridicule it, they have ridiculed the Bible. I don't care how they may try to pick flaws in it and say things to discredit it. I want to tell you that any honest soul that will investigate the Book of Mormon and will go into it thoroughly, not haphazardly, those men will say that Joseph Smith nor any man or group of men, could in their own wisdom, have produced that book. I challenge all the wisdom of the world, all the learning of the world combined, of all human nature, to produce any such a record as the Book of Mormon; and you who have read it, know that I speak the truth.

But I'm going to show you that that booy has stood the test of a hundred years. That great record and all the facts, I say facts, that have been brought forth with reference to those people, bear out that record and prove it to be true. I'm going to impose upon you tonight by mentioning and calling your attention or reading a few quotations from non-Mormon authorities on ethnology and archaeology. I have right here some forty-five non-Mormon authorities, forty-five non-Mormon authorities, most of them the most eminent men of th eday. I will call attention that the Book of Mormon said that a group of Hebrews left Jerusalem about 600 B. C., and were led to this land of America about 600 B. C. Now a few years ago not one single date could be translated from the Myan tongue. Just recently, in the past few years, scientists have been able to translate a few dates. I'm going to quote to you and show you what the scientists say about the arrival of the Myas on this North American continent.

"With their calendar system already in working order, the Mayas appeared on the threshold of history 600 years before the Christian era." Here is another quotation: "With records cut in imperishable stone, the Mayas, suddenly made their appearance upon the historical scene on August 6, 1613 B. C." Think of that! Here we have another quotation, that before it reached

the stage which the data was given, placed the first inhabitants of America, at least two thousand years before the Spanish Conquest, or about 500 B. C. That was this authority's guess. Here we have a Mexican publication from the Mexican government that says the authorities agree that the Myan civilization began to flourish in Yucatan about two thousand years ago.

Now I'm going to call to you attention the fact that non-Mormon authorities are agreed, that those people were of Hebrew origin, that they did come from Jerusalem, that they were Israelites, just as the Book of Mormon said they were. How do you think this young boy, this unlearned boy, could make so many good guesses if he were doing this with his own power?

I quote from Kingsborough. Kingsborough says "I cannot fail to remark that one of the arguments which persuades me to believe that this nation descends from the Hebrews, is to see the knowledge of the Book of Genesis."

I'm going to quote from Ferrell, another prominent authority. "There are striking similarities between the Myan religions and the Hebrew faith, while throughout Peru there are places, names as well as words in the language, that are almost identical with old Hebrew."

Now I quote Lee, a celebrated French traveler: "Many of the Indians told me that their early ancestors were a great and powerful people whom I cannot help identifying with the Jews. Their laws relating to marriage were the same and they were forbidden to eat flesh of animals, like the swine of South America."

I could go on and quote any number of passages, but I am going to quote one that is quite long, because I believe it is very vital. This authority says, "Like the Jews, the Indians offer their first fruits, keep their new moons, the fast of expiations of the end of September and the beginning of October. They divide the year into four seasons corresponding to the Jewish festivals." According to Long, "The brother of a deceased husband receives his widow into his house as a guest and after a suitable time considers her as a legitimate consort." In some parts of North America, circumcision is practiced. And on this, Lopez makes mention, "that which most tends to fortify the opinion as to the Hebrew origin of the American tribes is a species

of Ark seeming like that of the Old Testament. This the Indians take with them to war. It is never permitted to touch the ground, but rests upon stones or pieces of wood, it being deemed unlawful and sacrilegious to open it or look upon it. The American priests scrupulously guard their sanctuary and the high priest carries on his breast a white shell adorned with precious stones which we call the Urim, the Urim, of the Jewish High Priest, of whom we are reminded by the band of white blooms on his forehead." Can you imagine such remarkable evidences as I have quoted?

Here is another authority. Notice, mark you, all these are not Mormon authorities. This is from Lee, "The ark of the covenant appears to have been known." On the excellent authority of Adair, Long and Noah, American Indians kept a holy chest, or ark which they were wont to carry to battle when they were hard pressed by their enemies. Long says, "This ark was placed on a sort of frame, carried on men's shoulders, and was not allowed to touch the ground. To uncover it was strictly forbidden. Three men, who out of curiosity attempted to examine its contents, were stricken blind on the spot. Such are the traditions of the Indians with respect to the ark of the covenant.

I don't think I need quote any further authorities. I have thirty or forty more, but I'm not sure you would care to bear them all. If our friend questions this authority, I'll be willing to present them all to him. I would like very much to have him read them.

Here is another interesting statement. "The first and most striking fact among the North American Indians referred us to the Jews, is their worshipping in all parts the great Spirit of Jehovah."

Now I told you tonight that the Lord Jesus Christ said, "Other sheep I have that are not of this fold, and them also I must bring and they shall hear my voice and they shall be one fold and one shepherd." We are here to affirm to you tonight, that the Lord Jesus Christ, after his resurrection, did appear here in this land of America to a Hebrew people, to a people who were of the "Lost sheep of the house of Israel" to whom he was just as much under obligation as he was to those at Jerusalem, and that he did preach the gospel to those people. And nowhere in this world do the peoples testify to that, like the

American Indians in their traditions, some of which I am going to quote to you now. Mark you. "Quetzalcoatal, the chief god of those people; only Quetzalcoatal, among all the gods, was preeminently called Lord. In short, that when one were saying By our Lord, he meant Quetzalcoatal." In the fourth page of the Boregan M. S., the Quetzalcoatal seems to be crucified between two persons who are in the act of reviling him.

Imagine! Here is an actual picture of Quetzalcoatal being crucified between two persons who are in the act of reviling him. Does that bring anything to your mind? The crucifixion of the Lord between two thieves as recorded in the Bible? Kingsborough further says, "The Aztecs have a tradition of a god suffering and crucified named Quetzalcoatal, and one preceding him to prepare the way and call them to repentance." They even had the tradition of John going before him as well as his crucifixion. Here is a quotation from the book, "America Before Columbus": "Our Lord's resurrection is plainly brought to mind by the statement of the venerable chief who asserted that the crucified Quetzalcoatal remained dead three days and on the third day came to life again." How does that tradition sound? Does it sound like that of the Lord?

Here we have Lee, "The great white god in American tradition is frequently mentioned as having been crucified." Here we have another interesting thing: The Book of Mormon said that when the Lord Jesus Christ should appear and be born, that there would be a time when there would be light during a space of about three days, when there would be no darkness. Here is an interesting tradition on that light. Well, first I want to quote another, pardon me. "In addition to the sign of a belief in Christ, a ceremony suggestive of an elegy to the sacrament of the communion was witnessed with astonishment by the invaders. Aztec priests were seen to prepare a cake of flour mixed with blood, which they consecrated and gave to the people, who, as they ate, showed signs of humiliation and sorrow declaring it was the flesh of diety." Even the Lord's supper was practiced by those people.

Short says, "The doctrines of the benign and saintly Quetzalcoatal must be classed among the great faiths of mankind, and their author alone of all the great teachers except Christ himself, inculcated a positive morality." This will be interesting to you. Dr Br———— said, "Quetzalcoatal was born of a

virgin in the land of Tula." Again Smith said, "This virgin conceived a son without knowing man, which was called Quetzalcoatl, and they say he is god of the air."

Bancroft says, (now this is the passage that I want to call your attention to ) "The Book of Mormon said that at the coming of the Lord that there should be a period of very strange phenomena when there should be light, and here is an Indian tradition that comes close to verifying that." Bancroft said that there was a native record that speaks of the stopping of the sun for a whole day in its course, as at the command of Joshua's stopping of the sun, which would indicate that they had several days without darkness. Another interesting phenomena that comes down to us by tradition, "And this division of an empire was made on a day when three suns were seen which caused some to think that it took place on the day of the birth of the Redeemer, a day on which it was commonly believed that such a meteor was observed."

Why, these things are almost marvelous in my eyes to think that scientists today are verifying almost in detail the record of that book that came forth over a hundred years ago. The Book of Mormon said likewise that at the time of the crucifixion of Jesus Christ, which as you know occurred at about 33 A. D., that there should be a great upheaval and I'm going to quote from Indian tradition to show you that those Indians, and by the way, they've even translated dates verifying the fact that this actually took place 33 A. D., as you will see.

Another circumstance of our Saviour's death seems to be remembered in Mexico, for it is related in its traditions that at the disappearance of Quetzalcoatl, both the sun and moon were covered with darkness while a single star appeared in the heavens. Now I'm quoting from another authority, "During His reign, reign of a certain monarch, at 32 or 33 A. D., they experienced earthquakes that lasted several months." Think of that, giving the exact dates the Book of Mormon gives of those great eruptions! Bancroft says, "The sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was the year Cecilia, which chronologically being reduced to our system, proves to be the same date when Christ our Lord suffered 33 A. D." Thus you see that those men are verifying as fast as they possibly can, those statements made in the Book of Mormon.

Here is another quotation, (Oh, I told you that the Lord Jesus Christ not only visited those people but I told you He established His church among them) and I'm now going to give you conclusive proof, from non-Mormon authorities, that according to their findings that was the case. The American Indians testifying as to Christianity, showing beyond doubt that they had a knowledge of it before Columbus discovered America. This book "*America Before Columbus*," says, "We trust that no intelligent reader would contradict us if we should consider it sufficiently demonstrated that the Christian religion was preached in America during the first century of our era." Here is another authority. Not a single American missionary who has until this day left any writing has left unnoted the evident vestiges of Christianity which had in former times penetrated, even among the most savage tribes. Again, both the discoverers and the missionaries of the sixteenth century, were convinced that the crosses that they met with among the American aborigines were emblems of Christianity, although their introduction was a perplexing and unsolvable puzzle to them." It isn't a puzzle to us.

Now, as to some of the rites of the Christian Church. We are told by Gann and Thompson, who were students of Myas, report that the Myas practiced a form of baptism and that the Myan word for baptism is "Rebirth;" and that the children were baptized when they were about twelve years of age. Theree says, "Christian missionaries and other writers of the time assure us that baptism, to all intents the sacrament of baptism, was administered in several American districts from time immemorial. Bancroft said, "The use of water more or less sanctified was used as a purification avowal, which freed one from the inherent sin. This runs back to a period far pre-Christian among the Mexican Myan and other American nations. They were cleansed from sin by washing." Why I think those American Indians knew more about baptism than some of our modern ministers.

Here is a statement on immortality. "Among the Indians, the idea of immortality is strongly dwelt upon. It is not spoken of as supposition or a mere belief. Not fixed, it is regarded as actuality, as something known and approved by the judgment of God." I see I haven't time to do more reading; I could read all night, and probably wear you out. But I want to call your attention to the fact that almost every important event spoken of in the Book of Mormon as it came here 600 years B. C., that Jesus Christ visited them. That the gospel was taught to them.

At the second coming of the Messiah there were signs and wonders here in America; and at his crucifixion there was a period of darkness and earthquakes and even scientists themselves say that it occurred just when the Book of Mormon says—33 A. D.

I call your attention to the fact that the Book of Mormon also tells of another nation, the Jeridite nation that came over here long before that time, after the confusion of tongues and I can quote you numerous authorities, which I will do if necessary, showing that the earliest people came here after the confusion of tongues. I can go and show you the Book of Mormon says, that those people built great cement highways, great walls and great cities. Today we are uncovering those cities, some of them that had millions of inhabitants in them, some of them as large as Chicago. Think of that! And we are finding those cement works today that the Book of Mormon spoke of. You know in my father's time and in my grandfather's time, some of the critics, like our friend, that used to try to attack and pick the Book of Mormon to pieces, used to say "Why how ridiculous, because that book says there were cement cities here. How ridiculous—the book says there were horses here. We know that was just Joseph Smith's ignorance." Today, my friends, we are finding those cement cities. Today we have found the skeletons of those horses. Today we have found the skeletons of elephants. The Book of Mormon says that a very great wall was built and tells exactly where it started. Not so long ago one of our great scientists flew over that great wall. Now we have pictures of it.



MR. GATEWOOD, *First Negative*

I am indeed thankful to you for your behavior and the attention you have given Mr. Farnsworth. I trust that you will give me the same consideration and attention. There are members of the church of Christ here from throughout the United States: Tennessee, Arkansas, Texas, Oklahoma, California, Washington, and Oregon, and I am thankful to them for the respect they have given to Mr. Farnsworth in his speech even though they do not agree with him in most of those things. However, I do ask the members of the church of Christ not to have their minds closed. Perhaps you have heard these things before. Perhaps they are new to you, and therefore you ought to investigate them with an open mind.

I also ask the Latter Day Saints to show me the same consideration. I know just exactly the kind of proposition I am up against at this time. I know that you have been reared believing the Book of Mormon. Many of your forefathers were pioneers and came across the prairies and settled in this city. Some of them perhaps died for your religion. I know that when I come to speak in regard to the Book of Mormon, although I do not believe that it is of divine origin, that I am speaking of something which you consider sacred. In speaking these things tonight, however, friends, I want to say that I am not doing it in the sense of ridicule. I am doing it only because of honest, sincere conviction. And even though you have been reared believing it, I do ask you that you open your minds to what I have to say. I will perhaps tell you something you have never heard before.

You know the position that I hold is that which you have invited. You have invited me to make this speech tonight.

I have a book called the *Divine Authenticity of the Book of Mormon* by Orson Pratt, one of your Apostles, and he said, "The nature of the message in the Book of Mormon is such that if it is true, no one can possibly be saved rejecting it. If false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. In a matter of such importance, such infinite importance, no person should rest satisfied with conjectures or opinions of others. He should use every exertion himself to become acquainted with the message. He should very carefully examine

the evidences on which it is offered to the world. He should with all patience and perseverance seek to obtain certain knowledge as to whether it be of God or not. Without such an investigation, in the most careful and candid manner, he cannot safely judge without greatly hazarding his future and eternal welfare."

Notice what he said, "If after a rigid examination it be found an imposition, it should be extensively published to the world as such. The evidences and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely and unfortunately deceived may perceive the nature of the deception and be reclaimed, that those who continue to publish it to the world may be exposed and silenced, not by physical force, neither by persecution and bare assertions and ridicule, but by strong powerful arguments; by evidences produced by scripture and reason."

Since Mr. Pratt has invited me to do that, tonight I feel that you won't object if I do so. I have done what he says. I have read the Book of Mormon. I have examined it, the same way that I would examine the Bible; not from the critical standpoint, but examining, reading what friends have to say about it, just as I have read what friends have had to say about the Bible, but also reading what those who are not friends have to say, just as I have read what those who are not friends of the Bible have had to say. I have read the works of Ingersol and of Paine, the greatest infidels, and of Robert Owens—the works that they have given against the Bible. I believe the Bible to be the truth. But after having compared the friends' testimony concerning the Book of Mormon and having read the Book of Mormon itself, and then comparing what those who do not believe it have said, I, tonight, friends, must tell you that I do not believe it to be divinely inspired.

I find a statement made by Mr. B. H. Roberts, in his *New Witness for God*, Vol. 2, page 4: "That if the origin of the Book of Mormon could be proved other than that set forth by Joseph Smith; if the book itself could be proved to be other than it claims to be, that is, chiefly an abridged history of the ancient inhabitants of America; a volume of scriptures containing a message from God to that ancient people as it was written to the Lamanites. If, I say, the Book of Mormon could

be proved other than this, then the Church of Jesus Christ of Latter Day Saints and its message of doctrines which in some respects may be said to be written out of the Book of Mormon, must fall, for if that book is other than it claims to be, if it is of origin other than that which is ascribed to it by Joseph Smith, then Joseph Smith said that which is untrue. He is a false prophet and all he claimed of inspiration and divine authority are not only vain, but with it, all that he did as a religious teacher is not only useless, but . . .”

That's what Mr. Roberts, an apostle of the Church of Jesus Christ of Latter Day Saints says. He continues to say: “The responsibility of proof of the divine origin of the Book of Mormon rests on the affirmative side. Sometimes, Latter Day Saints have been content to say, because no one has arisen to disprove it in our minds, that therefore it must stand; but the Book of Mormon must rest upon greater testimony. We must not depend upon negative evidence, but we must present positive evidence.” So the burden of proof tonight rests upon the shoulders of Mr. Farnsworth. And if he doesn't present evidence that can substantiate the Book of Mormon, then it must fall. And if it falls, the Church of Jesus Christ of Latter Day Saints is built upon a sandy foundation. Joseph Smith, therefore, was a false prophet, according to the statements which Mr. Roberts has made, if the Book of Mormon falls.

Now, friends, with that in mind, I want to enter into an investigation of the Book of Mormon to show that it is in my estimation a work of man. When I say that it is a work of man, I want you to understand that I am not under responsibility to say what man wrote it. All that I am under obligation to do in this discussion is prove that it is not of divine origin. And if it is not of divine origin, I am not under obligation to set up a counter plan as to how it came. Therefore, I am not going to spend time in that. I want to take up first some statements made in the Bible which Mr. Farnsworth gave to prove that the Bible said that the Book of Mormon would come forth.

The first one that was mentioned was in Ezekiel 37:15: Since he read it I don't believe that I will repeat. You remember that the story is given of two sticks. A revelation was given to Ezekiel saying, “Take two sticks and write upon them; one

for the tribe of Ephraim—and for all the house of Israel his companions; And another for the tribe of Judah and his companions; and hold them before you, they will be joined together, they will become one before your eyes.” Now the argument which Mr. Farnsworth and the Church of Jesus Christ of Latter Day Saints offers, is that these two sticks—one of them is the Book of Mormon; the stick of Judah is the Bible; and that these two sticks—the Book of Mormon and the Bible, are going to be joined together and they will become one—they will become one witness.

Now friends, before we go further in a study of this statement made in Ezekiel, I want you to understand where this writing was made. When the writer of the Book of Ezekiel was writing, where was he? He was down in the Babylonian captivity. In the first chapter of Ezekiel, “Now it came to pass in the thirteenth year, the fourth month and the fifth day of the month, as I was among the captives by the river Chebar—a river down among the Babylonians—That the heavens were opened and I saw a vision in the fifth day of the month, which was the fifth year of the King Jehoiachin’s captivity.” Thus having that before your mind, I want to get something else before you. When the children of Israel went into Babylonian captivity, they were divided into two tribes—the tribe of Judah, and the tribe of Israel. You remember that after Moses had led the children of Israel out of Egyptian bondage, they got tired of judges. They wanted kings. So God gave them a king. The first king was Saul. The second was David. The third king was Solomon. It was a United Kingdom while those three reigned. But after Solomon, the kingdom was divided. The two tribes of Judah and Benjamin were known as the Kingdom of Judah. The other ten tribes were known as the Kingdom of Israel. There were kings over these respective divisions and they continued in that division until they went into Babylonian captivity. And while they were in this captivity, God spoke to Ezekiel in vision.

He says, “Take two sticks.” That have been written on? No. Not scrolls that have been written on, but take two sticks. And what did God tell him to do? Write on them. That shows that they had not been written on before. Take two sticks and write on these two sticks. What are you going to write on

them? Write on one, Children of Ephraim and his companions. Over here on this one, you write what? You write, Judah and his companions. You see what he is doing? He is saying, This over here represents one kingdom, the Kingdom of Israel, which is known as Ephraim. The other one, the Kingdom of Judah—you write on that, saying, This is Judah.

And what did he say? "Thus saith the Lord God: Behold I will take the children of Israel from among the heathen whither they be gone. And I will gather them on every side." They had been among the heathen in Babylonian captivity. God was going to gather them on every side and bring them to their own land. God was going to bring them back to the Land of Palestine and make them one nation. Not two any more, but the two sticks are going to be joined together. God was going to make them one nation in the land upon the mountains of Israel. "And one king shall be king over them all, and there shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

The two sticks represented the two kingdoms into which they were divided when they went into Babylonian captivity. God told Ezekiel to join these two sticks, and then when the children of Israel are brought out of Babylonian captivity, you will see that it represents the facts that they are united into one kingdom.

Friends, I want to say that the sticks mentioned in Ezekiel 37, do not have reference to the Bible nor to the Book of Mormon. The two sticks represented the two kingdoms among the children of Israel and the joining of the two sticks represented the uniting of the two kingdoms, after the Babylonian captivity.

I want now to take up a consideration of the next scripture that Mr. Farnsworth gave. That is, John 10:6. "Other sheep I have which are not of this fold; them also must I bring, and they shall be one fold and one shepherd." Now didn't Mr. Farnsworth tell you that the people mentioned in the Book of Mormon in America, were descendants of the children of Israel? The Book of Mormon says that they were from the Tribe of Judah. In other words, they were not another fold. They were of the same fold. They were of the fold of the children of Israel. Circumcision was a mark of that fold. If you will

turn to the Book of Mormon, you will find that the Nephites practiced circumcision. The Book of Mormon says that they were children of Israel, that they kept the law of Moses.

Friends, if that is true, then they were of the same fold that the Jews were in the old country. Jesus said, in John 10:6, "Other sheep I have which are *not of this fold*." Which fold was he talking about? Mr. Farnsworth told you, and I also give you, Matthew 10:6. Jesus told his apostles to go to the Jews, not to the Gentiles. Don't go to the Samaritans, but rather to the lost sheep of the house of Israel. Jesus went first to the Jews; preached to them. And he told his apostles not to go to the Gentiles during his personal ministry. He had somebody else that was not of that fold. He surely would not have made that statement about the Nephites, because, according to the Book of Mormon, they were of the same fold. But he said, "Other sheep I have which are not of this fold" (Jewish fold).

If you will turn to Ephesians 2, you will find that the Apostle Paul describes the Gentiles who were lost in sin. They were dead through trespasses and sin. There you will find that they were without hope and strangers from the covenant of the promise; (Verse 12.) that Jesus Christ reconciled them to God through the Cross, having slain the enmity thereby, and had made of the two, (the circumcision and the uncircumcision) one man in Christ Jesus, so making peace. He came and preached peace to those who were afar off and to those who were nigh; broke down the middle wall of partition which was between us; took it out of the way and nailed it to the cross. Those are the ones who were not of the fold of the children of Israel, that he was going to bring in.

The next reference Mr. Farnsworth gave in support of the fact that the Book of Mormon would be given in these latter days was Revelation 14:6. You remember there in the Book of Revelation it says "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to every kindred, nation, tongue, and people." Mr. Farnsworth said in his direct statements that I took down, This reference was to the Book of Mormon. Then if that is true, the angel must have been Moroni. I believe that is the application I've seen made in the books of the Church of Jesus Christ of Latter Day Saints. I would like to say before going into a study of this scripture, that the

Church of Jesus Christ of Latter Day Saints is not the only one that claims this scripture has an application to their later day revelations. The Seventh Day Adventist Church also claims it. That was a scripture applied to Mrs. White when she was supposed to have received her revelations. I want to say not only that, but Dr. Frank Robertson up in Moscow, Idaho, makes the same claim, that it is the angel that appeared to him. But let us see, Revelation 14:6—Does it have reference to Moroni, does it have reference to Mrs. White, or does it have reference to the angel that appeared to Frank Robertson in Moscow, Idaho? I want to say friends, that according to the scriptures, I am firmly convinced that it has reference to none of them. Here are the reasons I give and I ask that you consider them seriously.

In the Book of Revelation, John was not only shown things in the future, but he also was shown things in the past and the present. Mr. Farnsworth said that John was shown things only future; but listen, Revelation 1:19, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." So John was recording things which he had seen and it included the things he had seen in his life as well as the things he had seen at that time. You write the things which are, and the things in the future. John was receiving revelations of the past, present, and future. With that understanding let us turn now to study the first part of the fourteenth chapter of the book of Revelation. You can find that in the first five verses, I won't quote it to you. You can read it when you go home. He describes a hundred forty and four thousand who stood before God, and the question was asked, "Who are these people?" The answer was made, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God, and to the Lamb." What was he seeing? He was seeing some of the firstfruits of God unto the Lamb. You remember that Matt. 27:52 says that when Jesus died that there was a resurrection of a large number out of the graves, of the "saints that slept." Notice, not wicked, but "saints which slept." They went out into the streets and appeared to many. Where did they go? I don't know, but I do know that here in the Book of Revelation 14, first five verses of that chapter says, "I saw the firstfruits of

those that slept." Firstfruits of the resurrection, before the throne of God, giving him praise.

In other words, in this Revelation, God was going back and giving John a scene that took place at the time that Jesus was crucified, buried and rose from the grave. After having given him that picture, he says then I saw a—what? "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach." Immediately after the resurrection of all those people, Jesus spoke to his apostles and no longer were they to go preach to only the Jews, but he said, "Go teach *all nations*." Therefore, friends, they went forth and did proclaim the gospel, and this angel is a symbol of their preaching this gospel.

I want to say friends, that the gospel which they preached was the everlasting gospel. If you will turn to I Peter 1:24,25, you will find that Peter says, "All flesh is as grass and all the glory of man as the flower thereof. The grass withereth, and the flower falleth, but the word of the Lord endureth forever. And this is the word by which the gospel is preached unto you." What is it? The gospel—the everlasting gospel, is the word of God. The gospel as recorded in the New Testament, the gospel that Paul and Peter preached, was the everlasting gospel. This angel was a symbol of that which spread immediately after the resurrection to every kindred, tongue, tribe and people. I know friends, that this angel spoken of in Revelation 14, was not the angel Moroni that appeared to Joseph Smith, because this book says "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. To every nation, and to every kindred and to every tongue, and to every tribe." Did the angel Moroni do that? He didn't go to every kindred, tongue, tribe, but he went only to Joseph Smith, and appeared to him. So this scripture I know does not apply to him. The thing that he is talking about is a representation of the messengers that went forth to preach the gospel, after the resurrection of that host with the Lord. In Col. 1:23 the Apostle Paul says the gospel had been preached to every creature under heaven. Now these are the scriptures that Mr. Farnsworth offered to support his claims that the Bible foretells the Book of Mormon, but I believe that you can see from Ezekiel 37, John 10:6, Revelation 4:6,7, that no reference is made to the Book of Mormon.



I wish now, friends, to take up an examination of the witnesses just as Mr. Farnsworth has given them to us tonight, and his statements about what they believe the Book of Mormon to be. I would like to call to your attention that the first appearance of the angel to Joseph Smith was in 1819 when we're told he received the visitation as a result of his praying a prayer which was inspired by the scripture which says "If any man lack wisdom let him ask of God who gives to all men liberally and upbraideth not and it shall be given him." Smith said the angels and God appeared on numerous occasions. Then there was an appearance while he was in his bedroom. There was an appearance while he was in the field, and there was an appearance when he went to take the records as the angel bade him. Still there was an appearance on September 22, 1827. Now notice, from 1819 to 1827 Joseph Smith received visitations and no one has been a witness of them, on down to April, 1829, ten years after Joseph Smith received the first visit of the angel. You have to receive all of his statements for ten years upon just his word—Joseph Smith's word alone for ten years that he received those visitations. I want to say, friends, that if a boy just fourteen years of age today were to rise in your church, stand before your assemblies and conferences and say "I received a visitation from God, I received a revelation from God, I received a book from God which had been hidden in the earth." If he were to stand before your conferences today and tell that story, you wouldn't receive him. Why? Because of the fact that you say Mr. Grant is the Prophet, the Seer and the Revelator. If you would reject such a sincere testimony from a fourteen-year-old boy today, when he believed James 1:5, which said "If any of you lack wisdom," why would you believe a fourteen-year-old boy when he lived a hundred years ago and received his testimony ten years without anyone to show that what he said was true?

Friends, after ten years had passed, so much disturbance had arisen about his telling he had received this message, he decided that he should have some witnesses. So the story goes that he went out to choose witnesses, 2 Nephi (or the Lord if you want to put it that way) the Lord said that he should choose witnesses. 2 Nephi 27:12-14 and also Ether 5:2-4, said that there would be three witnesses. Mr. Farnsworth said that there should be more than these. Let me quote you a statement made in

the Doctrine and Covenants, even after the Book of Mormon had been given, or at least after he had received some of these revelations. "And I will give them power (speaking of the three witnesses) that they may behold and view these things as they are and to none else will I grant this power to receive this same testimony in this generation. The testimony of three witnesses shall send forth my word," Doctrine and Covenants 5:13,14,15.

Notice, revelation was given to Joseph Smith that nobody but the three witnesses should receive the testimony, but Doctrine of Covenants 3:12, one of the witnesses of the Book of Mormon was called a wicked man—Martin Harris. Also David Whitmer had some trouble with Joseph Smith, Doctrine of Covenants 30:1,2, Joseph said "Behold I say unto you David, you have feared man and have not relied upon me for strength as you ought. Your mind has been on things of the earth more than on things of me, your Maker, and the ministry whereunto you were called; and you have not given heed unto my Spirit and to those who were set over you, but have been persuaded by those I have not commanded." Here two of the witnesses of the Book of Mormon—David Whitmer and Martin Harris—were called wicked men. Over here we find he said, David Whitmer, you have relied upon things that have not been revealed by the Spirit of the Lord. Therefore, Smith went out and got some more witnesses—eight, in direct contradiction to Doctrine of Covenants 5:13 which said none else would be permitted to see them.

We are told friends, that when Joseph took Martin Harris, David Whitmer, and Oliver Cowdery and went out and began to pray, they were all united in prayer. I want to stop again to say that I am not striving to ridicule. I don't want you to think so. I'm giving this because of the fact that I am sincere and I want you to receive it that way. These three went out to pray, to receive the testimony from God and after much praying as Smith tells in his own story, Martin Harris said it is because of him that they could not receive this testimony, so, he withdrew himself. The story goes that the angel appeared to Joseph Smith, Oliver Cowdery, and David Whitmer. Then Joseph went and joined himself with Martin Harris and with prayer, Martin Harris said "'Tis enough, 'tis enough, mine eyes have beheld, mine eyes have beheld."

But I want to ask you, friends, did each one of these witnesses give their own story of what they had seen? No. There is one written statement made in the front pages of the Book of Mormon. One statement either written out by Joseph Smith, Oliver Cowdery, David Whitmer or Martin Harris and the three were supposed to sign it. If the three were going to tell what they saw, why wouldn't they have been permitted to write their own statement? But they had to sign a statement written by one. I called Mr. Lund, the church historian, and asked him if there was any record, if they had any testimony today that these three men signed in their own handwriting. Mr. Lund, your church historian, answered and said that the only record we have today is in the handwriting of Oliver Cowdery—in the script that was presented to the printer.

Here is the way Joseph Smith says these men gave their testimony. Doctrine of Covenants 5:26,27 "And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, that is the plates; except he shall say." (Now the Lord was speaking to Martin Harris through Joseph Smith, and Joseph Smith said this is what you have got to say, Martin Harris., "I have seen them and they have been shown to me by the power of God. And *these are the words which you shall say*, but if you deny this He will break the covenant which you have before me and behold he is condemned." That is, Martin, you can't speak your own words, but you have got to say these words. Then he told him what to say. You must speak these things. Listen, in June, 1829, Doctrine of Covenants 17 "Behold I say unto you that you (speaking to Martin Harris through Joseph Smith, speaking to these witnesses here) he says, "You must rely on my word, which if you do with full purpose of heart you shall have a view of the plates." Speaking to these three witnesses, he said you have got to rely on my word and if you do rely on my word, if you believe what I say, then you can have a view. "And it is by your faith that you shall obtain a view of them." That is, you shall see them *by faith* and after you have obtained faith and have seen them with your eyes you shall testify to them by the power of God and this shall you do that my servant, Joseph Smith, be not condemned.

Now, with that statement, you know what is given in the

Book of Mormon. Smith's statement of what he wanted them to say. I'm just going to ask you if we have any written testimony from David Whitmer, Martin Harris, and Oliver Cowdery? Do we have any statements from them directly? Not statements that Joseph Smith wrote and they signed, but do we have statements directly from them, now, that they saw the plates? I want to ask you to consider for a while and see. I have before me a book, *New Witness for God*, written by B. H. Roberts. I'm quoting from it now. Concerning the manner from which the plates and the other sacred things were shown to him (speaking of Oliver Cowdery) "Beyond what is stated in the testimony of the three witnesses published in the first and every subsequent edition of the Book of Mormon, Oliver Cowdery, so far as I know, has left nothing on record other than to say." Notice now, B. H. Roberts, an Apostle of Church of Jesus Christ of Latter Day Saints, says Oliver Cowdery didn't leave anything on record except to say: (Mr. Farnsworth quoted it.) "I beheld with my eyes and handled with my hands the gold plates from which the Book of Mormon was translated. I also saw with my eyes and handled with my hands the holy interpreters, the Urim and Thummim."

Now when was this statement made, and by whom was it made? I checked these things carefully to see when it was made. This statement was supposed to have been made by Oliver Cowdery at the Council Bluffs Conference in Iowa the twenty-first of October, 1848. But nothing was published about his having made this statement until after his death. It was not published by Cowdery himself. It was not given to the world by him. But it was published by Bishop Rueben Miller and he did not publish it until April 13, 1859. Oliver Cowdery died in 1850.

In other words, nothing was published about this until nine years after Oliver Cowdery died. Why wasn't it published while he lived? Somebody comes along after he could not speak for himself, and this is what they say he said. I do not believe such testimony would be good today.

Millennial Star, Vol. 2, page 43, 1849, reported Cowdery's restoration to the church and I have checked closely to see all of the statements which Oliver Cowdery was supposed to make; and all of them were published after he died and were made

by other men. Samuel W. Richards, B. H. Young (Brigham Young's brother) and David Whitmer, all said that he said these things, but we never have anything in Oliver Cowdery's own words.

Now friends, I have here before me testimony from Oliver Cowdery himself—not some statement which had been written by somebody else—but listen to what Oliver Cowdery says. It was published in a tract called *Defense in Rehearsal of My Grounds for Separating Myself From the Latter Day Saints*, by Oliver Cowdery, published March 3, 1839. Oliver Cowdery says, "There was a time when I thought myself able to prove to the satisfaction of every man that the translator of the Book of Mormon was worthy of the title 'Prophet of the Lord.' He held over me a mysterious power, which even now I fail to fathom. But I fear I may have been deceived and especially so since Satan has led him, Joseph Smith, astray. Then when the Church of Christ was set up by revelation, he was called the first elder and I was called the second elder, whenever he added the Priesthood, about which now I am beginning to doubt."

Oliver Cowdery says, "I am beginning to doubt whether I had any priesthood." He says, "And what served to render affliction past expression, and it is bitterness to me, was that it was from his hand I received baptism by the direction of the angel of God; whose voice as it has since struck me, did most mysteriously resemble the voice of elder Sydney Rigdon, who I am sure had part in the transactions of that day, and he appeared to be the angel of John the Baptist." That's the statement of Oliver Cowdery.

Now friends, if you're going to give Oliver Cowdery as a testimony, I want to know why it is that a Methodist preacher preached his funeral. If he were restored to the church, why is it that he went out and joined the Methodist church? Why is it that all the statements that he was supposed to give in favor of the Book of Mormon, were written by some other men, after he died, and that in his own pamphlet he denied and joined another church? B. H. Roberts said concerning Oliver Cowdery, that there had not been anything else written except that which Mr. Miller said he said. I have shown that it was given ten years after he died; so if something else was given, B. H. Roberts was wrong. He said there wasn't anything else given. Now if Mr. Farnsworth comes and says, "Here is something else

that Oliver Cowdery says," then that proves that B. H. Roberts, your Apostle, was wrong.

I want to turn next for an examination of Martin Harris. I find concerning Martin Harris, that B. H. Roberts says in his *New Witness*, "Martin Harris, so far as any direct personal statement is concerned, is silent as to the manner in which the plates were shown him." That's the *New Witness for God*, page 77, Vol. II. That is, he is silent in regard to how the plates were shown him. A statement was given by Edward Stephenson, reported in the *Mil. Star*. Vol. 48, pages 367-389. This is what it said. "It is evident, too, that his. (Martin Harris') mind became somewhat darkened; for after the martyrdom of Joseph Smith in 1844, when various persons arose claiming the right of the leadership in the church, Martin Harris for a time supported the claims of James J. Strang who had three witnesses to the book that he dug up. The same kind of witnesses which you say that the Book of Mormon has given. He went out and associated himself with Strang. You reject Strang's testimony tonight upon the same grounds that I reject the three witnesses of the Book of Mormon.

"Associated with Strang and under the auspices of the latter pseudo church organizations went to England on a mission in 1836." Martin Harris was supposed to have been restored to the church on August 30, 1870 and to have been re-baptized and confirmed into the church. Nothing was ever said about it or an account given until elder W. Stephenson in the *Mil. Star*, Vol. IV, page 78 in the year 1882, seven years after the death of Martin Harris. He came out with the statement that Harris had been restored to the Church of Jesus Christ of Latter Day Saints, and then gave a statement eight years after Martin Harris' death that he was supposed to make.

It's queer to me, friends, that the men that you live among and have in your church today say that the testimony of the witnesses had not been written, and yet after they die you go up and make up some words, put them in their mouths and say here is what they said about it. That's what happened to Martin Harris and Oliver Cowdery both.

Your faith in the witnesses rests upon the testimony of David Whitmer, which Mr. Farnsworth has quoted frequently tonight. If you're going to believe the statements of Mr. David Whitmer, I wonder if you're going to receive the statements which he has

and which has been given out to the world. I want to just turn and read some statements which he made. David Whitmer did re-affirm his testimony. He said that Martin Harris and Oliver Cowdery did too—after they died. He made that statement. Here's what he said: "He that hath an ear let him hear." Now if we are going to take David Whitmer as a witness, let's see if you hear him. "He that hath an ear let him hear. It was no delusion. What is written is written. He that readeth let him understand."

Mr. Farnsworth has read his statements attesting to his belief in the Book of Mormon; so I won't repeat those. But he goes on to say: "That no one may be deceived in that other statement, I here state that I do not endorse polygamy or spiritual wifism. It is a great evil, shocking to the moral sense and more so because practiced in the name of religion. It is of man and not of God and especially forbidden in the Book of Mormon itself. I do not endorse the change in the name of the church, for the wife takes the name of her husband so that the church of the Lamb of God should take the name of its head, even Christ. It should be called the Church of Christ. As to high priesthood, Jesus himself is the last great high priest for too after the order of Melchizedek, as I understand the Holy Scriptures. Finally, I do not endorse any of the teachings of the so-called Mormons, or Latter Day Saints, which are in conflict with the gospel of the Lord Jesus Christ as taught in the Bible and the Book of Mormon, for the same gospel is plainly taught in both these books as I understand the Word of God."

David Whitmer goes on, not only to condemn polygamy, but he condemns the wrong kind of organization of the church. He says, "There should not be one man over the church." Since he has condemned the change in the name of the church, the name shouldn't be the Church of Jesus Christ of Latter Day Saints. He has condemned polygamy. He has condemned the organization of the church, which you Latter Day Saints have here in Salt Lake City. Why, if you reject his testimony on those things, would you receive his testimony when he says concerning the Book of Mormon that is true. Why don't you take all his testimony? Why, David Whitmer was the head of another organization, another church which was supposed to have come down from Joseph Smith.

Now I want to go, before my time is up, into a consideration of some of the things in regard to archaeology. Farnsworth has held before you the facts, or the statements rather, that circumcision, Urim and Thummim, the Ark and the Covenants all of those things

were practiced and known by the ancient Americans; and for that reason he can look upon them as having a Jewish origin. Now he has quoted from authors such as Kingsborough and Bancroft and from other writers who wrote years and years ago. I have a letter from the Smithsonian Institute dated August 4, 1942. According to the latest scientific investigation what do they have to say? Smithsonian Institute says: "There is nothing in America to show that the American Indians were of Jewish descent." Mr. Farnsworth said without a doubt that the Mayan civilization was the Nephites that came over, as recorded in the First Nephi. "The Mayan civilization," the Smithsonian Institute says: (and I can show you the statement that has been signed), "according to the latest scientific research that they did not date back to the time of Jesus Christ"—when the Nephites were supposed to come to this continent.

Now then, I want to show you a picture of Quetzalcoatl, I believe is the name. All right, Quetzalcoatl supposed to be the man that was to represent Jesus Christ in the American Continent according to Mr. Farnsworth and the Latter Day Saints. Here is a picture in Kimbrough's History of the Mormon crucified Christ. Now do you think that resembles Jesus? It is nothing but a heathenist picture which Kimbrough had taken and the Mormons bring out to establish their theory. Smithsonian Institute says: "Quetzalcoatl was the name of a Toltec monarch and religious reformer in the ninth century." Mr. Farnsworth stood before you and said beyond doubt he lived 33 A. D. Smithsonian Institute doesn't say so. They say beyond doubt it was a long time later—in the ninth century.

I want to quote from Mr. B. H. Roberts again. "From the foregoing it is apparent how unsatisfactory the conclusions respecting the age of America's ruined cities and the monuments of antiquities are, and since Mr. Bancroft remarks there is nothing in the ruins." (Mr. Bancroft was reported by Mr. Farnsworth) "Nothing in the ruins themselves to tell them the age, so it will be clear to the student that it is conjecture." So then Mr. Farnsworth says the dates he gave were definite but Mr. Roberts says they are not definite at all. I only wish to show the picture of the writing of the Mayans. Here it is. And now I shall turn over here and show you the characters which Joseph Smith was supposed to have received. They don't resemble in the least. So the Mayan writing and the writing Joseph Smith were given—if you will take this down, statements and pictures taken from actual books Mr. Farn-



worth quoted, you will see that the writings aren't in any way similar. They are not alike. Therefore, friends, in conclusion, I contend that the Book of Mormon is not of divine origin, and I tell you so sincerely, because that is what I believe. (Time called.)

MR. FARNSWORTH, *Second Affirmative*

Tonight you have heard some very, very remarkable interpretations of the Bible. In all my experience in the work of the Lord I have never heard scripture so perverted and twisted in order to make it mean something that it doesn't say as I have heard here tonight, particularly in the case of the quotation he quoted from Ezekiel the prophet. Imagine, if you can—according to our friend, the great gathering of Israel has already transpired. It took place when a little handful of Jews were restored to Jerusalem and rebuilt the temple. Can you imagine such an interpretation as that? Why, the Lord says in respect to that great gathering when he should set his hands the second time to gather Israel, that they shall no longer speak of a God that led Israel from Egypt, but they shall speak of the God that led Israel from the land of the Lord, and whithersoever I have carried them. And he would have you believe that that little gathering would cause us to forget about Moses when a few Jews returned to Jerusalem and rebuilt the temple. Why, my dear friends, I have never heard such an interpretation as that in my life.

I want to testify to you that when that great gathering takes place, I want to testify that it has not yet been completed, that such miraculous things will transpire that men will forget all about Moses. These things will be much greater and so much more marvelous in their eyes, because I quoted how the Lord would split the tongue of the Egyptian sea, how great miracles would be wrought, how men would go forth on dry land. That was at the second gathering of Israel, and I don't read of anything like that having happened, when a few Jews returned from the Babylonian Captivity.

Again, with respect to the words of the Lord Jesus Christ, "Other sheep I have that are not of this fold, them also I must bring and they shall hear my voice and they shall be one fold and one shepherd." Jesus Christ himself came only to the lost sheep of the house of Israel. He said so again and again. Those were the sheep he spoke of because he said they would hear his voice. He certainly was not speaking of anyone else but the lost sheep of the house of Israel because they were the ones he came

to and his mission was specifically to them. It is true that the gospel was carried to the Gentiles later. We are all aware of that. But the Savior said, "Other sheep I have that are not of this fold. Not of those in Jerusalem. There were some other Israelites who were not in the Holy Land and they should hear his voice and become one fold and one shepherd. He certainly wasn't speaking of the Gentiles because he didn't come to the Gentiles and he wasn't speaking of the Jews in Palestine because he was among them at that time. And he said there were other sheep that had to hear his voice, other than they.

The most remarkable interpretation I ever heard was with reference to, "I saw another angel fly in the midst of heaven having the everlasting gospel." He took the forepart of that chapter and said those hundred and forty-four thousand people were those who were resurrected at the time the Lord came forth. I have never heard of such an interpretation as that. Why, I read in the Book of Revelation, (first I shall say this, for he quoted from the first chapter of Revelation, saying that John was going to speak the things past, present, and future) but the quotation I quoted was in the fourth chapter. When the angel appeared, in the fourth chapter and after the fourth chapter it was to be hereafter. He said come up hither John and I will show you things that must be hereafter. Now, did the angel lie or not? That was in the fourth chapter. He quoted from the first. I quoted from the fourth, and these things that I quote come after the fourth chapter.

Not only that, but those hundred and forty and four thousand—I am here to testify to you that those hundred forty-four thousand haven't even been sealed. It is yet future, it is yet to come. And I will prove it from the Book of Revelation, because we find that there is to be a great earthquake and every mountain and island was moved out of its place. Has that ever happened? Has it? It certainly has not to my knowledge. And it goes on to say that the heavens should depart as a scroll, etc. And after that the four angels sealed the hundred forty-four thousand people. So this is yet future, and yet our friend would have you believe that it occurred at the time Jesus our Lord rose from the dead. And he would thus pervert the word of the Lord in order to make this point and trying to say these scriptures do not refer to these latter day works.

He said that Joseph Smith went without having any witnesses for ten years. He forgot to tell you that the translation

of the Book of Mormon took about three years in the course of translation and during that period they found a man had to be baptized by immersion for the remission of sins, so Joseph Smith and Oliver Cowdery went out and inquired of the Lord about that and an angel of the Lord appeared before their eyes and ordained them to the Aaronic priesthood. So there is a witness, Oliver Cowdery, right there.

Now as to the testimonies of the three witnesses, you have read it in the Book of Mormon. I need not read it over to you. It was published when the Book of Mormon was published in the year 1829 and it has been there ever since. And never once did Oliver Cowdery deny that testimony. Never once did David Whitmer deny that testimony. Not once did Martin Harris deny that testimony. Not once. Our friend quoted from a non-Mormon publication, statement that David Whitmer did deny it. David Whitmer, when he heard of that publication, rose up in indignation and said that he had never denied it. And I quoted to you his testimony, affirming that he never denied it. Not once could our friend quote where they ever repudiated their testimonies. Not once. However, he said Oliver Cowdery let a Methodist preacher preach his funeral service. I was mistaken in my statement in the beginning. Oliver Cowdery never came to Utah. Oliver Cowdery died before he came, but he was baptized into the church before he came, but he was not here.

Martin Harris came here and he went all over the state of Utah and bore his testimony, I guess a thousand times. I would say that practically everybody in the State of Utah heard his testimony innumerable times. Now, he seems to think that because those men didn't sign their own names or something, that their testimony isn't valid. Now, I will call your attention to the fact that very few of the witnesses of God signed their name, but they have gone forth and bore that testimony to the world and it is a testimony just the same, whether they signed their name or not.

Now the fact that all three of those men apostatized makes their testimony ten-fold stronger. They did apostatize. They became disaffected. David Whitmer never would come back into the church, didn't believe in Mormonism up until his death, but yet he affirmed that what he had seen was true. And never once did one of those men deny it. Two of the men did repent of their sins and come back. Our friend seems to make a lot of the fact that the revelation was to wicked men. Well, the scrip-

ture calls all, wicked men. Isn't that right? Aren't we all in sin? Aren't we all wicked men? I think it does. There is none perfect but the Lord Jesus Christ. And because a man is called a wicked man doesn't mean that his testimony isn't worth anything. I'm sure of that. He seems to make a great deal of the point that Joseph finally decided to have other witnesses. He seems to make a great deal of the fact that the scriptures say that those three and those only would bear witness. Now, mind you, only three witnesses saw the angel, only three witnesses that God spoke and said this has been translated by the gift and power of God. The revelations said that that kind of a testimony was only to show the three. That kind of a testimony, and it says that it would be shown to others, and the very day after those three witnesses beheld their testimony, according to history—church history that I know to be authentic—eight witnesses were shown the plates of the Book of Mormon, the Urim and Thummim—not by any angel, not by God, but by Joseph Smith himself, and they handled those plates and examined the engravings thereon. Joseph didn't find that he had to have a few more witnesses ten years later and ground our faith more. It was the day after. You can see just how reliable the information is that you have been listening to from these non-Mormon tracts. I would advise our friend to at least give us information that we can depend upon.

MR. GATEWOOD, *Second Negative*

I believe that Mr. Farnsworth and I are still good friends, and I believe by your behavior that you are still in a good humor—I am hoping that we may continue to feel that way throughout the discussion. I would like to call to your attention now evidence which we have presented which we are supposed to discuss in our rebuttal speeches—bringing in no new information.

The two sticks of Ezekiel 37, I believe, was interpreted by Mr. Farnsworth a few minutes ago as being the Book of Mormon and the Bible, or the two tribes of Israel or the great gathering of the restoration of the children of Israel from the Babylonian Captivity and their being united under one kingdom, he comes back now and says that the two sticks represent the great gathering of the children of Israel. So he has given up the idea that the two sticks do represent the Book of Mormon and the Bible. He says that it represents the great gathering. Mr. Farnsworth, what do you think the two sticks represent? The Book of Mormon and the Bible or the two tribes of Israel or the great gathering of

the tribes of Israel? I still contend, friends, that when you take into consideration the people that Ezekiel was writing to—the people under Babylonian captivity—writing to the two tribes that had been divided God said that he was going to bring them out from among the heathen where they were at that time, and bring them back into the land of Israel, from which they had been taken, and make them one nation upon the mountains of Israel. The scripture has reference to the restoration of Israel from Babylonian captivity, and that is all.

Luke says, in Acts 2:5, that on the day of Pentecost when the Holy Spirit was poured out, there were Jews from every nation under heaven at Jerusalem. There is no statement made that there were Jews from the American continent. If there had been Jews on the American continent, there would have been Jews at Jerusalem from America, for the Bible says there were Jews from every nation under heaven. So then the application of "Other sheep I have which are not of this fold," still remains to be true, that we Gentiles were not of the fold to which Jesus was then preaching. If there had been Jews of America, they would have been of the same fold; so I still contend that in the Bible reference is made to Gentiles. Jesus broke down the middle wall of partition between them and the Jews, took it out of the way and nailed it to the cross.

Rev. 14:6, "I saw another angel fly in the midst of heaven, having an everlasting gospel to preach to every kindred, tongue and tribe." I want to ask Mr. Farnsworth this simple question. We'll continue with the discussion tomorrow night. Was that angel symbolical or was it an actual angel? Was it a real angel? If it were an actual angel, not symbolical, and if it were the angel Moroni, he didn't do what Rev. 14:6 said he would do. He didn't go to every kindred, tongue and tribe. He went only to Joseph Smith, and he, through you people, go to every kindred, tongue, tribe, and people. And friends, you must remember that Mr. Farnsworth is supposed to answer the question, "Is this angel symbolical of your going out to every kindred, tribe, and tongue, or is it just one angel?" If so, he has got to prove that Moroni has gone to every kindred, tongue, tribe and people, personally, and preached to them. If he didn't do it personally, then the angel of Rev. 14 was a symbolical representation of your going to those, receiving the message he had. Then if he says it was a symbolical representation, Mr. Farnsworth will have to prove that it was not the symbolical representation of the spread-

ing of the gospel in the beginning of the church when it was first established in Jerusalem, 33 A. D.

I made the statement that the angel first appeared to Joseph Smith in 1819, and that he had no witnesses until ten years later. Mr. Farnsworth comes back and says three years before the Book of Mormon was published, Oliver Cowdery was chosen as a witness of the Book of Mormon. According to the records that are given on page 15 of "Joseph Smith Tells His Own Story," it was April 5, 1829,—only one year before the Book of Mormon was given. The first appearance was in 1819 and Oliver Cowdery was the first witness, April 5, 1829. That makes ten years. Therefore, the statement I made stands. Mr. Farnsworth would have you to believe that because of the fact that we don't have a written statement of the writers of the Bible record of their signatures, then we should demand the signature of these men who wrote and gave their testimony that the Book of Mormon is true. I want to say friends, that the Bible doesn't offer such kind of testimony as proof that it is divine. The Bible doesn't offer some witnesses saying this is the word of God. The book itself is proof that it is the word of God. Here is an illustration. Suppose a little boy were to draw a picture of a cat. When he got through he would write under: "This is a cat." But a great artist would paint a picture of a cat, when he got through painting, would he write under it saying, "This is a cat"? No! That statement alone would prove that he was not a great artist; but he leaves the picture to speak for itself. I want to say that that is the way the Bible is and this statement I would like to make:—The three witnesses and their testimony is the greatest conviction in my mind that the Book of Mormon is not of divine origin, because you don't ever find any such testimony given by any books of the Bible. You can tell by the reading of the Bible that its message is divine. But, friends, those who wrote the Book of Mormon realized that their message would not stand the test. That is why they gave the three witnesses saying:—"This is the word of God," just as a little boy would say, "This is a cat."

I would like to say that I never made the statement that David Whitmer denied. But I did say that Mr. David Whitmer reaffirmed his testimony because of the fact that he was the head of another church. He condemned the organization of your church. And I did say that if you receive his testimony about the Book of Mormon, then you should receive his testimony against poly-

gamy, against one man at the head of the church, and against the name of the church.

As yet there has been no proof that Oliver Cowdery made a statement which he signed himself to give to the world. Mr. B. H. Roberts, and mind you friend, I'm not quoting from your enemy, I'm quoting from your friend, from your own men, from your own writings. I want to say that I'm against the people who attack the doctrine of the Church of Jesus Christ of Latter Day Saints by going out and digging up everything that is evil about them. What I do when I study the question, I go to your own men and investigate them. Mr. Roberts said that Oliver Cowdery didn't make any statement or testimony except to say, and then quoted it. I told you and showed you that that statement wasn't given until ten years after he was dead, and then it was the testimony of another man.

Mr. Farnsworth said everybody in Utah heard Martin Harris give his testimony and reaffirm his belief in the Book of Mormon. I wonder, if that is true, why it was that Martin Harris never did write it down while he was alive. Why was it that they had to wait ten years after his death before (eight years after his death) before anything was published, and then when it was published it wasn't his own words but what somebody else said that he said. David Whitmer died out of the church. Oliver Cowdery died out of the church and his funeral was preached by a Methodist preacher; and by his going over to the Methodist church, friends, you can see by that that he was saying, "I don't believe the message." If he had believed the message, he would have stood by it. He would have died for it. You could not have separated him from it. Suppose an angel had appeared to you and said, "These are the words of God." Would you then go astray and join another church? No, you would stay with the church that at least believed in those things. Oliver Cowdery didn't go into the Reorganized Church. He didn't go into the church that is called the Church of Christ, with its headquarters in Independence, Missouri, which some people are members of in Salt Lake City. He didn't go into that church, but went into a Methodist church, that didn't even remotely believe the Book of Mormon, thus showing definitely that he did not believe the Book of Mormon.

Friends, I'm not saying that because of the fact that these men were called wicked men by Joseph Smith that overthrew their testimony; but I read in your hearing that Joseph Smith said,

“You have not given heed to the Spirit, and to those who were set over you, but have been persuaded by those I have not commanded.” If they were persuaded by those who were not commanded at one time, how do you know that he was not persuaded by those who were not commanded by the Lord at other times? So in closing I say again that the Book of Mormon is not of divine origin. (Time called.)

THIRD AFFIRMATIVE, *Mr. Farnsworth*

Again I want to call your attention to the word of the Lord that the Bible came to us through inspiration; holy men spake from God being moved by the Holy Ghost; God being the same yesterday, today, and forever and unchangeable. If the Holy Ghost is being made manifest today, and those men spoke as they were being moved upon by the Holy Ghost, then we can expect scripture today in addition to the Bible, and I want to testify to you that today, just before this great Millennial, just before this great golden age we are approaching; when the lion and the lamb will lie down together and there will be no more destruction; when there will be peace on this earth; when knowledge will cover this earth as the waters cover the deep. Previous to that great age, and previous to the second coming of the Messiah, it was necessary that the Lord God Almighty speak from heaven and that He declare his word and that he restore all things spoken of by the mouths of all the holy prophets since the world began. I'm here to testify to you that in part that scripture has been fulfilled. There was to be a restoration of all things and I testify that the coming forth of the Book of Mormon was part of that restitution.

And I'm here likewise to testify that the stick of Judah does refer to the Bible and that the stick of Joseph does refer to the Book of Mormon and that today they have been joined together and they are one in our hands crying out to scattered Israel that has been scattered to the four corners of this earth; that the Lord has again spoken from heaven; that the prophets have again been raised up; that the Holy Ghost is again moving upon men; and that the great gathering is about to occur, before the second coming of the Lord Jesus Christ. In fact, some of it is now taking place.

I want to tell you that it would be positively ridiculous to think that the golden age could be ushered in by the wisdom of man. Why, the wisdom of man without the inspiration from the



Almighty, could never bring such a golden age. The angel that John saw flying in the midst of heaven was not a symbolical angel, because John said "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, saying with a loud voice fear God and give glory to him for the hour of his judgment is come." John saw an angel. The angel had the everlasting gospel. The scripture doesn't say that the angel himself would take the everlasting gospel to each and every individual in the earth. He said the gospel should be preached to every nation in the earth. "Saying with a loud voice fear God and give glory to him for the hour of his judgment is come." In the day of his judgment—and we are living before that great day of judgment of God—in the day of God's judgment, an angel should come having the gospel to preach to them that dwell upon the earth. The gospel was to be preached. It didn't say the angel would have to preach it. I want to bear testimony to you that any man in this audience that desires to know whether or not the Book of Mormon is the truth, all you have to do is get the Book of Mormon and read the book and read it desiring to know the truth.,

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## PROPOSITION TWO

### *The Book of Mormon*

(*Second Night*)

MR. FARNSWORTH, *First Affirmative*

My dear friends, as has been stated, the proposition is: Resolved that the Book of Mormon is of Divine Origin. You who were here last night recall that I called to your attention that we're living in a great age. You will recall that I pointed to the eleventh chapter of Isaiah, where we are told that the Lord will set his hand a second time to gather Israel and where the lion and the lamb should lie down together, when peace should be established in the earth and when the power of the Almighty should cover the earth as the waters cover the deep. I called your attention to the fact that such great accomplishments as are to come about during this great millennium certainly could not be brought about without further revelation from the Lord our God. I told you last evening that the Bible came to us in this manner. That holy men of God spake as they were moved upon by the Spirit of God.

Now, my friends, if holy men of God are moved upon by the Spirit of God today, their words are just as much scripture as the Bible. If there were other sheep of the house of Israel in other parts of this world, at the same time that the revelation was given to the Jews in Jerusalem, and if the Spirit of God moved upon those people, then their word is scripture likewise. I called your attention to the the fact that the Apostle Peter said that there would be a restitution of all things spoken by the mouths of all the holy prophets since the world began. How could such a restitution of all things spoken of by the mouth of all the holy prophets since the world began, come about, without more revelation from the Almighty God? I call your attention to the fact that the Christian denominations have been quarreling and jangling over the interpretation of the Bible for almost 2,000 years and they are a long way from a millennium today. We have, I guess, one of the bloodiest wars going on that the world has ever known, despite the quarreling and jangling that has been taking place for the last 2,000 years. I want to say that it would take ten thousand or perhaps a million years to ever reach a millennium which is spoken of in the Bible, if we had to rely upon the wisdom of man and had to deny further revelation from the Lord God Almighty.

I called your attention to the fact that the Lord said through his prophet Isaiah, that when Israel should be gathered the people should forget about what Moses did when he performed those mighty miracles leading Israel out of Egypt. They should no longer speak of Moses but they should speak of the Lord God Almighty who in these last times should gather Israel from the land of the North and from whithersoever he had scattered them. Why my friends, don't you realize that if that is to be the case, that the power of God must be made manifest today in this latter time more than at any age of the world? And to deny there could be any further revelation is absurd, I must say. I called your attention to the fact that the word of God, the Bible, foretold that there should be a book come forth and I quoted from the 37th chapter of Ezekiel and supported that claim. Our friend, in answer to that, claimed that the great gathering together was already accomplished. He said it took place when a little handful of Jews that had been led captive into Babylon returned and rebuilt the temple at Jerusalem.

Now I'm going to read to you from the 37th chapter of Ezekiel. I want you to be the judge. And I know that you will find that Mr. Gatewood's interpretation was entirely false, that it could not be true. When I read to you that chapter I will let you be the judge and I know what your judgment will be. "The word of the Lord came again unto me, saying, Moreover, thou son of man take thee one stick, and write upon it, for Judah, and for the the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus said the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

Now I am here to affirm that in fulfillment of the prophecy, that the Bible is the stick of Judah. That the history of Judah was recorded and that it is the stick of Judah. I'm here to affirm again that the Book of Mormon is the stick of Joseph in the hand of Ephraim and that those two in this latter day have been joined together. And the purpose of their being joined

together is to assist in bringing scattered Israel back to the knowledge of our Lord God Almighty. Quoting further, "And I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them *one nation in the land* upon the mountains of Israel and *one king shall be king* to them all and they shall be *no more two nations*, neither shall they be *divided into two kingdoms* any more. Neither shall they defile *themselves any more.*"

Now, how about the Jews after they returned to Jerusalem after Babylonian captivity? Did they defile themselves any more? I say they did. "Neither shall they defile themselves any more with their idols nor with their detestable things nor with any of their transgressions, but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be *my people and I will be their God.*"

I ask you again, has this been fulfilled? I emphatically say it has not. It is yet in the future. Therefore, Mr. Gatewood's interpretation is entirely false. Now notice this "*And David my servant shall be king over them.*" "David my servant shall be king over them." *David lived long before Ezekiel's time.* "And they all shall have one shepherd, they shall also *walk in my judgments and observe my statutes* and do them. And they shall dwell in the land that I have given un'to Jacob my servant wherein your fathers have dwelt. and they shall dwell therein, even they and their children and their children's *children forever*, and my servant *David shall be prince over them.* Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them and I will bless them and multiply them and will set *my sanctuary in the midst of them forevermore.*"

The Lord was to set his sanctuary in the midst of them forevermore. "My tabernacle also shall be with them." I wonder if the tabernacle of the Lord was with the Jews after they returned to Jerusalem and rebuilt the temple. "Yea, I will be their God and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them forever."

You see, just as I told you, ladies and gentlemen, this great millennium is coming, the great age—this golden age, when not only mortal men will be upon this earth, but resurrected beings as well and the Lord God Almighty brings Israel again and

his servant David will be king over them and he will rule over them forever and even the Almighty will establish his sanctuary among them. So just as I told you, this is speaking of a future time. Preceding that time we are told that those two sticks, the stick of Judah, the Bible, and the stick of Joseph, the Book of Mormon, should become one in our hands and we should say to Israel this is the case; the Lord has done it.

I quoted to you last evening from John 10;6 where Jesus himself said "Other sheep I have that not of this fold, them also I must bring and they shall hear my voice and there shall be one fold and one shepherd." I called your attention to the fact that Jesus declared again and again that he came only to the lost sheep of the house of Israel. Of course, he sent Paul and others to the Gentiles, but Jesus' mission was only to the lost sheep of the house of Israel. Consequently, those sheep were not Gentiles, but they were sheep of the house of Israel that Jesus referred to.

Now, who were those other sheep that were not of that fold in Jerusalem? Who were those other sheep of the house of Israel? We are here to declare in words of soberness that a great and mighty Hebrew nation of Israelites were over here in the land of America and just as the Bible said that they should be scattered over all the earth, so they were. Do you mean to tell me for one moment that God would speak to a few of the Israelites and neglect the others? That his spirit would move upon one group and not on others? No, because he is no respecter of persons. I testify to you that here in America there were prophets that were moved upon by the Holy Ghost that kept records and they were descendants of Joseph who was sold into Egypt; that one family was of the tribe of Menasseh, and the other was of the tribe of Ephraim; so their record does fulfill this prophecy that I called to your attention.

In refuting that passage of scripture, I'm just surprised that Mr. Gatewood used this passage of scripture. He called my attention to the fact that on the day of Pentecost there were Jews from every nation there and he says, "Now I'm sure there weren't any Jews from America." And he called that an argument. Now my friends, I wonder if Mr. Gatewood is willing to have the same kind of argument used against the Bible. I believe I reverence the Bible just as much as he does. I'm

sure I have just as much faith in it. I'll call your attention to the fact that the Prophet Daniel, speaking to Nebuchadnezzar, told him that he ruled the world; wherever there were people, he ruled. Moreover, you recall that in speaking of the kingdom that should arise he said, of Nebuchadnezzar, "Thou art the head of gold and after thee shall arise a second kingdom and a third kingdom that shall bear rule *over all the earth.*" "*Over all the earth.*" Now that third kingdom, the Medo-Persian kingdom, the kingdom of Alexander the Great. Did it bear rule here in America? No, of course not. I have absolute proof that there were great cities here larger than Chicago, millions of people here.

Now I ask Mr. Gatewood, did Nebuchadnezzar in his prediction include the people here? I'm sure that Alexander the Great didn't conquer the Nephites or the Lamanites, all those great people here in America. And yet the Bible clearly says that that nation should bear rule over all the world and all the earth. Now if I can use that argument it is just as sound as Mr. Gatewood's argument that because there were Jews gathered together at Jerusalem from every nation, therefore there couldn't be any from this hemisphere. Why, it's absurd. The idea was that from every nation that those people knew about there were Jews. Yes. But they didn't know about those people over here, and certainly didn't include them at all. So I don't consider that an answer to that question.

I quoted and told you last evening that in the fourth chapter of the Book of Revelation, the fourth chapter, mind you, that an angel said to John, "Come up hither and I will show you things that will be hereafter." *Hereafter*, mind you. Not in the past. Hereafter. And I quoted from the fourteenth chapter of Revelation, the sixth and seventh verses, where John saw an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come. Now, he said that was a symbol. John said he saw an angel—not a symbol. I'll take John's word rather than Mr. Gatewood's on that question. Furthermore, John saw this angel—having the gospel to be preached. He did not say that the angel would have to preach it to us individually. He saw the angel having the gospel to be preached to every nation under heaven. Now shall I again say that my opponent

has not answered me on those passages of divine scripture that I quoted?

Moreover, he spoke of the hundred and forty-four thousand spoken of at the beginning of the chapter. I called your attention last night to—I think it is in the seventh chapter of the Book of Revelation, where they opened the sixth seal. There was a great earthquake and every mountain and island was moved out of its place and the sun was darkened and the moon was turned to blood. Has that happened? I say it has not. And then it says after that, why there were four angels that put the seals on a hundred and forty-four thousand. So his explanation was entirely at fault. Because those hundred and forty-four thousand have not yet been sealed. And I want to tell you that there is yet a future fulfillment of that prophecy.

The Book of Mormon tells us that there are yet plates to come forth. A great many records are yet to come forth. And that will be in a future time. You know, since Mr. Gatewood attacked the three witnesses of the Book of Mormon whose testimony appears in the fly-leaf of that book, I have had calls from almost all over the city. I have not had time to even think, for people telling me about their grandfaher or someone who heard Martin Harris, and David Whitmer and Oliver Cowdery. I am sorry that I could not have them all here tonight to testify. But I think his argument was absolutely weak. Those three men's names have been signed to a statement in that book ever since it was published in 1829—the names of David Whitmer, Martin Harris, and Oliver Cowdery. And that testimony says they were present when an angel of God came down before their eyes and showed them those plates from which the Book of Mormon was translated. And that a voice from heaven declared to them that that record had been translated by the gift and power of God. Now I am going to compare those three witnesses with the Apostle Peter. I think the Apostle Peter was a wonderful man, but you know when he got under pressure, when he saw the Lord Jesus Christ being persecuted, carrying the cross, when he saw them reviling and ridiculing him and a young lady said, "Oh, this man was with him." He said, "Oh no, I wasn't." And he denied three times. Peter weakened under that pressure. Oh, you men that know Mormon history, you know how our people were driven from pillar to



post. You know how unpopular we were and particularly with ministers of the gospel, many of whom led mobs and persecuted our people and drove them from pillar to post. Oh, what pressure was put upon these three witnesses to deny their testimony. Oh, how popular they could have been in the eyes of the world. How wealthy they could have made themselves had they only said to these people who hated the Mormon people, "Our testimony was false." But those men, even though Mr. Gatewood called them wicked men and I think they were because I think we are all wicked more or less, those men didn't falter; never once did those men throughout their lives deny that testimony, never once.

I quoted to you David Whitmer's statement in a non-Mormon publication along with numerous prominent non-Mormons who knew Whitmer to be an upright and honest man. David Whitmer, when somebody said that he had denied that testimony, made that public declaration that he had not, and that whoever said that he had, lied and did not tell the truth. I find that the church up here in our historian's office has the last written statement of David Whitmer signed by himself to that effect.

Now, my friends, the fact that all these men left Joseph Smith, some of them became disaffected over polygamy or over something else and said that Joseph Smith for a time was a fallen prophet. Why the fact that they did that, makes their testimony ten fold stronger because in spite of that they said, "The Book of Mormon is true because we know it." They lost faith in Joseph Smith. Now our friends would have you think that Joseph Smith just fooled them into doing what he wanted them to do. If this had been the case, the minute they lost faith in Joseph Smith, they would have said, "Well, we don't believe that testimony." But they had seen with their eyes. They had seen the Urim and Thummim; they had seen the brass plates; they had seen the sword of Laman; they had seen the breastplate; they had seen an angel and heard the voice of God, and they dare not deny that testimony and they did not.

Two of those men repented of their sins and came back into this church. Martin Harris went up and down this state, preached in the tabernacle and preached to almost everyone in the State of Utah and bore his testimony. And although Oliver Cowdery didn't come to Zion, he bore his testimony on his death

bed that was true. Now, what do you think a boy twenty-three years old, brought up in the backwoods of New York, a boy who couldn't speak the English language correctly, a boy who lived in the backwoods in an age when there was no radio, no newspaper, no schools, who had no schooling, one whom the Lord made educated. Imagine him being able to produce these things. In fact, the Lord gave a revelation before hand in the Doctrine and Covenants saying that he would show them to these witnesses and he made good. The Book of Mormon said they should be shown to witnesses and he made good. The Book of Mormon said that they should be shown to others.

In addition to this, Joseph himself showed the plates, not an angel of God. But Joseph himself showed the plates to eight witnesses and my friend hasn't met that argument.—He showed the plates and they handled them, examined them, and know that he had them. Why my friends, I can't understand why he should attempt to discredit in the weak way he did from non-Mormon attacks on the Book of Mormon because he has quoted practically entirely from them. You notice that he did not give us any references or tell us where he found them. I recognize most of them as coming from non-Mormon attacks on the Book of Mormon that have long since been answered. To show you that is the case, in one of the quotations that he quoted he said that later on one of the three thought that he heard, that it was Sidney Rigdon's voice that spoke instead of the angel. Why anyone that knows anything about Mormon history knows that Sidney Rigdon never saw Joseph Smith, never heard of Joseph Smith at this time. Sidney Rigdon was converted years later through reading the Book of Mormon itself and yet Mr. Gatewood indicated that one of these witnesses thought it was Sidney Rigdon's voice. Well, Sidney hadn't been discovered. He was at that time helping Alexander Campbell organize the church from which Mr. Gatewood's church originated—the church of Christ.

There was a lady who was going to bring me a copy of Martin Harris' testimony signed by him and signed by a notary public. I wish she had presented it. I may produce that yet, but I don't think I need do it. I think I have given all the evidence on the testimonies that is necessary to uphold the Book

of Mormon. I believe that I have established it in the mouths of two or more witnesses and that's all the Lord asks.

Now, our friend quoted from one great Smithsonian Institute, a very scientific organization, a quotation that seemed to vary from about forty quotations that I have quoted. He quoted one against my forty. Well, he said that his was more modern. Well, most of mine were modern. Some of them were rather old but just because a thing is old, that doesn't mean that it isn't true. Most of mine were modern also. Now I'll show you. In quoting from the Smithsonian Institute, I want to call your attention to the fact, you men of science, you men who have studied science, haven't you seen that on every theory that comes up in the scientific world that the men of science differ? One says this is the way it's done and another will say that's the way it is done. Why in my study of science I found that there were very few scientists that agreed on theories. I wouldn't expect all the scientists to be agreed that the people that were over here were Hebrews. In fact, I would think it a miracle from heaven if such were to occur because I don't think it possible for all scientists to agree. I never made any pretenses that all the scientists were agreed that the people over here were Hebrews, but I certainly quoted you enough of them to show you that a great many prominent men and many of the modern men entertain that view or at least say that that is one of the most likely theories with respect to the people that we find over here.

I'll just repeat for the benefit of all who didn't hear me quote all those quotations. I guess some of you weren't here to hear them. I quoted five prominent scientists: Kingsborough, Lee (Lee's work is as late as 1932), Ferrell, whose work is late as 1930; Willard, whose work is as late as 1926; and Katlin, 1841. I quoted five great scientists to the effect that there were evidences here that those people were of Hebrew origin. With respect to Quetzalcoatl, the god that he said was one of the rulers of those people, I quoted seven great authorities: Bancroft, Kingsborough, Lee, Prescott, Short, Willard, Smith—all telling you without any question of a doubt that the traditions of the American Indian prove beyond any doubt that Quetzalcoatl was none other than Jesus Christ the Lord. In addition to that, I quoted nine non-Mormon authorities: Willard, Gann

and Thompson, Peru, Bancroft, D. G. Brenson, Schoolcraft, Spense—all indicating that there were absolute evidences that Christianity was here long before Columbus discovered America. Why, among those authorities the Indian traditions say that Quetzalcoatl was the son of God, that he was born of a virgin, that he was crucified between two thieves that were in the act of reviling him, that he had a forerunner like John the Baptist, that he died and rose from the dead the third day, that there were great signs in the heaven at his birth, that there were great signs at his death, that those people practiced a polluted form of the sacrament of the Lord's Supper—those Indians when the Christians arrived, they found them doing that—that they practiced baptism by immersion for remission of sins. All of that, these non-Mormon authorities make mention of the Indians practicing. I quoted from all these last time. That after his coming the Holy Spirit was sent, that Quetzalcoatl healed the sick by the laying on of hands and that he raised the dead. Why, my friends how can there be any question in any man's mind when such traditions come down to us that Quetzalcoatl and Jesus were the same being?

I'm just going to quote one individual, just one before I continue. This is Willard, and he is one of our modern men. "One prominent writer considers the possibility of Jewish origin for the Mayas as being the most substantial of the several theories I have mentioned." I don't want to quote all of these like I did the other night, but I'll still quote a few to you. Here is Ferrell, another of our *modern* men: "On the tropical eastern seaboard, and northeastern South America, we find Indians wholly distinct from either our United States tribes or the Central American and Western South American tribes. Many of these are strikingly Semitic in appearance and still adhere to Semitic customs." There's another of your modern men.

Here's a reference to Quetzalcoatl. This is by Lee, another of our *modern* men: "The great white god in American tradition is frequently mentioned as having been crucified." Why my friends, there is no question whatsoever about this. I'm going to quote from Willard with respect to Quetzalcoatl because our friend said that Quetzalcoatl was a prince. Some of the theories say that he was a prince, but I'm going to tell you what others had to say about him, men that differed with that other

authority. "He was a king, priest, legislator, and ruler of a benevolent character. He was called \_\_\_\_\_ the skillful hand with which he performed miracles such as curing of the sick by the laying on of hands. He possessed the power of reviving the dead." Can you imagine a savage monarch doing such things as that? I'm going to quote you from Brancroft.

"He was born of a virgin, of miraculous birth. He had a human body like other men, yet was a god, the son of god, of mysterious birth." Why, what more proof do you want? I'm going to quote that again. "Yet was a god, the son of god, of mysterious birth." I wonder how much evidence they want. All of this, my friends, is in support of the teaching of the Book of Mormon that Hebrews came over here about 600 B. C.

Oh yes, he questioned the dates too. Well, scientists differ on dates as well. I quoted three or four scientists to show you that one group of Mayas came over here about 600 B. C. I realize that there was a later group and if our friend will go into this a little deeper than he has, he will find out that the group that he mentioned was the later group entirely. So after all, there is no contradiction in the quotation that he made and the one I quoted, because the first group of Mayas did make their appearance here about five or six hundred years B. C. according to authorities.

I'm going to quote to you tonight, whether it wearies you or not, with respect to Jesus' visit here in America. I believe that this has the ring of scripture. And I just got through telling you that all these great non-Mormon authorities say that Quetzalcoatl could have been none other than Jesus, and that Christianity was practiced here by those people before Columbus discovered America, and that *without question* they were of Jewish origin some of these authorities say. There are, of course, other theories on that problem. I'm not saying that that's the only one. I'd be amazed if it was, the way scientists differ. I think I told you something about putting your trust in the arm of flesh. That goes for scientists as well as common men.

I'm reading from III Nephi 17. This is just a little of what Jesus taught to the people here. Now mind you, the Book of Mormon (Mormon just transcribed it; he made an abridge-

ment of it; so part of this is just Mormon taking excerpts of what the Lord taught so that you will understand it) "Behold now it came to pass when Jesus had spoken these words he looked round about again on the multitude and he said unto them, Behold my time is at hand, I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time. Therefore, go into your homes and ponder upon the things which I have said, and ask the Father in my name that ye may understand and prepare your minds for the morrow, and I will come unto you again. And now I go unto my Father and also to show myself unto the lost tribes of Israel for they are not lost unto the Father, for he knoweth whither he hath taken them. And it came to pass that when Jesus had thus spoken he cast his eyes around about him again on the multitude and beheld that there were tears . . . ." Mind you, that this is Jesus in his resurrected state, appearing to these people here.

"And beheld there were tears and they did look steadfastly upon him as if they would ask him to tarry a little longer with them. And he said unto them, " All my bowels are filled with compassion towards you. Have ye any that are sick among you? Bring them hither. Have ye any that are lame or blind or halt or maimed or leprous or that are withered, or that are deaf or that are afflicted in any maner? Bring them hither and I will heal them, for I have compassion upon you. My bowels are filled with mercy, for I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem; for I see that your faith is sufficient that I should heal you." And it came to pass when he had thus spoken all the multitudes with one accord did go forth with their sick and their afflicted and their lame and with their blind and their dumb and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him. And they did all—all, both they who were healed and they who were whole, bow down at his feet and did worship him. And as many as could come from the multitudes did kiss his feet, in so much, as they did bathe his feet with their tears.

And it came to pass that he comanded that their little children should be brought! so they brought their little children, set them down upon the ground about him and Jesus stood in

the midst of the multitude and gave way until they had all been brought unto him. And it came to pass when they had been brought, Jesus stood in the midst; he commanded the multitudes that they should kneel down upon the ground; and it came to pass when they had knelt upon the ground that Jesus groaned within himself, saying "Father I am troubled because of the wickedness of the people of the house of Israel." And when he had said these words, he himself also knelt upon the earth, and behold, he prayed unto the Father and the things which he prayed cannot be written. And the multitude did bear record who heard him."

Now, no wonder those people kept in mind that coming of that great white god. No wonder they remembered that he was crucified upon a cross. No wonder they remembered that he healed the sick by the laying on of hands and raised the dead, because he actually did appear to those people here. And not only as the Book of Mormon testifies, but as the traditions of the American Indians will verify as these great scientists said. Now my friends, where is there any other people upon the earth with such traditions, other than those who are actually Israelites and have had these experiences? I am going to quote you a little further:

"For they knew that the prophets had testified to these things for many years, and that the sign which had been given was already at hand and they began to fear because of their iniquity and their unbelief. And it came to pass that there was no darkness in all that night, but it was light as though it was mid-day. And it came to pass that the sun did rise in the morning again according to its proper order. And they knew that it was the day that the Lord should be born, because of the sign which had been given—and it had come to pass—yea, all things every whit according to the words of the prophet. And it came to pass also that a new star did appear according to the word."

Notice that there was light for about a period of a day and a night, and that a new star appeared. I quoted you tradition last night upon this marvelous event. Now I have quoted you from the Book of Mormon to show that at the birth of Christ there was a period when the sun did not go down or when there

was light for more than one day—where there was a sign appeared in the heavens.

Now I quote from Bancroft. He said, "The next event recorded is the stopping of the sun for a whole day in its course as at the command of Joshua, as recorded in the Old Testament." That is Bancroft. So these Indians remembered that. It is only natural that they should—that it should come down by tradition.

Moreover, here is another. I quote again: "And at this division of an empire on a day on which three suns were seen, which has caused some to think that it took place on the day of the birth of the redeemer—a day on which it was commonly believed that such a meteor was observed." So we see that tradition bears out that statement in the Book of Mormon which I quoted unto you.

Now I am going to quote again from the Book of Mormon showing that a sign occurred at the crucifixion of the Lord: "And it came to pass, if there was no mistake made by this man in the reckoning of our time—the thirty and third year had passed away and the people had begun to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite. Yea, for the time there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations. And it came to pass in the thirty and fourth year in the first month upon the fourth day of the month, there arose a great storm such an one as had never been known in all the land. There was also a great and terrible tempest. And there was terrible thunder, in so much as it did shake the whole earth as if it was about to divide asunder, and there were exceeding sharp lightnings, such as had never been known in all the land. And the city of Zerahemla did take fire, and the city of Moroni did sink into the depths of the sea—sink into the depths of the sea."

Why right out from Vera Cruz there is a little island used by the Mexican Government similar to Ellis Island. And there they find streets leading right down into the ocean—showing that the cities were sunk just as the Book of Mormon said. "And the earth was carried upon the city of Moroni. And in the place of the city there became a great mountain."



Did you know that at Mexico City they dug down, and found that it was built upon the top of another city that had been covered up? I can furnish absolute proof of that from scientists.

“There was a great destruction in the land. Behold there was terrible destruction.” I could go on and read further. But I think there is no need of that. I do not want to weary you. But I will show you that even that great thing was remembered by those people, and non-Mormon authorities tell us that they remembered that great incident. And the remarkable thing is that they give us the same date that the Book of Mormon does.

This “Tushugie” page 59. This is one of our early men. He quotes a Peruvian historian who says, “During his reign (the reign of a certain monarch which he places about thirty-two, or thirty-three A. D.) they experienced earthquakes that lasted several months.” That is of course a perverted tradition coming down from the American Indians with respect to this terrible time.

Here is a book called “America Before Columbus.” “Another circumstance of our Savior’s death seems to be remembered in Mexico, where it is related in its traditions that at the disappearance of Quetzalcoatal (notice—at the disappearance of Quetzalcoatal) both the sun and the moon were covered with darkness, while a single star appeared in the heavens.” Here we have all kinds of traditions to support that.

I am reading again from Bancroft: “The sun and the moon were eclipsed; the earth shook, and the rocks were rent asunder, and many other things and signs happened. This was in the year “Tcicalli” which, chronologically being reduced to our system, proves to be the same date when Christ our Lord suffered—thirty-three A. D.”

Here is another from Baldwin—one of our modern authorities. “The land was shaken by frightful earthquakes and the waves of the sea combined with volcanic fires to overwhelm and engulf it. Most of the inhabitants were destroyed.” All of that, my friends—all of that, is in accordance with what I have read you from the Book of Mormon. You mean to tell me for a moment that the young unlearned boy—this young boy

that could not even speak the English language at that time, correctly—that had had no schooling—could give us such a record that today every fact—not theory, but *every fact* that has been produced through the study of those ancient peoples, bears out this sacred record as being true?

Now here is another quotation that likewise has been verified. I quote from page 478 verse 32. “And now behold we have written this record according to our knowledge, in the characters which are called among us the Reformed Egyptian, being handed down and altered by us according to our manner of speech—and if our plates had been sufficiently large, we should have written in Hebrew, but the Hebrew hath been altered by us, also, and if we could have written in Hebrew, behold ye would have had no imperfection in our record.”

The thing I want to call your attention to here is, that those people had a knowledge of Egyptian. I want to call your attention to the fact that the Book of Mormon says they had a knowledge also of Hebrew. That the book itself, the plates from which the Book of Mormon was translated was written in a changed Egyptian, because they could get more on a smaller space.

Now I am going to show you that our non-Mormon authorities likewise agree that that is true. I am going to quote from a Frenchman—Cleverego: “The inscriptions upon stone monuments point to a knowledge of writing as well as actual writing upon the few manuscripts that have come down of pre-historic days of the American continent. The Mexicans had more than one method of writing. Not only did they use hieroglyphic signs, both figurative and symbolical, but like the ancient Egyptians, they had also phonetic signs representing not a thing, an action or an idea, but a sound. From thence to the alphabet is but a step—or rather it is the alphabet already. But they made far less use of the valuable discovery of the phonetic signs than did the Egyptians. They confined themselves almost entirely to the figurative and symbolical.”

Now I am going to quote from Churchward one of our Modern men—one of our Modern men—1924. “As previously quoted, a close relationship has been found by some scholars between the Egyptian Hieratic writing and that of the Mayas and the Incas.” Now what do you think of that?

I am going to quote from a Mexican work: "That there is a connection between the inhabitants of Mexico and of certain tribes of the Nile valley, is hardly to be doubted." That is not the quotation that I wanted. Here is one—the Hebrew. In his (Dr. Roudalph Falls) chapters on the relationship of the Aryan and Semitic languages to the dialects of Ancient Peru, he first of all proves that the Semitic roots are Aryan. Then he shows all the common stems of all the Aryans are to be found in their truest condition in the old Peruvian language. Dr. Falls gives a list of fifty words similar in the Hebrew and dialects of Peru. This is a quotation from Lee, another modern man. Now I am going to quote from Churchward with respect to this being a white people. "In Mexico there is an ancient Aztec tradition which says that the first settlers in Mexico were a white race. The tradition continues by saying this white race was conquered by a race with darker skins, and the darker skin race drove the white race from the land." Why you people who have read the Book of Mormon—Did not the Lamanites conquer the Nephites, and destroy them just as this said? Why these traditions are marvelous in my eye. I'll do a little more reading from the Book of Mormon.

"And there being but little timber in the face of the land, nevertheless the people who went forth became exceedingly expert in the working of cement. Therefore they did build houses of cement in which they did dwell." Why my friends, when that Book of Mormon first came forth, how they did ridicule my grandfather because Joseph Smith said those people built cement houses How they laughed at him, but they can't laugh at me! No sir! Because men have uncovered those cities—those great cement cities. Why I have a photograph of an ancient theater built entirely of cement. The Book of Mormon said they built of cement, and they did.

I am going to quote likewise here—"And they also had horses, and they had elephants—" and so on and so forth. That is from Ether, the ninth chapter. That was laughed at and ridiculed in my grandfather's day. But they don't laugh at me. Not so long ago I was in Los Angeles and I visited the big "Aquarium" there and I saw, I guess, some twenty skeletons of horses, about the size of our ponies now, in that great place. I saw also skeletons of elephants. Why, my friends, there is no question about the divine authenticity of the Book of Mormon.

I want to say again that what little I have said here can't prove the authenticity of the book, itself. How could any man prove the authenticity of the Bible in two nights with modern critics criticizing it like this man is going to do tonight to the Book of Mormon? He's going to use the same kind of criticism against the Book of Mormon that modern critics use against the Bible. But I want to tell you that the Book of Mormon is the proof—read it. Joseph Smith couldn't have brought forth that work—a twenty-three-year-old boy, unlearned, in the backwoods of New York. Why he couldn't have done it—There is the proof—The book itself—Read it. And I want to tell you if you'll investigate, not just come to try to tear it to pieces like our friend, but if you'll investigate that book, you'll find that it is the word of God, and that is my testimony in the name of Jesus Christ. Amen.

MR. GATEWOOD, *First Negative*

I believe, friends, that after Mr. Farnsworth has stood before you and told you that scientists were so independable, then turned around and made his speech entirely upon what scientists had to say—I believe I could answer all he has to say in the statements that he made—"Scientists are *very* independable." And therefore, since they are, you are going to have to build to a great extent upon conjecture.

I read last evening from Mr. B. H. Roberts; I read last evening from a statement made by Oliver Cowdery; I read last evening from all of the statements that were made by the Church of Jesus Christ of Latter-Day Saints, giving you chapter and verse, volume and page; yet Mr. Farnsworth comes tonight and says that I quoted from Anti-Mormon sources. I was accused of that last evening, and I asked the individuals who accused me to show me one thing that I said from anti-Mormon sources. And that individual was unable to show me. If Mr. Farnsworth will show me tonight where last evening I quoted from anti-Mormon sources—then I'll surrender. These statements are made to arouse in your minds prejudice against what I have to say. But Mr. B. H. Roberts is that which I relied upon, and I quoted from him mostly. He is a member of the Church of Jesus Christ of Latter Day-Saints. He is one of your Apostles, and died as a member of your church.

I quote again from him. After having spent much time discuss-

ing and saying the very same things that Mr. Farnsworth has said to you this evening, here is what he says near the close of his book: "From the foregoing it will be apparent how unsatisfactory are the conclusions regarding the age of America's great cities, and monuments of antiquity." Since, as Mr. H. H. Bancroft says (whom Mr. Farnsworth quotes) "in the ruins themselves, by which the age may be determined, it is clearly seen that all authorities are merely declaring in conjecture concerning them." So since Mr. Roberts has said that all Mr. Farnsworth has said is just conjecture, and since Mr. Farnsworth speaks so positively, I wonder which of these two men you are going to take as authority upon those things.

I would like to call to your attention that we are not discussing the Millennium. Therefore I refuse to get off into a discussion of the Millennium, which Mr. Farnsworth has brought up last evening and tonight, bringing in Isaiah 11:6-11. All that I ask you to do is to go home and read Isaiah the eleventh chapter. There you will find that Isaiah was prophesying of a Branch which was to spring from the tribe of Jesse and that the people were to come and were to hear him, and that Isaiah 11 is a prophecy of the first coming of Jesus, when he shall come and gather together the children of Israel in a new Covenant he made with them when he took them by the hand and led them out of Egypt. He gathered them one time, called them out to Mt. Sinai, and Jesus is going, through his New Covenant, to call them together again. So I am going to pass by with the exception of saying this—that you notice that Mr. Farnsworth connected Ezekiel 37 and Isa. 11:6-11 as the great Millennium, and then he said, quoting Ezekiel 37, that at the great Restoration of the Jews, David would be king. Now that is new information to me. I did not know that the Latter-Day Saints believed that during the Millennium David would be resurrected and would be a king over the people in the land of Zion. I thought all the time that they were saying that Jesus would be the king over them. And now here Mr. Farnsworth takes Ezekiel 37 and says that has reference to the great Millennial age, and that David would be the king. You see again tonight he gives up the idea that the sticks in Ezekiel 37 has reference to the Book of Mormon and the Bible.

I find in Acts 3:19,20 that the Bible says, "Whom the heavens must retain," (that is, going to retain Jesus) until the restitution

of all things." Now then, I want to know how long Jesus was to stay in heaven. I turn to First Corinthians 15, beginning with the twenty-fourth verse, and I find that when Jesus ascended upon high; God put all things under him. All things were subjected under him, and the Bible says in First Corinthians 15:25,26 that Jesus must reign until he has put all enemies under his feet. The last enemy to be destroyed is death. In other words, Jesus is going to be retained in heaven until the last enemy is destroyed, and that is death. I contend that the last enemy, which is death, has not been destroyed, because it is in our lives—it's coming into our homes every day. The Bible says that Jesus is going to reign until he has destroyed death. Therefore, if Jesus came back and appeared to Joseph Smith in 1839, he came before his time was up, because this scripture says it must retain him until the restitution of all things—until these things are brought about. Since death has not been conquered, I know Jesus did not come in 1830.

Why friends, in reference to the sheep that were of the other fold that Jesus was going to bring in, I'm just going to turn and read the statements which I quoted last evening, and ask you to listen. "Wherefore remembering that ye being in times past Gentiles in the flesh (that is you were Gentiles) who were called uncircumcision by that which is called Circumcision of the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, Strangers from the covenant of promise, having no hope, and without God in the world." Under the Old Covenant, God did not make a covenant with the Gentiles, but with the Jews. "But now in Christ Jesus, ye who were sometimes afar off are made nigh by the blood of Jesus. For he is our peace who hath made both one"—both Jews and Gentiles one. There were two folds.

Now notice that Jesus in his statements of John 10:6 spoke of two folds. The Israelites, according to Mr. Farnsworth, who were in America, that received the message of the Book of Mormon, were not two folds. They were of the same fold. Now you can turn back to Deuteronomy and there you can find in the seventh chapter and the sixth verse that Jesus chose the children of Israel that they should be one fold and that they would be a peculiar people with him; that he would make his covenant with them, and with none else. Therefore, he had them in one fold. So then, these people in John 10:6 were a different fold—that were not of the same fold, and the children of Israel that were supposed to be in Amer-

ica—were the same fold. But here the Apostle Paul says: “He is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of the twain, one new man, and so making peace—that he might reconcile both (Both who? Both of these folds that he has been talking about—that Jesus spoke about) both unto God in one body by the cross, having slain the enmity thereby. And he came to preach peace to you.”

I want to say, friends, that Jesus was the one who came and reconciled and Mr. Farnsworth is saying that Jesus didn't come—If you want to take the statement here in the seventeenth verse of the second chapter of Ephesians—Jesus—“He came and preached peace to you who were afar off, and to you who are nigh (that is, to the Jews and Gentiles) for through him we both have access to the spirit by one spirit unto the Father.” Thus you can see that Jesus did preach to those people and bring the Gentiles into the covenant relationship with the Lord. Even after having taken up fifteen minutes of discussion of these scriptures, Mr. Farnsworth said that I have not even answered these scriptures. Well friends, I wonder why he spent so much time answering what I have said if I haven't.

One other explanation of scripture that I am going to dispose of before I pass on. That is, Revelation 14: Mr. Farnsworth insists that that angel was not a symbolic angel. Well, let's notice what that angel was to do. He was to go (Rev. 14:6), and preach the gospel to every kindred, tongue, and tribe, and people. Mr. Farnsworth said that he personally didn't have to go, thus inferring that you people take the message which the angel brought. But I want to ask you tonight: “Do you people of the Church of Jesus Christ of Latter-Day Saints go to every people, tongue, and tribe, and preach?” Why, I called one of your men in your church offices today and asked him about the matter in order that I might be sure, and Mr. Joseph Christianson this morning about eight o'clock or eight-thirty said no—we do not send missionaries to Africa. We do not send missionaries to the Negro. If you want to disagree with Mr. Christianson, then produce the evidence. The evidence is not to be produced—you have never sent missionaries to Africa. You have never sent missionaries to the Negroes in the South. Therefore, this does not refer to the group of people who follow the angel Moroni.

You say, Mr. Gatewood, are you trying to say that we believe

that Negroes have no souls? No I am not saying that, because I know that you do believe that Negroes have souls. I do know that you have Negroes who are members of your church, but Mr. Christiansen said this morning, sometimes our white missionaries in the South convert Negroes in their preaching to the white people, but we do not send them to the Negroes. You go to Mr. Christiansen if you want to disagree with that. That angel was to take the message to *every* people.

Not only that, but if you will read on down in Revelation, 14:9 you'll find that it says "There followed another angel saying, If any man worship the beast or his image or receive the mark in his forehead or his hand, they shall be punished with fire and brimstone in the presence of God, and in the presence of the Holy angels; and they have no rest day nor night. The smoke of their torment ascendeth up forever and ever." This angel was preaching the gospel of eternal torment to those who received false doctrine. I turn to the Doctrine and Covenants—to the teaching of the Latter-Day Saints today and you say that nobody will be sent down to eternal torment except the Devil and some of the sons of Perdition. The rest of them will go to the telestial, terestrial and celestial degrees of Glory. Therefore, friends, Revelation 14 does not refer to the Angel Moroni, nor to the message which you people have to give to the world.

Now Mr. Farnsworth said, "I wish I could have all the people up here to testify to what Martin Harris has said, because we have heard him testify and I wish we could get them up here before you." Well I am just wondering, friends, if you ever did see this little paper called the Deseret News? I am sure that you have. I wonder if you saw the August 15th issue 1942? That was just last Saturday. I turn and I read in this Deseret News, published by your own people—by your own Mr. Martin Harris—and here is a picture of some of the old plates, the original plates that were given to Mr. David O. McKay down here, by one Mr. Wilford C. Wood. The story is written about this old relic, and then this editor gives this story of what was said. The Latter-Day Saints in giving the story here on page 6 the church edition, "Martin Harris was in the office when I finished setting up the testimony of the three witnesses, Harris, Cowdery, and Whitmer. I said to him, Martin, did you see those plates with your naked eyes? Martin looked down for an instant and raised his eyes and said, No, I saw them with the spiritual eye." That is, I did not see them with my naked eye; I saw them with my spiritual eye, As one record



gives, he said: "I did not see them like I see this pencil which I hold before my eyes, but I saw them through the eye of faith." I read to you in the Doctrine and Covenants last night how that Joseph Smith said, "These are the words Martin Harris that you are going to have to say." You can't say anything else. The only testimony I declared last evening, that you can bring up to give that Martin Harris said that he gave, other than that statement which Joseph Smith wrote out that he is supposed to have signed—the only other statement was made and given ten years after he was dead. Why didn't Mr. Farnsworth come and show some statements that he made while he was alive? And I would like to see that statement the lady was going to bring Mr. Farnsworth about where Martin Harris signed with his own hand writing that he gave that testimony. Then friends, since Martin Harris said when the Book of Mormon was being printed, "I didn't see it with my naked eye, but just with my spiritual eye"—just an eye of faith—I'll take Martin Harris' own word for it while he was alive—rather than statements others said he made after he was dead.

I never have said that David Whitmer denied. Mr. Farnsworth seems set upon getting me to say that. I said that Mr. Whitmer re-affirmed. But only because of the fact that he was the head of another sect—that broke from your church—or as they say, you broke away from them. I do not know who is right about the matter. That is not the point of discussion tonight, but I do say that if you are going to take David Whitmer's testimony, why do not you take his testimony in regard to the organization of the church and refuse to have one man as the head of the church? And where did I get this information? I got it from David Whitmer's *Address to All Believers*. Now if you will, go to the libraries and get the original edition that has not been worked over, and some things taken out. I have the Old Edition of David Whitmer's *Address to all Believers*. I have the new edition which has been put out and a lot of it has been cut out. I don't know why—you can come to your own conclusion in regard to that, but I'll sit down with any of you and show you that the statements the Church of Jesus Christ of Latter-Day Saints today don't want you to receive, have been cut out. I'll make the comparison with any of you before as many witnesses as you want to receive. Thus friends, since David Whitmer was the head of another sect and organization he did re-affirm, but he condemned polygamy. He condemned your church organization. He condemned your name. He condemned many doctrines that were set forth by Brigham Young here in these valleys.

Mr. Farnsworth said Oliver Cowdery did re-affirm. Friends, I just ask you again, Do you think a man who had an angel appear unto him and show him some plates and say "These contain a message from God"—that after he had seen those things that he would apostatize, go and join the Methodist Church, die in that church, and have a Methodist preacher preach his funeral? Since he did that, his dying actions are proof that the statements that were published about him after he died were really not his own words. You would not die outside of a Church of Jesus Christ of Latter Day Saints if you had an angel appear and give the kind of testimony that you say he did to Martin Harris.

Mr. Farnsworth mentioned the eight witnesses. I would like to take up their testimony also. We read concerning the testimony of the eight witnesses in Mr. B. F. Roberts' "New Witness for God" and this is what we read, "They saw the plates, they handled them, they turned the leaves of the old Nephite record, saw and marveled at its curious workmanship, but no brilliant light illumed the forest or dazzled their vision. No angel was there to awe them by the splendor of his presence, no piercing voice of God from glory to make them tremble by his power. All these supernatural things present at the view of the plates by the three witnesses were absent at the time when the eight witnesses saw them. Here was all natural, matter of fact and plain; nothing to inspire awe or fear or dread, nothing uncanny or overwhelming, but just plain straight forward procedure that leaves man in possession of all their faculties and self-consciousness, all that renders such things as deception or impossibility entirely out of the question."

Now, listen, Mr. Roberts said that all these things that would render deception possible were out of the question when the eight witnesses received their mission. Thus, friends, if Mr. Roberts said all these things which he said would render deception possible were present during the first vision, why did you say tonight that you could be so sure that the three were not deceived? Mr. Roberts here speaks as though those things would cause deception to be possible. Not only that, but when the eight witnesses gave their testimonies, they, in the old original edition of the Book of Mormon, said that Joseph Smith was the author and proprietor of the Book of Mormon. Now then, go turn to the eight witnesses' testimony today and what do you find? You find the eight witnesses saying that Joseph Smith Jr. was the translator of the Book of Mormon. Why the Latter-Day Saints themselves changed those statements which the eight witnesses made. If you change one

statement they made, why do you accept all the rest? I tell you, if I disbelieve one statement they made and change that, I would not have any faith in the rest of them.

You get an original copy of the Book of Mormon. I have the original copy and the original testimony given and it definitely says that Joseph Smith was the author and proprietor. Now I know that Mr. Farnsworth will come back and say that was put in there so he could get a copyright for the Book of Mormon. Well, I know that is your answer. It is on the title page also, that Joseph Smith was the author and proprietor. "That had to be put on the title page," so your answer goes; but why did the eight witnesses say that Joseph Smith was the author and proprietor?

Mr. Farnsworth made the argument that Joseph Smith alone could not write the Book of Mormon. He had some other associates. When did Mr. Sidney Rigdon appear on the scene? I have here the "True Origin of the Book of Mormon," by Charles Shook. Some people who lived in the same county in New York late in 1879, speaking in regard to this, said: "I was a youth twelve or thirteen years old, having been born January 9, 1814, at Palmyra, New York. During some of my visits with the Smiths, I saw a stranger whom they said was Mr. Rigdon. He was at Mr. Smith's several times and it was the year of 1827—two years before the Book of Mormon was published, Sidney Rigdon was here with him."

The statement is made by Abel D. Chase, page 131. I find a statement by Lorenza Saunders and I can read you many of them, who say they saw Sidney Rigdon in the spring of 1827, about the middle of March. "I went to the Smith's to eat maple sugar and I saw five or six standing in a group better dressed than the rest, and I asked Harrison Smith who he was. He said his name was Sidney Rigdon, a friend of Joseph Smith, from Pennsylvania." I could go on and read you a number of statements made by reliable citizens, just as reliable as David Whitmer, Martin Harris and Oliver Cowdery, that say that that was true—that Sidney Rigdon was an acquaintance of Joseph Smith even as early as 1827. Thus you can see friends, that the testimony concerning the witnesses, cannot stand.

Mr. Farnsworth said that Alexander Campbell started the church of Christ of which I am a member. We are not on that subject tonight, but I ask you to come back Friday night. I'm going to see that Mr. Farnsworth has a correct understanding with regard to that. Jesus Christ established the church of Christ in 33 A. D., at

Jerusalem. That is the church of which I am a member. I refuse to be a member of any man-made institution. Mr. Farnsworth must *prove* Friday night that I am a member of a human institution. It remains to be seen when we come to a discussion of that subject.

Mr. Farnsworth also called to your attention that cement, elephants, and iron were mentioned in the Book of Mormon, and he stated that nothing was known about those things in 1830. But Mr. Farnsworth, if you will turn to Clavero's "History of Mexico," published in 1787, at least fifty years before the Book of Mormon was published, you will find in the archaeological surveys that made, he stated that there were cement, iron, elephants, and many other kinds of implements and animals in America. So until you have examined this work, you must not say that no one knew about them earlier than 1830.

I wish also, friends, to give you the names of writers who before Joseph Smith's day took the position that the people of the American continent were of Jewish origin. Thorngood, "The Jews in America," published in England, 1650; William Penn, 1683, "Free Tract Society of London;" James Adair, 1775, "American Indians;" Burdeaunts, "Star of the West," 1816; and Smith's "Views of the Jews," 1820. I can give you more, who all took the position that the people of America were of Jewish origin. And friends, I can turn here and read to you from Mr. B. H. Roberts' "New Witness for God." Mr. Farnsworth studied and used most of this material and got a lot of it out of these writings. Here is what Mr. Roberts says: "The North-eastern coast of America may have been visited by the Norsemen in the tenth century A. D., or that Celtic adventurers could have come to America at even an earlier date."

Now then, after taking the Book of Mormon and saying that it gives a true record of how the people came over here, Mr. Roberts states that it is possible for that to be, even at an earlier date, but subsequent to the close of the Nephite period. "It might even be possible that migration came by way of the Pacific Islands to the western shores of America. I think it indisputable that there were many migrations from Northeastern Asia into the extreme North part of the United States, by way of the Bering Strait, where the continents of North America and Asia are separated by a distance of but thirty-six miles of ocean."

Up by the Bering Strait, Mr. B. H. Roberts says it would have been possible for the people to have come over from that country.

"The reasons for this belief are, first: (here is the reason) "A positive identity of race between the Eskimo of North America and the Eskimo of North Asia; and second: a very clear distinction of race between the Eskimo and the American Indians of all other parts of America." Thus Mr. B. H. Roberts says that it is possible that the people came from the North.

If you will turn to "Cumorrah Revisited," by Mr. Charles H. Shook; if you will turn to Bancroft, Kimbrough and all those scientists which Mr. Farnsworth has quoted, they will tell you that there was a migration from the North to the South, and not from the South to the North, as the Latter-Day Saints claim. I can give you one quotation after another that show that to be true.

Here is Benton's "The American Race," page 164: "The Uniform assertion of these legends is that the ancestors of stock came from a more northern latitude." Nadaillac, "Prehistoric America," page 13: "All these men, whether Toltecs, Chichimecs or Aztecs, believed that their people came from the North." I could go and show you by the architectural structure that this is true, but I am not going to tire you with those quotations, since Mr. B. H. Roberts has agreed that such a thing was true and possible.

I want to take up now the story of just how the translation was brought about. (How much time do I have? Twenty minutes? Thank you.) I want to take up the story that is given in the little book called, "Joseph Smith Tells His Own Story." I am sure that you will not think that I am quoting from Anti-Mormon literature when I come before you with this statement. Joseph Smith says that Martin Harris went to Prof. Anthon with the characters which Smith said were reformed Egyptian. I let Martin Harris speak: "Professor Anthon stated that the translation was correct—more so than any he had before seen translated from the Egyptian. I then showed him those that were not yet translated and he said that they were Egyptian, Chaldaic, Assyrian, Arabic, and he said they were true characters. I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

Now then, friends, I want to ask you, if you will, to consider some investigations that have been made in regard to these characters. Joseph Smith said that they were translated. Mr. Farnsworth has taken non-Mormon authorities and quoted them. If you want to listen to them, then here is what some scholars have had to say in regard to those characters.

Mr. Charles H. S. Davis of Meridian, Conn., author of "Ancient Egypt in the Light of Recent Discoveries," and a member of the American Oriental Society, says: "I am familiar with Egyptian, Chaldaic, Assyrian and Arabic, and have considerable acquaintance with all the original languages; and I can positively assert that there is not a letter to be found in the facsimilies submitted that can be found in the alphabet of any original language—particularly in those to which you referred, namely, Egyptian, Chaldaic, Assyrian and Arabic. A careful study of the facsimilies shows that they were characters put down at random, with no resemblance to anything, not even shorthand." Now that is what an Egyptian scholar has to say about it.

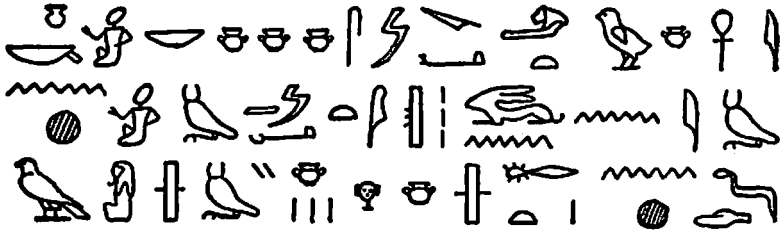
Dr. Charles E. Moulton of New York, Dec. 27, 1896, says: "Your letter dated Nov. 23, I have just received. I will try to answer your question as far as I am able. I believe the plates of the Book of Mormon to be a fraud. In the first place, it is impossible to find in any inscriptions, Egyptian, Arabian and Chaldaic characters mixed together. Egyptian scholars, Oriental scholars, say it is impossible to find them mixed together. The simple idea of finding Egyptian and Arabic side by side, is ridiculous and impossible."

Friends, I have here before me pictures of the different languages. Here is the picture of the Egyptian. Here is the picture of the Assyrian. Here is the picture of the Aramaic. Here is the picture of the Arabic. And I ask you to come here at the end of this discussion and compare Egyptian, Assyrian, Aramaic, Arabic characters with the characters which Joseph Smith copied off and sent over to Professor Anthon. They are nothing alike whatsoever. When you get true characters of these languages beside Smith's characters, you can see that they are not true.

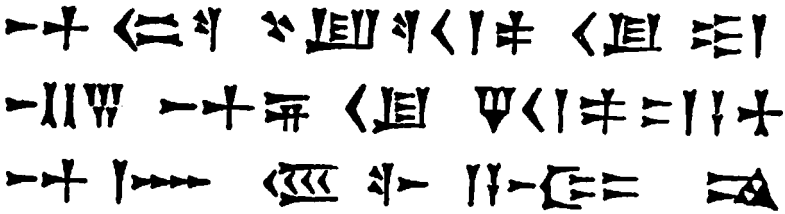
I have here a statement made from the University of Chicago just recently: "Have Egyptian characters been discovered in Ancient America?" The Chicago University, August 1, 1942, answered as follows: "No Egyptian characters have been discovered in Ancient America." If you wish, you may examine their statements to see that the letter is from Chicago University. "And then, can scholars translate Egyptian language used two thousand years ago? Can they do it now?" "Yes, they can!" But when did scholars start in the work of translating Egyptian characters? The first alphabet was by Champoleon in 1833—three years after the Book of Mormon had been translated.

EGYPTIAN, ASSYRIAN, ARAMAIC AND ARABIC CHARACTERS.

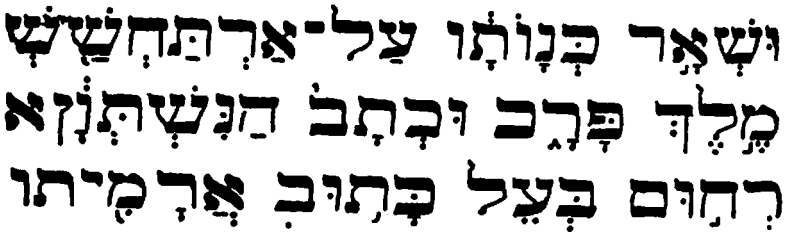
Egyptian.



Assyrian.



Aramaic.



Arabic.

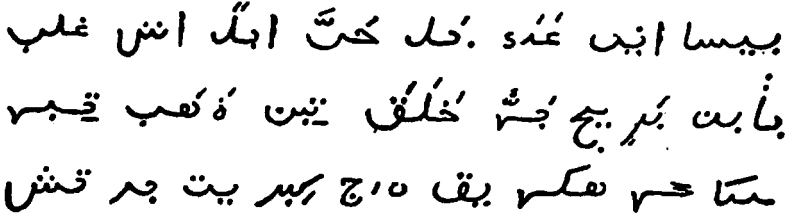


FIGURE 17.

I have a letter here from the Church of Jesus Christ of Latter Day Saints, Salt Lake City, dated July 29, 1942. It was written by Mr. John A. Widtsol. He says, "As far as I know, Reformed Egyptian was not known or translated by scholars prior to 1830. The science of Egyptology was just in the process of being born." So when I say that Egyptian characters could not be translated

in 1830, the Church of Jesus Christ of Latter Day Saints agrees with me.

Notice what else Mr. Widtsol says: "Scholars of today are wrestling with the problem of translating the characters shown to Professor Anthon. It is a matter of extreme difficulty, as any linguist will tell you." Mr. John A. Widtsol's name is signed and you can check it to see that it is his own handwriting with the

Mormon Caractors	English Characters
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
0	0
206	206
·	·
;	;
!	!
+	+
^	^
A	A
B	B
C	C
D	D
E	E
F	F
G	G
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title page of the Church of Christ of Latter Day Saints. Why do I bring it up? Because of the fact that he said scholars could not translate Reformed Egyptian in 1830. Well, what did Joseph Smith do? What did Martin Harris say that Professor Anthon did? He says, "Professor Anthon stated that the translation was correct." I want to know how Professor Anthon knew that they were correct when there were not any scholars of that day that could read Reformed Egyptian and according to Mr. Widtsol, scholars of today are having trouble translating them. How, then, could Professor Anthon give Mr. Harris a written statement that they were true characters and that the translation was correct? I say, "friends, that here is a conflict between Mr. Widtsol and Mr. Martin Harris that cannot be explained away. Which are you going to receive? Either one you receive will overthrow your faith in Mormonism and its leaders. If the statement of Mr. Widtsol is true, then Mr. Harris' statement concerning the characters is not true, and it must go down in defeat.

FIGURE 01.



If you will come and examine here, you can find in this book these characters which Smith gave to Harris have been outlined. The English characters of one, two, three, four, five, six, seven, eight, nine, 0, 2, 0, 6, 1, 0,  $\frac{1}{2}$ , ;, ?, —, - -, A B C D E F G H I L O T U V X (— —), are all clearly seen; and you can find that these are all English words and letters and numerals that are turned over and rearranged so as to appear to be Egyptian writing of a different kind. And that is the only testimony that Joseph Smith left us to examine. Every Egyptian scholar that you turn it over to says that it is not Egyptian, it is not Assyrian, it is not Arabic, nor is it Chaldaic. Therefore, friends, I say that that story will not stand.

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*Maya Hieroglyphics from Copan*

Then I read the story which Mr. Farnsworth read to you from the Book of Mormon. I find there that when Jesus appeared to this continent, he had the Nephites to eat the Lord's Supper before their baptism. Do you believe in letting people eat the Lord's Supper today who have not been baptized into your church? You do not. But over here in the Book of Mormon it says that Christ did so. This alone proves that the book is not of Divine origin. It

teaches false doctrine. Not only that, but the argument is made, and Mr. Farnsworth will make it when it comes to Friday night on the subject of Divine Authority—The argument is made today that people can't baptize themselves, but according to the story that is given in the Book of Mormon, Jesus Christ did not baptize Nephi, but he had him baptize himself. and then come up and start baptizing others. You read the story for yourself.

Not only that, friends, but you can turn over to the Book of Mormon in First Nephi 5:10, there you can find statements concerning the doctrine which they were teaching. It says: "And we did observe to keep the judgments and statutes and the commandments of the Lord in all things according to the law of Moses." In other words, when they left the old country, it is stated that they got some plates—yes, stole them, as he said in First Nephi—went back and got them—that he had possession of Isaiah and portions of the Old Testament. The Nephites in America were supposed to keep the law of Moses. Well, what do we find? The Law of Moses in the Bible strictly forbids anyone but the sons of Levi to hold the priesthood (Ex. 28:34). "They shall be upon Aaron and his sons when they come into the tabernacle of the congregation, or when they come near to the altar to administer at the Holy place, that they bear not the iniquity and die. It shall be a statute forever and forever, for his seed after him" (Num. 3:10). "And thou shalt appoint Aaron and his sons, They shall wait on their Priest's office. And the stranger that cometh nigh shall be put to death." And yet you can find down in Alma 10:3 that "Amadiah was a descendent of Nephi, who was the Son of Lephi, who came out of the land of Jerusalem, who was the son of Manassah." And then you can read in Halaman 6, that priests were made from the tribe of Manassah, which was strictly contrary to the Law of Moses. No priests should be made a priest except those from the tribe of Levi. The Nephites were blessed for going contrary to the Law of Moses.

I ask you to turn over here with me to the Bible in II Chron. 26 and we are going to begin to read a story about somebody other than priests of the tribe of Levi who tried to officiate in the priest's office. Listen, "But when he was strong, his heart was lifted up to his destruction, for he transgressed against the law of the Lord and went into the temple of the Lord to burn incense upon the altar. And Azariah the priest," (who was from the tribe of Levi), "went in after him, and with him fourscore priests of the law who were valient men, and they withstood Uzziah the king" (who was from the tribe of Judah). "And said unto him, It apper-

taineth not unto thee, Uzziah to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense. Go out of his sanctuary, for thou hast transgressed."

The Church of Jesus Christ of Latter-Day Saints, since I have come here, have faced me time and time again with the question of, "Where do you get your authority?" Well, I want to know, friends, where did the priests in the Book of Mormon get their authority for being priests from some tribe other than the tribe of Levi? Here the Bible said you don't have the right to do it. "Neither shall it be for thine honor for the Lord God. Then Uzziah was wroth, and had a censor in his hand to burn incense, and while he was wroth with the priests, leprosy arose upon his head before the priests in the house of the Lord from the incense altar. And Azariah the chief priest, and all the priests looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence, yea, himself hastened also to go out, because the Lord had smitten him. And Uzziah, the king was a leper unto the day of his death and dwelt in a separate house, being a leper, for he was cut off from the house of the Lord, and Jotham, his son, was over the king's house, judging the people and the land."

I want to know, friends, if according to the law of Moses in the old country, people couldn't go into the temple and couldn't offer sacrifices unto the Lord, except the priests of the sons of Levi, why did a man from the tribe of Manasseh have a right to do it in the Book of Mormon? They were under the same law—according to your book. Not only that, but if you will read Num. 18:20-24—(I don't have time to read it to you)—if you will read Num. 18:20-24, you'll find there that God strictly forbids the sons of Levi, the priests, to work; but if you will turn to Mosiah 18, in the Book of Mormon, the 24th and 26th verses, you'll find that the priests were commanded to work. Why the difference between that of the Book of Mormon and that of the Bible when both continents were supposed to be living under the same law?

I hold before me here, a little book, called, "Two Thousand Changes in the Book of Mormon." Even the Church of Jesus Christ of Latter-Day Saints, don't believe that it is sacred—that it was translated just as they said that it was translated, because we can read in regard to these things that David Whitmer said: "By and of the seer stone, sentences would appear, were read by the prophet and written by Martin Harris, and when finished, he would say *written*, and if correctly written, that sentence would disappear

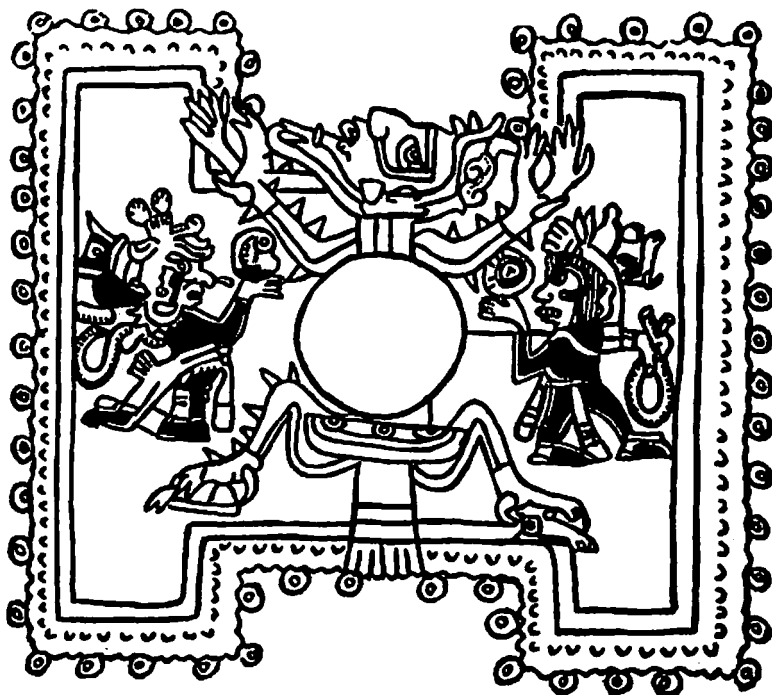
and another would appear in its place; but if not written correctly, it would remain until corrected. So that the translation was just as it was engraved upon the plates precisely in the language it was written."

B. H. Roberts in his "Brief History of the Church:" "Until the writing was correct in every particular, the words last given would remain before the eyes of the translator and not disappear." And yet after that was supposed to have been given by the inspiration of God, translated by the inspiration of God, the Latter-Day Saints change it two thousand times. It is a testimony that you do not even believe that the Book of Mormon is a divine inspiration from God. Not only that, but when you turn to the Book of Mormon, there are over one thousand passages that are direct quotations from the King James Version of the Bible. Since they are exact quotations from the King James Version, word for word, whole chapters being quoted, then you can see that there is the idea—well here is the point—The King James Version was made in 1611; the Book of Mormon was translated—was copied into a work which you say was correctly translated; but even the italicized words—words that were put in by the translators—were copied by Smith. Joseph Smith copied even the italicized words in the Book of Mormon. The King James Version was not copied from the Book of Mormon, because it was given in 1611, before the Book of Mormon was given. But you can find that the Book of Mormon was copied from the King James Version, because of the fact that (two minutes, thank you.)—because of the fact that you do find them just alike.

In the closing remarks, I want to say something a little more about Quetzalcoatl—Quetzalcoalt, or however you pronounce it. I would like to have that picture again, Brother Bales. Here is the picture of Quetzalcoatl which has been taken from Kimbrough's History, which Mr. Farnsworth quoted in regard to Quetzalcoatl, time and time again. Here is the Latter Day Saints' crucified Jesus.

Here is supposed to be the two thieves. What does it look like? Here is a big round mark; down here are some legs that look like the legs of a lion with horns sticking out all over it. Over here is a leg with claws on it. Up here are some hands that have prongs all over them, totaling about twenty fingers. Here his head is turned up. His chin extends away out—a head of an old idol that you can find on the old Indian totem poles; and, on each side you can find the old idols. Would you say that that was the crucified Jesus? I would be ashamed, Mr. Farnsworth, to hold a picture before anybody like these two picture here, and say that is a story of the

crucified Jesus. It might be that we could say that there were some resemblances between the two—that he was the great white God of the American people, friends, but we must remember that in the time when Quetzalcoatl was supposed to have been the Savior which Mr. Farnsworth quoted, sprinkling was practiced, and not only infant baptism but human and animal sacrifices were practiced in the partaking of the Lord's Supper. I affirm that Quetzalcoatl is not Jesus Christ the Son of the Living God. Clanero's History says that he was dark and not white. (Time called.)



*The Crucified Christ of the Book of Mormon*

MR. FARNSWORTH, *Second Affirmative*

Our friend seemed to make a great deal out of the fact that there have been changes in the Book of Mormon, of a grammatical nature and otherwise. I want to tell you that if I found the original copy of the Book of Mormon with English of an educated man, I would be immediately suspicious and figure that it was a fraud, because Joseph Smith's English was that of a backwoods boy, twenty years of age, who had had no schooling, brought up in the backwoods of New York in an age when there were not newspapers, radios, such as we have today. And his English was at fault. Now, my friends, just because the spirit of the Almighty

moved upon his spirit and through the Urim and Trummim he was able to translate the Book of Mormon, that certainly does not mean that he used God's English. Now how was the Bible itself inspired? Would he stand before you and tell you that the Bible—when the Holy Ghost moved upon men—that it was the Lord's English and not the prophet's English? He would not, because he knows better. He would not use that argument against the Bible, but he has used it against the Book of Mormon. Evidently one thing is alright for the Bible, and not for the Book of Mormon.

Martin Luther said, God does not reveal grammatical vocabularies, but essential things. Frayer said, "The limitations of human language and the disability of human infirmity were not miraculously removed from those who were chosen as channels of divine revelation." Harry Emmerson Fosdick, in his "Modern Point of View," "Whatever else inspiration may mean, it certainly does not mean that men in writing a sacred book are lifted out of their own day, and provided with mental forms, scientific explanations and world views of generations of thousands of years unborn." I could go on and quote a number of scholars to show you that the old prophets spoke in their languages, and not in the language of the Almighty, even though the spirit of the Holy Ghost moved upon them and they wrote under his inspiration.

And so if Joseph Smith came along—an unlearned boy of the back-woods of New York—and spoke the English of the Almighty, I would wonder why. Since God inspired men in their own languages throughout all time, why should he inspire Joseph Smith with his own language? I would disbelieve the book if that were the case. And the fact that a mental image in Joseph Smith's language appeared before his eyes—that does not alter the situation at all.

Our friend here makes a great deal of the fact that we have the Aaronic priesthood and that in the Book of Mormon times, people that were not of Aaron had that priesthood. He seems to limit the power of the Almighty. The Almighty can't permit a man to hold the priest's office unless he is of Aaron. Who made that law that he quoted, if it was not the Almighty, himself? Now, if Mr. Gatewood would use the same argument against the Bible he would destroy it. You know why? Have you ever heard of a man by the name of Gideon? Do you remember that an angel of the Lord appeared before Gideon and told him to deliver Israel? Do you remember that Gideon was told by an angel of

God to build an altar and offer sacrifice? And he was not smitten with leprosy. And I will call Mr. Gatewood's attention to the fact that he was not of the tribe of Levi. Now what are you going to do with that, Mr. Gatewood? I say that if Gideon could offer sacrifice, and not be of the tribe of Levi, and escape being smitten with leprosy, that the Almighty could, if he saw fit, permit men over here to do so that were not of that tribe.

So you see my friends, whenever you examine these critics, whenever you go into a thing properly, you find that these charges are not sound. Why naturally there is some similarity between the King James Version and the quotations in the Book of Mormon, because Joseph Smith only knew the King James Version. And naturally, being familiar with that, there is a great similarity, although there are many changes. And I would be skeptical also if that were not the case, because I want to tell you that when the spirit moved Joseph Smith it moved him in his own language and according to his own experiences. And it had to be that way.

Imagine if you can, Mr. Gatewood's questioning the authority of the Lord Jesus Christ to administer the sacrament before baptism. I wonder if he will give me any scriptural authority showing that anyone can't take of the Lord's Supper before baptism? In fact, I'm quite sure that the twelve apostles had been baptized, although I don't know of any record of it in the Bible. Nevertheless, they took of the sacrament. And there is no record of their having been baptized. So you see that that argument is entirely ridiculous, like most of the others that you have heard here tonight.

He said that if a man once seeing an angel, he would never deny—or leave this church—another ridiculous argument. Now Peter Whitmer, Martin Harris and Oliver Cowdery's testimony—God did not come down and say that the Mormon church was true, he didn't say that—He didn't say that polygamy was true. He didn't say that. He said that the Book of Mormon was true, and that it has been translated by the gift and power of God. That is the thing that those men stood firm upon. And that is what we are talking about tonight. We are not discussing plural marriage, or the Mormon Church. We are discussing the Book of Mormon. And those men maintained to their dying day that that book was true.

Now, They saw with the eye of faith. I want to know, did any man at any time, behold a vision of that character with his natural eye? That is one question. But you notice that he did not deny

the fact that the eight witnesses did see those plates with their natural eyes. So we have in one case a man seeing it by faith, and yet that man stood by his testimony to the very end. By faith, in spite of the fact that it is by the eye of faith, he knew it just like Paul knew it when he saw a vision of Jesus Christ; but the eight men saw it with their eyes. So you have the Book of Mormon saw by the eye of faith when an angel of God declared it, and a voice from heaven declared it; you have eight men that saw it with their physical eyes. What more do you want?

Now as to Sidney Rigdon—I have, I guess, a dozen statements from Sidney Rigdon, where he said he never heard of Joseph Smith until the Book of Mormon was published. I think it was one of the Pratts that went to and converted Sidney Rigdon when he was a preacher preaching the Campbellite religion. And it was through the reading of the Book of Mormon that he was converted. Now his source—his source that they heard Sidney Rigdon's voice, or thought they did, was not a Mormon source; and I defy him to tell you where that Mormon source came from that he quoted last evening. It certainly was not a Mormon source.

Now he said that I said that David would be king when Israel should be restored. I didn't say it. I read it from Ezekiel, so if he wants to blame anybody, he mustn't blame me. It was Ezekiel who said that when those kingdoms should be united, his servant David should be the king. Mr. Gatewood, don't blame me for that; blame Ezekiel, if there is anything at fault.

Oh, here is something that I think you would all be interested in. I think that Mr. Widtsol is wrong on that particular thing, at least to some extent, but here not so long ago a great Egyptologist came here and several fellows wanted to test out Joseph Smith's knowledge of the Egyptian, that Mr. Widtsol said couldn't be read at that time. This great authority—this is what he had to say: "The original manuscript—" This is from the *Pearl of Great Price*. "The original manuscripts, from which the book of, called the Book of Abraham of the Latter Day Saints was translated, are unquestionably of true origin and the plates reproduced in the pages of the work are easily deciphered by one educated in Egyptology, declared Dr. Gene Caphert, Egyptologist of the University of Brussels, who arrived in Salt Lake Sunday." I haven't time to read all, so I go on—"Dr. Caphert lauded the Latter Day Saints for their study in Egyptian, wondering at the same time why here is not a greater study of the science as a result of the



foundation of their religion." So Joseph Smith, according to this great scientist, could translate Egyptian — Egyptian language. Where did he learn it?

THIRD NEGATIVE, *Mr. Gatewood*

Friends, that Egyptian is translated today, it is true. Sure it can be translated now. But I was saying that Egyptian could not be translated in 1830, when Professor Anthon pronounced the characters true that had been translated. He couldn't have known Reformed Egyptian, because there was nobody that could read it at that time. Mr. Farnsworth has gone back on Widtsol. Mr. Widtsol wrote this letter that Egyptian could not be translated in 1830, and that is true.

Mr. Farnsworth calls upon me for the authority of the statement made by Oliver Cowdery about the voice being the voice of Sidney Rigdon when the angel appeared to him. It is found in the tract that was published by Oliver Cowdery in 1839, and the front page of it says, "*Defense in rehearsal of my views of separating myself from the Latter Day Saints,*" by Oliver Cowdery, Second Elder of the Church of Christ. If you will get that—it was published in Priestly's Job Office in Norton, Ohio—you can find the exact statement that Oliver Cowdery made. And that is (not) from an (anti-Mormon) source; it is taken from the book itself, and you can find the picture of the title page here as I hold it before you.

Now then, in regard to the translating. Smith did not put the things down in his own words, but he depended upon the Urim and Thummim, according to Mr. B. H. Roberts: "Until the writing was correct in (every) particular, the words last given would remain before the eyes of the translator and not disappear." In other words, the translation was done by the Urim and the Thummim, while Joseph Smith looked through those spectacles, or looked into his hat. They appeared, not the characters, but the English words appeared, and those English words translated were read off by Joseph Smith to Martin Harris, and Oliver Cowdery, and they were written down. And so the translation was in every particular like the Urim and Thummim gave it. And yet when the grammatical errors are discovered, the Latter Day Saints say it was the fault of Joseph Smith. But Joseph Smith didn't do the translating. The Urim and Thummim did the translating and Joseph Smith just called off the words as they appeared. Now friends, if the Book of Mormon was translated like the Bible was trans-

lated, I wouldn't present that kind of an argument, but the Bible was not translated by the inspiration of Jehovah. That is, when the message of the Bible was translated from the Greek to the English, the translators had to use their own words, but Joseph Smith didn't have the privilege of using his own words. He expressed it in the exact words that he read.

Hand me my Bible, please Brother Bales. Now then, I believe that last night you heard Mr. Farnsworth stand here before you and say that God is an unchangeable God. He is the same yesterday, today, and forever. That he doesn't make any changes. Well, tonight I believe that you heard him say that he did change, because he said: "Who made that law given to Moses about nobody but the priests offering sacrifices?" He said: "God made it, and if God made it, couldn't he (change) it?" I thought he was an unchangeable God, Mr. Farnsworth. Here you have him changing tonight. Notice, he turned to Gideon and he says Gideon offered up animal sacrifices and offered on an altar, and therefore since Gideon had a right to do it, and he was not from the tribe of Levi, then also the Nephites from the tribe of Manasseh had the right. But listen, if you will turn to Judges the sixth chapter, the twenty-seventh verse, when Gideon erected that altar you read, "And Gideon took ten men of his servants and did as the Lord had said to him, and so it was because he feared his father's household, and the men of the city, that He did not do it by day, but he did it by night." Now how did Gideon offer the sacrifice? Yes, he built an altar, but how did he build it? We read in the Bible that Solomon built a temple, but how did Solomon build it? He built it through specified agents. He didn't do the actual work himself, but he had different men who were to do it. And so when Gideon offered that sacrifice, this twenty-seventh verse said he took ten of his servants, and I know that they were Levites, or else they would not have offered sacrifices unto God.

Now friends, Mr. Farnsworth says, "Who questions the Lord's right to serve the Lord's Supper to some unbaptized people?" Well, I do. Because of the fact that Luke 22:29, Jesus said, "I appoint you a table that ye may eat and drink at my table in my kingdom." Those who are in the kingdom are to eat of the Lord's table. If you don't enter the kingdom, as Mr. Farnsworth said to you the first night here, until you are baptized, then if those people ate of the Lord's Supper before they were baptized, they were eating of it in the Devil's kingdom. It was not in the Lord's kingdom, therefore it was not the Lord's Table. This proves the

Book of Mormon teaches false doctrine. Someone says, Who baptized Jesus's disciples. How do you know that they were baptized? Well, John the Baptist went out and said, Prepare ye the way of the Lord, Make his paths straight, and after Jesus was baptized, he went out into the country where John was baptizing and selected his disciples. John says: "Jesus went out and baptized more disciples than John, howbeit, he did not baptize, but his disciples." The disciples went out and taught and baptized people, and yet Mr. Farnsworth would come and in order to overthrow the inconsistency between the Book of Mormon and the Bible, he says, "How do we know that they were baptized?" I know that they were baptized because of the fact that they went out and taught it. They wouldn't be teaching something that they weren't practicing.

Let us see now, Mr. Farnsworth in his last speech admitted that the three witnesses did not see with their eye, but just saw with the eye of faith. Alright, Mr. Farnsworth, you are getting ready to get into trouble here. I turn over here to the Book of Mormon, and I find the testimony concerning the three witnesses and what they say about it. Listen: "That an angel of God came down from heaven, and he brought and laid before our eyes, That we beheld and saw the plates and the engravings thereon, and we know that it is by the grace of God our Father, and our Lord Jesus Christ." This statement which was written, evidently by Joseph Smith and was supposed to have been signed by the witnesses, said they saw them, and yet Mr. Farnsworth comes back up here and said that they did not see them, just saw them by an eye of faith. You see how Mr. Farnsworth is getting mixed up. That is the way you Latter Day Saints do when you get off and try to defend something like that, that you know is not founded upon the testimony that is true.

Friends, Mr. Farnsworth said that Ezekiel was to blame for saying that David was to be the king, when the great restoration of the Jews would come. Ezekiel is not to blame. The blame is that Mr. Farnsworth is misapplying Ezekiel 37, and because he is misapplying, he got into that kind of trouble and then came back and tried to lay the blame upon Ezekiel.

In summary I want to say, that the very fact that the three witnesses would purport to give this kind of testimony to the Book of Mormon, is itself enough to prove that it is of human origin, because as I said last night, a great artist would not write under a picture of a cat that "This is a Cat," but the artist's work would speak for itself. The Bible speaks for itself. The witnesses given

to the Book of Mormon is proof that it is of human origin, not of divine origin. I have proved, then, from the standpoint of the witnesses, from the standpoint of the scriptures, from the standpoint of archaeology, that the Book of Mormon is not of divine origin. Mr. Roberts says it must rest upon the Latter Day Saints to prove beyond a doubt—not by the fact that enemies can't disprove it; but he said: "We must establish it." Mr. Farnsworth has not established it. I have torn down every argument that he has given. Therefore the Book of Mormon will not stand, and cannot stand in the light of such investigations as these. If not, why does the Church of Jesus Christ of Latter Day Saints disapprove of our coming and debating the issues? (Time called.)

MR. FARNSWORTH, *Fourth Affirmative*

I call your attention to the fact that Mr. Gatewood stated that dates could not be relied upon. He is just a little out of date. I'll call his attention to recent works where I can produce here tonight a number of statements that about one-third of the dates today can be translated. So you are a little off there on your statement. You see how a man can make statements here, but his statements are not reliable.

He said that the restitution of all things spoken of by the mouth of the holy prophets—he indicated from that that Christ couldn't appear after that time. And we find that he appeared to Saul after that time, when Saul was on his way to Damascus. Jesus appeared to him. Brother Gatewood, what are you going to do about that?

He said that the Israelites were all of one fold. They were not of one fold until Christ took the gospel to them. It is the gospel that made them one fold. And I call your attention that Jesus said, Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice. When did the Gentiles hear his voice? When did Jesus go preach to them? He did not do it, Mr. Gatewood, you are wrong again.

Joseph Smith, author and translator, Mr. Gatewood, told you that according to the Laws of New York that he had to go and fill out the blank there and to get a copyright call himself the author and translator, and naturally when the eight witnesses signed their statement, they said, this man that has this copyright—the author and translator, showed us those plates. Why, is there anything wrong with that? Of course not.

Now, Mr. Gatewood, you said that any one that was not baptized

was in the kingdom of the Devil. You told us the other night that Adam and all the old patriarchs hadn't been baptized. Were they all in the kingdom of the Devil? I ask you that. I believe, of course, that they were baptized, but Mr. Gatewood doesn't.

Now my dear brothers and sisters and friends, I have presented a great many evidences but of course you can't prove a book like the Book of Mormon and present all the evidences in two nights. How would any of you like to stand up here and face a modern critic of the Bible for two nights, and try to prove that the Bible is of divine origin in that time? You couldn't present one millionth part of the evidences of the Bible in two nights, and I didn't profess to try to do it. I came here tonight to get you sufficiently interested to make an investigation—a long investigation—a complete investigation. If the Book of Mormon is divine you want to know it, and there is only one way to know it.

You recall in the Bible a man wanted the Pearl of Great Price, and what did he do? He forsook everything and he went in search of that Pearl of Great Price. I ask you now—you honest people—you who want the truth—I ask you now go in search of the Pearl of Great Price. Find out for yourself whether or not the Book of Mormon is true, and I want to testify to you that for the past thirty years I have had an open mind, I am sure. I don't want to be damned any more than Mr. Gatewood, or anyone else. I want the truth—the gospel truth, and nothing but the truth—and I want to testify that I have read the Book of Mormon many times. I have reinvestigated its claims many times, and I have run across these little things that Mr. Gatewood has tried to point out to you, and when I have gone into them and studied them, I have found that they do not prove that the book is of human origin.

I want to say that Joseph Smith, nor any man nor group of men—I want to say that all the religious learning of the day combined, could not produce a book like the Book of Mormon. And yet Mr. Gatewood here tells you that a twenty-three-year-old boy, brought up in the back-woods of New York, without any schooling or training, could produce such a book. I have certainly given evidence to make you see that the Book of Mormon is not like any human set-up. Human set-ups are overthrown. You can tear them all to pieces. But divine setups stand the acid tests and I want to tell you if you will go into the Book of Mormon and inform yourself, you will find that it is of divine origin. Well, I want to stress that again. That anything human—anything human—When the Lord said not to put your trust in the arm of flesh

—that is one of the truest things there is. You can't depend on the arm of flesh. Man-made institutions, man-made churches, man-made doctrines—why you can tear them all to pieces. That twenty-three-year-old boy—of his own wisdom and knowledge he had written a book like the Book of Mormon, long before this it would have been torn to smithereens. It could not have stood up at all. He couldn't have made good on the promise that he made. He could not have produced the work at all. But because the work was true, because it was translated by the gift and power of God, because it is of divine origin, that book has stood the test of time, and it has not been disproven unto this day.

(Ladies and Gentlemen, just a thing or two; last evening, some good friends distributed some literature here that is not endorsed by the Latter Day Saints church of which Mr. Farnsworth is a member, nor by the church of Christ of which Mr. Gatewood is a member. There is no way in the world to prevent anybody from distributing any kind of literature, I suppose, in a meeting of this kind. But when people rather intrude upon an opportunity which seems to be open, and go into such places as this to distribute literature which pertains to neither of the disputants, it seems to us that it is taking a little too much liberty. But if you good people want to go ahead and do that, and thus usurp your power over the situation, just go to it, we can't stop you. Listen, tomorrow night, over at the church, the proposition is, Resolved: That the Bible is the final and complete revelation of God to Man. Mr. Gatewood will be in the affirmative, Mr. Farnsworth will be in the negative.)

## PROPOSITION THREE

### *The Bible: Complete and Final*

MR. GATEWOOD—*First Affirmative*

We're glad, friends, tonight to open the church of Christ for these discussions. I wish Mr. Farnsworth to know that he should be free to go ahead with his argument at liberty, and not hesitate in any way to press the issue. Just because of the fact that we're here does not mean that we want him to hold back any of the arguments that he planned to make. I'm thankful for your presence tonight and for the large number of the ministers of the church of Christ throughout the United States. This is the largest group of people of the church of Christ that has ever been assembled in Utah, so when the message is presented tonight it is an opportunity to teach the message that the Latter Day Saints have to give to the people who to a great extent have never heard it before.

Tonight, friends, I would like to make one statement in regard to the two subjects that have been discussed the two nights before. Mr. Farnsworth stated that it would be impossible and it was impossible for him in two nights to present proof that the Book of Mormon is of divine origin and in that I gathered that he hoped and wished that he had had more time to give to a discussion of that subject. If he so desires we give him the privilege of taking all the time that he wants to present the claims of the Book of Mormon. We'll meet him in these discussions as long as he wants to continue them, at any time and affirm that the Book of Mormon is of human origin as long as he affirms that it is of Divine origin. And it might be that some of you think that you have other people who can present the claims in a different way, or better than Mr. Farnsworth. If you want to present the claims, we'll be glad to discuss those things with you. We don't say these things just because of the fact that we desire to create a disturbance, but because of the fact that we do believe that the Book of Mormon is of human origin and we want you to know it. And if we do believe that it's of human origin, I don't believe that you could say that we loved you if we didn't manifest great energy to show you that we did not believe it to be of God.

Tonight our subject for discussion is:—"Resolved that the Bible is the Final and Complete Revelation From God to Man." Before I go into this discussion I would like to say that this is the beginning of a series of meetings which will be held for one month following this debate. All these preachers and teachers that you see of the church of Christ throughout the states, are going to

stay here on through September 13. We have over 600,000 tracts that we are going to pass out. We will be on the radio every day preaching the gospel. These people will be calling in your homes. If you would like for them to call and talk with you about these things, we'd like for you to leave your name and address with some of us. About 50 personal workers will be working here in Salt Lake City for a month, teaching the gospel of Jesus Christ.

In beginning the subject of discussion, "Resolved that the Bible is the Final and Complete Revelation from God to Man," I'd like to call to your attention a statement that Mr. Farnsworth made in the discussion on the Book of Mormon. Here's the exact words that he made as have been typed and copied off the dictaphone records: "I want to call your attention also to the fact that the Bible itself has been criticized and I might say very much like you will hear the Book of Mormon criticized tonight. Your libraries are filled with criticisms of the Bible and they are similar to what will be offered now: but those criticisms have been answered." So, friends, tonight I know that since Mr. Farnsworth has said that the criticisms against the Bible have been answered, that he's not going to bring a series of criticisms against it because he's already said that they have been answered.

I'm glad tonight, friends, that I take the position that I do—"Resolved that the Bible is the Final and Complete Revelation From God to Man." I would hate to be saying that the Bible is not the revelation from God to man or that it is not complete and that it is not final. That is the position of the infidel. Therefore, friends, I take great pleasure in the privilege of entering into such a discussion. When I stand before you with this Bible that I hold in my hand, I realize and will confess to you that there is incompleteness in the Old Testament. There are things in the Old Testament that we are not supposed to observe today. There are things in the Old Testament that were given to people that lived in days gone by. Today, if we lived according to the laws of the Old Testament, we would be condemned. I know that when God gave the Old Testament covenant he gave it to be only a temporary guide. Galatians 3:24 says: "The law was our schoolmaster to bring us to Christ that we might be justified by faith, but now that faith has come we are no longer under the schoolmaster." Galatians 3:19 says: "The law was added, because of transgression until the seed should come." So the Old Testament was never given as a permanent thing. It was given only as a temporary guide. You'll find many statements in the Old Testament point-



ing to something greater and more glorious that was going to come, and was going to be revealed. Tonight when I take the position that the Bible is the final and complete revelation from God to man, I mean that the New Testament is the complete revelation which the Old Testament has prophesied of, to come to us today. The Old Testament is incomplete, but in the combination of the Old Testament and the New Testament we do have the complete and final revelation from God to man.

I turn over to II Corinthians the third chapter and I find there that the Apostle Paul, speaking in regard to the New Testament in contrast to the Old Testament, said: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers," (talking about the apostles) "of the New Testament," (the apostles were ministers of the New Testament) "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The Old Testament was given just to condemn. The Bible says: "Cursed is every one that continueth not in all the things that are written in the law to do them." Those things of the Old Testament condemned a man but did not justify him as a result of doing them. The Bible states time and time again that no flesh shall be justified by the deeds of the law, for by the law is a knowledge of sin. They that followed Jesus Christ were justified by their faith in Jesus Christ. The letter killed and condemned, but Jesus Christ came and gave the New Testament and it gives life. "But if the manifestation of death written and engraven in stone was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; *which glory was to be done aways* How shall not the *ministration of the spirit be rather glorious.*"

Now before I go further, I'd like to say this: When under the Old Testament you remember that God spoke to people through prophets, visions, dreams and angels, and yet of all of that speaking he says that was glorious, but the New Testament which we have is *much more glorious*. "For if the ministration of condemnation be glory, much more doth the ministrations of righteousness *exceed in glory*. Even as that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

For if that which is done away was glorious, much more that which remaineth is glorious."

Colossians 2:14 says the Old Testament was blotted out of the way when Jesus died upon the cross and was nailed to the cross, and it was glorious but now this New Testament which we have is much more glorious. I want to say friends, tonight, that if you were to offer animal sacrifices which were commanded under the Old Testament, if you were to burn incense, if you were to go to the temple and there practice circumcision, you would be a debtor to keep the whole law and the Bible says that if you are justified by the law, you have fallen from grace (Gal. 5:4). No, we can't go back to the Old Testament. "Seeing then we have such hope, we use great plainness of speech. Not as Moses who put a veil over his face that the children of Israel could not look steadfastly to the end of that which was abolished, but their minds were blinded, for unto this day remains the same veil—untaken away at the reading of the Old Testament which veil is done away in Christ. But even unto this day when Moses is read the veil is upon their hearts. Nevertheless, when they return to the Lord the veil shall be taken away. Now the Lord is that Spirit and where the Spirit of the Lord is there is liberty. But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the spirit of the Lord."

That is, under the Old Testament they could not be changed into the glory, the image of God, the spiritual image of God, but Jesus Christ came and he is the complete revelation from God to man, and now we can see God's complete spiritual image. The reason I'm saying this tonight, friends, is because of the fact that the New Testament and its revelation is better than the age of prophets, angels, dreams, etc.

I turn to the Bible and when Jesus came, I find in Luke the 18th chapter and the thirty-fourth verse that he says: "And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Even Jesus, during his personal ministry, came and told them things in parables that were to come to pass yet in the future, that hadn't been revealed in the past, that hadn't been revealed to Abraham, Isaac, Jacob, Moses, and the people of the Old Testament. Jesus said: (John 16:25) "These things have I spoken unto you in proverbs: but the time cometh, when I will no more speak unto you in proverbs, but I will shew you *plainly of the Father.*" In other words,

Jesus was to show it plainly. He was to give a complete revelation of God.

When we turn over to the Book of Ephesians we find that the Apostle Paul makes this definitely clear. I find he says in the seventh verse: "Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is that grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, *which from the beginning of the world hath been hid in God*, who created all things by Jesus Christ."

In days gone by there were things that were a mystery to them. They didn't have a complete revelation, they didn't have a complete understanding of God. Even though God spoke through prophets and visions and dreams and revelations, they didn't have complete revelation. He says these things that we are now making known unto you "have been hid in God to the intent that now unto the principalities and powers might be made known by the church the manifold wisdom of God." I want to say, friends, that in contrast with the day when God spoke through visions, prophets and dreams, we have something far more glorious! But many people today and especially the Latter Day Saints, strive to get us back to the time when God spoke through visions, prophets and they say we have incomplete revelation. Why friends, when we turn to the New Testament we have that which the Lord has given unto us.

I also call to your attention a statement made in I Peter 1:9-13. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, *that not unto themselves*," (now here's something that we have revealed to us today in the New Testament that was not revealed to them) "Unto whom it was revealed, *that not unto themselves*, but unto *us* they did minister the things, which are now reported unto you by them that have preached the gospel unto you, with the Holy Spirit sent down from heaven; which things the angels desire to look into."

That is, angels prophesied of these things but they never were permitted to know of them. We now have them in the New Testa-

ment completely revealed. Thus, friends, upon these scriptures I base the conclusion that the New Testament is the final and complete revelation from God to man. When we turn to the Bible we can find other scriptures showing these things to be true. Romans 1:16,17 we find the statement: "I am not ashamed of the Gospel of Jesus Christ for it is the Power of God unto salvation to everyone that believeth to the Jew first and also to the Greek; for therein is the righteousness of God revealed from faith to faith as it is written, the just shall live by faith." That is from the beginning of your faith, from the time you first believe, to the end of faith, when you will no longer walk by faith, but you'll look upon God and see, and it will be a matter of knowledge not of faith—from the beginning of that faith to the end of faith in the Gospel of Jesus Christ, is revealed the righteousness of God.

I find that in John 14:26 Jesus told his apostles that he was going away, but that he would send the Holy Spirit and when he came he would guide them into all truth. Now then, friends, I believe that the Holy Spirit did what Jesus said he would do. I believe that the Holy Spirit did come, that he did guide the apostles into all truth. II Peter 1:3 says: "The Holy Spirit *hath given* us all things that pertain to life and godliness." II Timothy 3:16 and 17 the Apostle Paul says: "All scripture is inspired of God and is profitable for doctrine, for proof, for correction, for instruction which is in righteousness that the man of God might be perfect thoroughly furnished unto every good work.

I want to say, friends, that I believe that the New Testament, furnishes me completely to all the work that I need to know anything about and there is not a single good work that you need to do, or that I need to do, that is not revealed. And when we read these scriptures, that's just what Paul meant. He says that they are inspired of God and they are profitable for every, (not part of the good works) but every good work, and I want to say if there's a work that you do that you can't find written in the doctrine of Jesus Christ and the apostles then you've got too much, because II John 9 says if you go on and abide not in the doctrine of Christ, you have not God.

Galatians 1:6-8 says that "there is not *another* gospel, for there would be some trouble you and *pervert* the gospel of Jesus Christ," but he says "though we or an angel from heaven preach unto you any other gospel except that which I have preached unto you, let him be accursed." I want to say to you friends, tonight if an angel of heaven were to come down here and stand in this pulpit

and say: "Otis Gatewood, get quiet, the Gospel of Jesus Christ and the apostles is not the gospel which you are supposed to preach," I'd say: "Mr. Angel, sit down." Why? Because of the fact that the Bible says you let that angel be accursed. And he said if an angel from heaven were to do it, you condemn him. And so, friends, I am not to go on but I am to abide in the doctrine of the Lord and Saviour Jesus Christ.

The Apostle Paul called the elders of the church at Ephesus in Acts 20:32 and said, "I commend you unto God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Friends, I do believe that the Bible, the word of the Lord, is able to build me up. Not only is it able to build me up, but it is able to give me an inheritance among those that are sanctified. If the word of the Lord would do that, why should I turn aside from it and say I'm going to seek some information somewhere else?

In John 20:30 the writer there says: "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." I'd like to know, friends, why God would go to all the trouble to have his apostles write down the New Testament, if you aren't to believe as a result of reading what they wrote. Romans 10:17 says: "Faith comes by hearing the Word of the Lord." Romans 14:23 says: "Whatsoever is not of faith is sin." So whatsoever does not come by hearing the Word of the Lord, is sin. My faith that I have tonight, will give me an inheritance, it will build me up, it will guide me into all truth, it contains all things that pertain to life and godliness, it contains all the righteousness of God. I am glad to call you to the gospel which does all of that and I would be ashamed to do otherwise.

Now I want to just take up the plan of salvation that is laid down in the New Testament. I want to go through that plan of salvation and ask Mr. Farnsworth the question, that after I have done what the Lord has told me to do, as a result of reading the Bible and believing and obeying the Bible if I'm a Christian. And if I am a Christian, then I do not need any other revelation in order to make me a Christian.

You know the argument is made that several years ago there was an angel that came from heaven and restored to Joseph Smith the Gospel of Jesus Christ; but I'm going to ask Mr. Farnsworth tonight, to please tell me what he restored when he restored the

Gospel. Most of the Latter Day Saints tell me that the angel restored the Gospel to Joseph Smith, and I ask them what the Gospel is and they aren't able to tell me. I refer you over to the 15th chapter of First Corinthians and there we can find the answer to what the Gospel is. The apostle said, "Moreover brethren, I make known unto you the Gospel which I preach to you, which also ye received, and wherein ye stand; by which also ye are saved. If you keep in memory what I preached to you, unless ye believed in vain." Now notice, you received it; you stand in it; you are saved by it. And he said, "I also received it from the Lord, for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The Apostle Paul defines the Gospel of Jesus Christ, by which we are saved, as the fact that Jesus Christ died, was buried and that he arose from the dead the third day.

I want to say, friends, that that was preached before Joseph Smith's day. It was preached before the angel of heaven came down and was supposed to have restored to him the Gospel of Jesus Christ. People were being taught that Jesus Christ had been crucified, that he had been buried, that he had rose on the third day. Those are the facts of the Gospel, but there are the commandments of the Gospel. John 3:36 says Whosoever believes on the Son of God hath eternal life, but he that believeth not the Son shall not see life."

Second Thessalonians 1:7,8 says that the Lord will take vengeance on those that obey not the Gospel of the Lord and Savior Jesus Christ. We can't obey the death, burial and resurrection of Jesus Christ. Those are facts. But we have some commands about the Gospel. Just before Jesus left this earth he stood on the Mount of Olive and said to his disciples, "Go teach all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." He said, "Go preach the Gospel to every creature." They didn't personally go preach the gospel to every creature, but they wrote down their message and today they are preaching that Gospel to me through those words which they wrote down.

I have read those words, friends. I believe that Jesus is the Christ the Son of the Living God. I have repented of my sins. The Bible says, "Except ye repent ye shall all likewise perish." Yes, I have repented of my sins, and I have not only repented, but I have confessed my faith in Jesus Christ. I confessed that Jesus

is the Christ the Son of the Living God. I then was buried with the Lord in baptism and then I walked in newness of life.

Acts 2:38 says that when I did that I would receive the gift of the Holy Spirit. "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 Spirit; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Friends, that promise is to me and the Lord has called all of us to repent. He said: "Come unto me all ye that labor and are heavy laden and I will give you rest." I was heavy laden. Jesus called me. He said, come unto me all of you and I will give you rest. I heard his voice; he appealed to me through the inspiration of the Holy Spirit; he recorded the words that I might believe. And having believed, I repented of my sins, I confessed my faith in Jesus, and I was baptized. He said the promise is to every creature, whosoever the Lord would call. He called me and I heard.

Tonight, then, Mr. Farnsworth and Latter Day Saints of Salt Lake City, I have done that. I didn't learn it through the Book of Mormon. I didn't learn it through the Doctrine and Covenants, and I didn't learn it through Joseph Smith. So far as they are concerned, they would just as well to have never lived—so far as my information and my obedience to that was concerned.—I did that before I heard of a Book of Mormon or before I studied the teaching of Joseph Smith, before I heard about the Doctrine and Covenants, before I heard their message, I did it. Now then, Mr. Farnsworth, answer me the question. Am I a Christian? I believe the gospel, I've repented of my sins, I've confessed my faith in Jesus Christ, I've been baptized. Where did I learn that? I learned it from the Bible. Now then do you believe that there is anything that I should do in becoming a Christian, Mr. Farnsworth, other than that? Must I do anything else in order to be pardoned of my sins? When I believed the gospel, repented of my sins, confessed my faith in Jesus, was buried in baptism, I received the Holy Spirit. The Lord said Acts 5:32 he'd give the Holy Spirit to those that obey him. I have obeyed him.

Then after becoming a Christian, I sing with Christian people. The Bible said: "Teach and admonish one another in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." The Bible says: "Pray without ceasing." I pray. The Bible says in First Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store as

God has prospered him, that there be no collection when I come.”

I find that the Bible has told me to get out and teach. He said, Go preach the Gospel to every creature; these things are written that ye might believe; these things are written that I might believe that I should teach. John said, “These things are written that ye might believe.” In other words, when I read here the message of John, he’s writing to those that will read it, and when they will read it, it teaches them to teach. Can I go out and preach the Gospel of Jesus Christ as a result of hearing what John said: Should I disbelieve it? No! I shouldn’t disbelieve it. But I do believe, and believing it, I go out and teach it. Every Sunday I meet with Christian people and I take the Lord’s Supper. I take the unleavened bread which Jesus instituted and which the Book of Mormon says that they used in the past when Jesus Christ was supposed to have come to America. I not only take of the unleavened bread, but of the fruit of the vine which the Book of Mormon says that Latter Day Saints must partake of, and if you go out and do any more than that you are building upon a sandy foundation. I don’t believe it’s right to depart from the doctrine of Jesus Christ when he took the fruit of the vine. The Book of Mormon condemns you when you do. Therefore we meet upon the first day of the week to take of the unleavened bread and the fruit of the vine. And when do we eat of it? You believe that to be essential every Sunday.

Not only do we do that, but after having worshipped, we live soberly, righteously and justly. The Bible tells me what the works of the flesh are. Gal. 5:19,20. The works of the flesh are manifest which is these; and he names fornication, adultery, lasciviousness, idolatry, witchcraft, then he tells me of other sins.

I ask Mr. Farnsworth, tonight, since he is taking the position that the Bible is not final nor complete, just show me one thing—name one thing that is not condemned in the Bible, name one thing, Mr. Farnsworth. I want you to notice whether Mr. Farnsworth does this or not; whether he names one sin that the Bible doesn’t condemn. And, Mr. Farnsworth, will you also come before us when you come to this platform tonight and hold before us one item of righteousness that I am supposed to do in order to be saved that I can’t find written in the Lamb’s Book of Life, the Word of the Lord.

Friends, if he can not do that, then it is established that the Bible is both final and complete, and Mr. Farnsworth’s position



falls. The Bible is the revelation to me. God does not have to speak to me two times before I believe. If Mr. Farnsworth were to have two children and he'd say to one go and do this, and he would always go when he told him one time, wouldn't you say that he was a more obedient child than if he had another which he had to say two times each time before he would believe and do anything?

Now then friends, if the Book of Mormon, the Doctrine and Covenants, contains the same message which is in the Bible, it is not essential, because the Bible is the final and complete revelation from God to man. Then if they contain something more than the Bible, they contain too much. If it is more than the doctrine of Christ, the apostles in the Bible said, "If he preaches any Gospel except what we have preached, let him be condemned."

Friends, in conclusion, the Bible contains the righteousness of God revealed from faith to faith. It contains things which will build me up and give me an inheritance among all them which are sanctified. The Bible hath delivered unto me all things that pertain to life and Godliness; and Jude 3 said, "Contend earnestly for the faith which once for all was delivered to the saints." Now, friends, it is "Once for all delivered to the saints," in the Bible. If I hear the Gospel, believe it, repent of my sins, am I not a Christian? What else should I be, Mr. Farnsworth?

#### MR. FARNSWORTH—*First Negative*

Mr. Gatewood quoted a great many passages of scripture. I am in hearty agreement with every quotation that he quoted. No difference of opinion at all between myself and everyone of those passages of scripture he quoted to you here tonight. I might say this, Mr. Gatewood. I wonder why it is that after Matthew wrote his testimony, I wonder why there was need for any more? Why didn't it stop right there? Do you complain because Mark gave us his testimony in addition to that? Do you complain because Luke gave us his testimony in addition to that, and because St. John gave his testimony in addition to that? Why should you complain because God gave us more and more and more of his word? Just because the Lord spoke and revealed his mind through Paul; as you quoted from the Ephesians, Why didn't He stop right there? Why did He reveal more later than that? Why didn't he stop? Why did he go on and reveal more of God's word? Why are you complaining because the Lord gave us more, or will give us more? You quoted from John fourteen and twenty-six, Why didn't the

Lord stop right there? You quoted Jude. Why didn't he stop? You noticed that he didn't, because the Lord our God is an unchangeable God, and he reveals his mind and will to his servants and prophets.

You know yourself that "no prophecy of the scripture is of any private interpretation" because the scripture didn't come by the will of men but "holy men of God spoke as they were moved upon by the Holy Ghost." "Holy men of God spake as they were moved upon by the Holy Ghost." Now, my friends, whenever the Holy Ghost moves upon a man, that is scripture, just as much as the Bible. It doesn't make any difference when God moves upon men, whether it was two thousand years ago, three thousand years ago, one thousand years ago, today or a thousand years hence. If the Holy Ghost moves upon men, then or now, that will be the word of God.

Mr. Gatewood certainly is taking a lot upon himself, tonight, to show that the Bible is the final and complete revelation from God to man. In doing that, he tells you that no man today can be moved upon by the Holy Ghost, as the prophets of old. He tells you that the gifts of the Holy Ghost have ceased. He tells you that there can be no angels visit the earth as in former times. He tells you that there can be no visions as there were in former times. He tells you that there can be no prophecies, no revelation of any kind, no miracles. Think what a proposition he has chosen to affirm!

Now, I will proceed to show clearly and I will let you judge for yourself, whether Reverend Gatewood is a Christian, when I get through quoting from the word of the Lord on this problem. I think you will plainly see whether or not he is truly abiding in the Gospel of the Lord Jesus Christ.

In my opinion, this proposition should have been worded a little differently for the benefit of Mr. Gatewood. It should have been worded that "Not only is the Bible the final revelation but that we don't need but very little of the New Testament, because most of the New Testament is devoted to visions, to the gifts of the Holy Ghost, to Miracles, to visitation of angels, and all these numerous powers and gifts of the gospel in the days of the apostles. Now since those have ceased and are obsolete, we should have made the proposition even more inclusive. It should have eliminated about three-fourths of the New Testament itself, because it is of no use to you now, if you don't believe in those things.

I want you to remember throughout this discussion, that if I show there is to be any more inspiration and revelation, any more

coming of angels, any more prophecy, any more miracles. If I show just one single one of them, then my opponent's proposition falls to the ground and he is a false teacher, and you shouldn't give heed to what he says. Now, the Bible says, "To the Law and to the testimony, if they speak not according to my word it is because there is no light in them." Now remember that, "If they speak not according to my word it is because there is no light in them.

I am going to go to the word of God and I am going to compare his stand with the word of God and I want you to judge whether or not he abides in the Doctrine of Christ. For we are told, "whosoever transgresses and abides not in the doctrine of Christ hath not God; But he that abideth in the Doctrine of Christ hath both the Father and the Son." And I want you to remember that he quoted that passage where Paul says "Though I or an angel from heaven preach any other gospel unto you than which we have preached unto you, let him be accursed." Now, if Mr. Gatewood is teaching another gospel other than that gospel which you read about in the New Testament, then Mr. Gatewood will come under the condemnation of that scripture. I am going to call attention first to Jeremiah the seventeenth chapter and the fifth verse. "Thus saith the Lord, Cursed be the man that trusteth in Man, and maketh flesh his arm." Cursed be the man that trusteth in flesh and maketh flesh his arm. Now, my friends, the moment you do away with the inspiration of the Almighty God, the moment you do away with the gifts of the Holy Ghost, you leave man without any inspiration, the heavens are sealed, you are left to put your trust in the arm of flesh and nothing else, are you not? And this says, "Cursed be the man that puts his trust in the arm of flesh." You had better look out, Mr. Gatewood, you are treading on dangerous ground.

I am now going to quote from First Corinthians the second chapter, tenth and twelfth verses: "For what man knoweth the things of God, save the spirit of man—for what man knoweth the things of man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the spirit of God."

My dear friends, what good does it do to have a thousand volumes of the inspired word of God, and I value every letter of that scripture, every letter of that Bible, just as much as Mr. Gatewood does, but what would it profit you or the world to have ten thousand times more scripture than we have, if you didn't have the inspiration of the Almighty to understand it? The things of

man can be understood by the spirit of man, but the things of God can only be understood by the Spirit of God. And Mr. Gatewood, of course, maintains that you can't have the Spirit of God today; that God can't reveal anything; therefore the same spirit that makes known the scripture cannot help you to understand it. Therefore you are in terrible fix today. You have the scripture and you can't understand it because it can only be understood by the spirit of God and revelation has ceased.

I am going to quote from St. Mark the first chapter, seventeenth and eighteenth verses. "And these signs shall follow them that believe: In my name they shall cast out devils, they shall speak with tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." These signs shall follow them that believe. That is the gospel that I read about in the New Testament. Now, Mr. Gatewood, are there any believers today? Are there any believers today, Mr. Gatewood? If there are, the Lord said, "These signs shall follow them that believe." But I am here to tell you that if there are any believers today those signs must follow, and if they do, Mr. Gatewood is wrong.

Mr. Gatewood if there are, the Lord says these signs shall follow them that believe and I'm here to tell you that if there are any other let him be accursed; then those signs will follow and if and forever and there is only one gospel and if any man preaches any other let him be accursed; then those signs will follow and if they do, Mr. Gatewood, there's more revelation, there's more of the word of God, therefore your proposition will fall to the ground.

I'm going to read from Numbers 11:29 "Moses said unto him, would God that all the Lord's people were prophets and that the Lord would put his spirit upon them." Moses saw the need of revelation; Moses saw the need of them being inspired by the spirit of the Almighty God and he said, I would to God that all the people of God were prophets.

I read from Proverbs the 29th chapter and the eighteenth verse. "Where there is no vision the people perish." How natural that is. Why! my dear friends, I call your attention to the fact that we have had the Bible the Inspired Word of the Almighty God, the New Testament in particular, for the last 2000 years and what has happened? We have about 800 different denominations all of a different faith and all interpreting it differently. Why? Because that spirit of the Lord is lacking; and only with that spirit

can the word of the Almighty God be understood. And if there is no revelation today, then we must go on fighting, quarreling, and jangling and never come to a unity of faith and never come to an understanding of God's word, because that's the only way that it can possibly be understood. No wonder Proverbs says where there is no vision people perish, because you can't put your trust in the arm of flesh. I don't care how learned men are, how scholarly they are, you can't put your trust in the arm of flesh. The only thing you can depend on is the revealed word of the Almighty and if you're to know the truth that's the way that you must find it out.

John 16th chapter and 13th and 14th verses says, "Howbeit, when the spirit of truth is come he will guide you unto all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will show you things to come and he shall glorify me, for he shall receive of mine and shall show it unto you." Now according to Mr. Gatewood's statement, the Holy Ghost was to only guide them into all truth and not us, evidently that's the interpretation he puts upon it. If that's the case, then the Holy Ghost must be taking a vacation. He must not be functioning today. He must not be in operation at all, because his mission is to guide you unto all truth and show you things to come and if he isn't doing so now, what's happened to the third member of the Trinity?

First Corinthians 12:27,28 says, "Now ye are the body of Christ and members in particular and God hath set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." God set miracles in the church, God set prophets in the church, God set those things there. Mr. Gatewood, if you preach any other gospel than that which Paul preached, you will be accursed, according to the Word of the Lord.

And now I quote from First Corinthians 12:7-11 verses, "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith." Faith is one of the gifts of the spirit, Mr. Gatewood. If we are not enjoying the gifts of the spirit, then we can't have faith, because Paul says, to us is given the gifts of faith, by the same spirit, to another the gift of healing by the spirit, to another the working of miracles; to another prophecy; to another discerning of spirits, to another divers kinds of tongues; to another the in-

terpretation of tongues: but all these worketh that one and the self-same spirit, dividing to every man severally as he will."

I want to call to your attention again those numerous gifts, the gift of knowledge the gift of faith, the gift of prophecy, the gift of miracles. Those, my dear friends, those are all gifts of the spirit. Mr. Gatewood is willing to acknowledge that the ancient saints enjoyed those gifts. But Mr. Gatewood says that they no longer exist. I say that if that is the case, then God has changed. I say that in that case God is a respecter of persons, because he allowed people in those times to be guided by Holy men who enjoyed the gifts of the Holy Ghost, then denies us that privilege, and I know that God is no respecter of persons and that he is an unchangeable God. Therefore I claim, Mr. Gatewood, that God being just if he ever revealed his mind and will to the ancient saints, he will do so today.

Now I quote from I Cor. 14:1: "Follow after Charity, and desire spiritual gifts, but rather that ye may prophesy." Notice that's the admonition of the inspired men in the days of Paul, but Mr. Gatewood's gospel that he is preaching here tonight is that the gifts of the Holy Ghost have ceased; there'll be no more holy men of God moved upon by the Holy Ghost; so he is teaching a contrary doctrine to that taught by the Apostle Paul.

I quote from Thess. 1:5: "For our gospel came not unto you in word only but also in power and in the Holy Ghost." Now is this the same gospel or is it another? I ask Mr. Gatewood that. Is it the same gospel or is it another? If it is the same gospel, I maintain that it must not come in word only, just like Paul said, but it must come in power and in the Holy Ghost. And I want to tell you that I know if the Lord God Almighty lives, then it has come in power and by the Holy Ghost.

I now quote from Thess 5:16-20. Notice the way Paul preached. "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings." Does Mr. Gatewood preach like that? His doctrine doesn't sound like that to me, when he says that spirits, gifts, and blessings have ceased.

Now I quote from Job 32:8, "But there is a spirit in man (Mr. Gatewood), and the inspiration of the Almighty giveth him understanding." Mr. Gatewood, I testify to you, just as Job testified that there is a spirit in man and that the inspiration of the Almighty giveth him understanding, that God that gave men understanding

in times past is doing so today; otherwise he wouldn't be God, he would be an unchangeable God, he would be an unjust God, he would be a respecter of persons and I testify that he isn't. Why! My friends everyone of you know that from the time of Father Adam all down through the Old Testament, that the Almighty worked through miracles and through prophecy, through revelation and through the power of the Holy Ghost. And you know that after the coming of the Messiah that all that continued.

I wonder why that this man should come now, I wonder what authority he has to say that those things should cease. I defy you, Mr. Gatewood, to bring forth one solitary scripture in the Bible which says that these things should cease. Just because Paul preached the gospel, just because Matthew preached it and Luke preached it and all those men of old preached it, Mr. Gatewood, that does not mean that we're not going to have more of God's word. Why should any man complain because we want to have more of God's word?

Now I'm going to quote from John 3:5, "If any of you lack wisdom, let him ask of God that giveth to all liberally and upbraideth not and it shall be given him, but let him ask in faith." Now supposing my friend that I should go out and take that passage of scripture and in all sincerity, that I should go out to the Almighty and I open my heart to the Almighty and say I lack wisdom, I desire to understand things and all of human learning hasn't been able to make it known to me. Could the Almighty reveal it me, Mr. Gatewood? Not according to your doctrine, Mr. Gatewood. You have sealed the lips of the Almighty. That's an awful thing you have taken upon yourself—to seal the lips of the Almighty and say that he cannot make known his mind and will today. But I want to testify to you that the Lord when he said if any man lack wisdom let him ask of God that giveth to all liberally. I want to say that He can and He will reveal his mind and will today to his people.

Now, Mr. Gatewood, I'm calling your attention again to Acts 3:19-21 "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Now in the Acts of the Apostles, the Apostle Peter is speaking in the future. He's telling those people all to repent and be converted

that their sins might be blotted out, in the future. He spoke of the time when he would send Jesus Christ which before was preached unto them, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world beagn.

Now, Mr. Gatewood, if there is to be any restoration of all the things that God has spoken by the mouth of all his holy prophets since the world began, how could such a restoration be brought about? Is it going to be brought about by the wisdom of men? Are these great scholars, these great learned men, are they going to change over night? They have not changed in over 2,000 years. They've been quarreling and jangling and differing and misinterpreting the Word of God. Scientists have been differing, as well as ministers, and I say that they will go on differing. The only way that the Lord God can bring about a restitution of all things spoken by the mouths of all his holy prophets since the world began, is for the Lord Almighty to reveal his mind and will again so that his servants can follow. And I testify to you, Mr. Gatewood, that in fulfillment of the prophecy, the Lord Almighty has begun that great restitution and that he has spoken through his prophets and I bear that witness to you in the name of Jesus Christ. Amen.

I'm going to quote from Isaiah 11th chapter. By the way, Mr. Gatewood, last night when you commented on this you said that the heavens were to receive Christ and therefore he couldn't come again until that restitution took place. But I want to call to your attention that you are entirely mistaken, because Jesus visited Paul in a vision after this. And he was stricken blind. So even though he went to heaven he still can come again.

I quoted you also, Mr. Gatewood, Isaiah the eleventh chapter, sixth to sixteenth verses, speaking of the great events that are about to transpire: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the deep."

How is the earth going to be full of the knowledge as the waters cover the deep, Mr. Gatewood, without the Almighty reopening



the heavens and revealing his mind and will again? Why! such a thing would be absurd! Can any of you people here conceive of knowledge filling the earth as the waters cover the deep and it coming from the wisdom of man—coming from these divines that have been quarreling and differing and dividing churches and starting and establishing new churches for over two thousand years? Why such a thing would be absurd. The only way that the knowledge of the Lord could cover the earth as the waters cover the deep, is for the Almighty God through the Holy Ghost to again reveal his mind and will to man, as he did in the days of the Lord Jesus Christ and his apostles—as he did from the time of Adam down to the very end.

I'm going to continue quoting from Isaiah "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Notice this, Mr. Gatewood, "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Here, Mr. Gatewood, is a prophecy that is yet future, that is yet to come, when the Almighty God is to work great miracles now, even as he did when he led Israel out of bondage. I am going to quote that again. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in seven streams and make men go over dry shod, and there shall be a highway for the remnant of his people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." Now, Mr. Gatewood, do you mean to stand here and tell this intelligent audience—do you mean to tell them that the power of the Almighty is to be made manifest through the wisdom of man without any inspiration from the God Almighty or without any miracles? I think you'll grant that Moses certainly had the power of God revealed to him when he smote the waters of the Red Sea and caused them to divide. I think you'll all agree that

he had the power of the Almighty when he fed the Israelites the manna from heaven; when he struck the rock and caused the water to gush forth. I'm sure that you'll agree that he had power, but he didn't have the power that is going to be manifested in the Latter Days, when that prophecy that I just quoted you takes place.

We're told that when the Lord should gather Israel, they should no longer speak of the God that led Israel out of Egypt but they should speak of the God that led the ten tribes to the land of the North and people whither soever he had scattered them. We shall no longer speak of Moses. Why? Because such great and powerful things are going to take place in the immediate future.

Now, Mr. Gatewood, I'm going to give you another prophecy showing that there is to be further revelation. I now quote from Malachi fourth chapter the fifth and sixth verses: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Here, Mr. Gatewood, is a promise and the Lord says, "Behold, I will send you Elijah the prophet." I want you to get that. It's Elijah the prophet, not someone else. And don't forget that Mr. Gatewood. I want to ask you if Elijah is to still fulfill that prophecy in Malachi. If not, Mr. Gatewood, he must come before the great and dreadful day of the Lord.

Now, Mr. Gatewood is going to tell you that that prophecy was entirely fulfilled in the coming of John the Baptist, but in advance I'm going to show you that isn't the case. In pointing out in Matthew 17th chapter, 10th and 12th verses, "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, (now notice this) Elias truly shall first come, Elias truly shall first come. Does that sound in the future or in the past? "Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already." Alright, what does that mean? He said that Elias was yet to come and then he said that Elias is come already. Seems to contradict itself, doesn't it? Well, it doesn' contradict itself. I'm going to show you definitely, however, that John didn't come in fulfillment of that prophecy, because he said himself that he didn't. John first chapter and 21st verse. The scribes and Pharisees wanted to find out who John was, so they sent a delegation out to where John was to ask him some questions and these were some

look  
v. 13!

of the questions they asked. "And they asked him, What then? Art thou Elias? And he said, I am not." Notice that. "Art thou Elias? And he said I am not. Art thou the great prophet? And he answered, No." Now is that conclusive? Don't you think John knew who he was? He was a prophet of the Almighty God. Do you think for one minute that John and Jesus contradicted one another? Oh, no. They didn't. John wasn't coming in fulfillment of that prophecy that I quoted you. He said that he wasn't. The Jews were looking forward to its fulfillment. That's why they went out and asked him if he came in fulfillment of that quotation that I quoted. But he answered them, No. He answered them emphatically, No, two different times, Mr. Gatewood. Well, what about his coming in the spirit and power of Elias? Well, this is a statement taken from Luke 1:17, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people for the Lord." He was to go before him in the spirit and power of Elias, but he was not Elijah the prophet, because I call to your attention again the Bible. As Malachi says, Behold I will send you Elijah the prophet. Now you all know that John wasn't Elijah the prophet, that man who was taken into heaven without facing death. You are all aware of that. Therefore, Mr. Gatewood, John did not fulfill that passage. And since he didn't, I want to declare unto you if he hasn't come, he must come; and if he comes, your proposition falls, because you say that there can be no more revelations from the Almighty God. And I bear witness to you tonight, that Elijah has come in partial fulfillment of that passage, that he did appear to Joseph Smith and Oliver Cowdery in the Kirkland Temple, and that he did make known a work that is now practiced in our temple.

#### MR. GATEWOOD—*Second Affirmative*

Mr. Farnsworth, did you receive a revelation today? Mr. Farnsworth doesn't answer. (Farnsworth: "He will later.") All right. Wonder if he received one yesterday. If he received one yesterday and didn't receive one today, then God is a changeable God. I wonder, Mr. Farnsworth, did God feed you on manna yesterday? Did he feed you on manna last year? Some of your members are shaking their heads and saying no. God fed the Children of Israel on manna. Is God an unchangeable God? Mr. Farnsworth, did God make you out of the dust of the earth, and breathe into your nostrils the breath of life and

you become a living soul, like he did Adam? (Voice from audience: "yes.") This man says yes, but all of you know better than that. Because you know Mr. Farnsworth was born by natural conception. He wasn't created miraculously like Adam was created. Is God an unchangeable God? When it comes to this matter of God's being an unchangeable God, I would just like to ask you this question. Do you believe that God is the same today in power that he was yesterday? Oh, you don't. Mr. Nephi Jensen gave lectures at the Forestdale Ward, and the Nibley Park Ward, both last year and the year before. He contended that God was not perfect until he was perfect in progress. That if God didn't make a better world today than he made yesterday, then he wasn't God. He wasn't perfect in progress. Therefore, God is a changeable God, according to the doctrine of the Latter Day Saints.

Now the doctrine of the Latter Day Saints teaches that God was once a lost man, that he was once unsaved. I find in the Doctrine and Covenants, pages 67 and 68 in the early edition, it says that God is saved. In order to save someone, he must be lost. In other words, God was once lost. Is God still lost? The doctrine of the Church of Jesus Christ of Latter Day Saints is that God was once a man. Is God still a man? If he is a man, is he a better man that he used to be? Is he more powerful than he used to be? If he is more powerful, if he's better, as the Latter Day Saints say, then he is a changeable God. Did Jesus Christ appear to you today, Mr. Farnsworth, personally? Talk to you like he did the apostles out on the plains of Palestine? If he didn't, then he's a changeable Christ, isn't he? He appeared to the apostles, he appeared to the people in the land of Palestine, but he didn't appear to you. Did you, Mr. Farnsworth, ever get discouraged about the many different denominations that are in the world? They seem to be a great heartache to you because of the fact that you've mentioned all the denominations in the world. Did you ever get confused about which church to join? Did you ever do what James 1:5 said for you to do? To go out and pray to God, ask God to tell you—that you were confused and you didn't know which one to join—for him to please tell you? If you have, you've done what Joseph Smith did.

Have you ever done that, people? If you did, you did what Joseph did. Well then as a result of that, did God give to you some gold plates that you dug up out of the earth?

Did you translate them by the power of the Urim and the Thummim and give them to the world? Did you do that when you were fourteen years old? If you didn't, then God is a changeable God. Because you can see that he did that yesterday, but he's not doing it today. Now friends, when God speaks in the Bible and says that he's unchangeable, that Jesus Christ is the same yesterday, today and forever, he's speaking in regard to his character, speaking in regard to his power, speaking in regard to the sureness of his promises—speaking in regard to those things, but not in regard to revelation.

I wish to say, friends, there was one time that God did things and commanded man to do things that would be wrong for us today. I read in the Bible in Acts 17:30, "The time of this ignorance God winked at, but now he commands all men everywhere to repent." You see, there was one time when God didn't have complete revelation given to man. There was one time when partial knowledge was given. He overlooked their ignorance, but now he doesn't do it.

I find in Hebrews 1:1, God, who at sundry times and divers manners spake in times past to the fathers by the prophets, hath in these last days spoken to us by his Son." Did he permit Jesus to go preach to Adam as he permitted him to preach to the people in the land of Palestine? Did he preach to Moses? Did he preach to the people who lived back in the days of Moses as he did to the people in the land of Palestine? Did he, friends, back under the Old Testament command people to be baptized? No! Under the Old Testament, they had a different law—a temporary law. Did God make known all mysteries in the Old Testament? No, he didn't. Neither does he today command us to offer animal sacrifices, burn incense, etc.

I want to say further when Jesus came out of heaven to this world, he performed miracles. I find that it says in John 20:30, "These things are written that ye might believe." I Corinthians 14:22 says that signs are not for the believer, but for the unbeliever. You, Mr. Farnsworth, say that you have the power that Jesus Christ and his apostles had. Why, Jesus went out into the world, performed miracles and signs in order that they might believe. And the statement is made time and time again that these are given that you might believe.

Why when Moses went down to Egypt, he went among a group of unbelieving people and what did he do? Did he

say, "Now all you people have got to believe in me before I perform a miracle. All of you have got to have faith before I can perform a miracle?" No! He just threw down the rod and it turned into a serpent, and by that time the people were convinced that he was of God. Now, Mr. Farnsworth, I can give you the name and address of a lady here in Salt Lake City that has faith, she believes she can be healed. She's blind. I have talked to her time and time again about those things and she has been hoping and praying some Latter Day Saint would come down and lay their hands on her and heal her. I have been begging Latter Day Saints to go down and even try. They won't even go. That's not the way that Jesus did. You Latter Day Saints are different from the apostles. Why, when a man came to the Apostle Paul in a vision and said, "Come over to Macedonia," he went. Here's a woman that's been praying for years for the Latter Day Saints to come and heal her, and nobody has even gone down there to try. Thus, friends, you can see that the Latter Day Saints do not believe what they teach.

Also, before leaving this point, I want to call to your attention that Mr. Farnsworth stated, and I took down by his own statements, talking about Moses when he was upon the mountain and the great things that he did, Mr. Farnsworth said: "He didn't have the power that has been manifested in the last days." Mr. Farnsworth, I thought that you said that God was an unchangeable God. Yet you said that Moses didn't have the power that is known today. That is what I have been saying, now you agree. You see how confused you are getting. I read to you in Ephesians, which says that things have been hidden in God, but now they have been manifested in Christ Jesus. This body is the best place for man to be, and God has given us a law. He started us in a miraculous way. He created him out of the dust of the earth, but just because of the fact that he made another law to take the place of the miraculous law, doesn't mean that he's not working out the great salvation of the souls of men.

Mr. Farnsworth said this: "I challenge you to show that miracles and signs were to cease." Well, let's see. Ephesians the fourth chapter, "He gave some to be apostles, and some prophets; and some evangelists; and pastors and teachers till we all come to the unity of the faith and the knowledge of the Son of God." Do we now have a knowledge of the Son of

God? We do in the New Testament. I know that Jesus is the Christ the Son of the living God. I know that he was crucified. I know that he was buried. I know that he arose from the dead. When he continued to speak to the apostles, he was revealing those things. But now those things have been manifested, they have been made known. We do now have a complete knowledge of the Son of God.

I asked Mr. Farnsworth to show one thing that I should do about being saved that I couldn't learn from the Bible. He didn't do that, but came to the platform and what did he do? He spent all of his time on the manner of God's doing things. Our proposition tonight isn't on the manner of God's doing things. The question is, "Has God done it?" Has God made a complete revelation? The proposition isn't, "Does God still do it *this way*, but the proposition is, has he done it? Has he given a complete revelation? Mr. Farnsworth, you spent all of your time off of the proposition on the manner of God's doing things, but not upon whether or not he has done it. I contend to my friends that God *has* done it, and until Mr. Farnsworth shows us one thing that I need to know or that you need to know that's not found in the New Testament—to name one sin that's not in the New Testament—then the proposition stands that the Bible is the final and the complete revelation from God unto man.

Mr. Farnsworth accuses me of trusting in the arm of flesh, trusting in the wisdom of man, because of the fact that I won't trust upon some kind of a mysterious feeling that he says is to get into me to move me. Friends, listen, The denominational world today has been brought up, not by their following the Bible, but by their practicing just what Mr. Farnsworth has been trying to get before you. They have been setting aside the Bible, they have been thinking that it's not complete, that it's not final. Denominations, today, are saying, "God moves upon my prayer, he moves upon my feeling," and people follow their feelings, they follow the dictates of their conscience. But the Bible says, "My ways are not your ways, my thoughts are not your thoughts. As the heavens are higher than the earth, so are my ways than your ways and my thoughts than your thoughts." (Isa. 55:8).

Mr. Farnsworth, when I read the Bible, I am following the message of the Spirit. The Spirit of the Lord is speaking to

me. The Apostle Paul spoke in regard to the Spirit in II Corinthians 2:13. He said there that the Holy Spirit spake with words which were sent down from heaven. Do those words when written cease to be the word of God? Do they cease to be the words of the Spirit? No, friends, these words are Spirit, (John 6:33). These words are the Word of God and when I read them, I'm not following the wisdom of man.

If I were to do as Mr. Farnsworth and the Latter Day Saints do and say that I'm not going to turn to the Bible and read and study, I'm not going to believe that Jesus is the Christ the Son of the living God, as a result of reading; I'm going to set all that aside; I'm going to get down here on my knees and say, "Lord, I'm confused about which church I ought to join and I pray that you'll reveal to me which church I ought to join. God, you'll give me that kind of a revelation"—then I've turned my back upon God's revelation and I have chosen to follow the feelings of men.

I charge that Mr. Farnsworth and the Latter Day Shaints are the ones who have gone on feelings and followed wisdom of man and not the church of Christ and Otis Gatewood. He knows that the church of Christ is the only church in Salt Lake City that takes the Bible and the Bible only, as their only guide. He knows that we have no creed we follow but the Bible, and yet he says this is the word and the wisdom of man. Shame on you, Mr. Farnsworth.

When we turn to I Corinthians 12:28, we find that the Lord set some in the church, first apostles, then prophets, then gifts of healing, etc. Mr. Farnsworth said, "You don't believe in that kind of an organization in the church. You don't believe in those things, therefore, you're preaching another gospel." Now let's see. I find in the Bible, I Corinthians the third chapter and the eleventh verse, that we are built upon the foundation of Jesus Christ, and there can be no foundation other than Jesus. I find in Ephesians 2:19 that we are built upon the foundation of apostles and prophets, Christ Jesus being the chief cornerstone. Now going back to that statement saying, "Built upon the foundation of the apostles and prophets." Now just because we don't have a living Christ in the world today, are we going to become dissatisfied with Jesus Christ as the foundation and say, "We've got to have a living Jesus before we can have a foundation in our church." Why no, friends, we



know that Jesus is the same foundation. All right, we are building on that foundation today. Why not also be content with the same foundation that the early Christians built upon—the foundation of apostles and prophets? Why, here's Apostle Peter and Apostle John and Apostle James, and the foundation they laid by giving us the Bible. The Church of Jesus Christ of Latter Day Saints says these are not sufficient; we're going to have others. We're going to have Joseph Fielding Smith or Mr. Cannon or Mr. Clawson—we're going to have these. We aren't building on the foundation of the apostles of Christ any longer. Why the apostles are the foundation. They are not the roof. The Latter Day Saints have the apostles in their roof. We are still building on the foundation which the apostles and the prophets laid. Isaiah prophesied and spoke of things in the Old Testament. The apostles came and revealed that which the Holy Spirit guided the apostles to reveal and now what are we doing? We're building on that foundation. And if anybody lays a foundation except that foundation, he's building upon the sand. Jesus says, "He that heareth these words of mine and doeth them, he will be like a man that builds his house upon the rock. The rains descended, the floods came and the winds blew and beat upon that house, and it fell not. But if you hear these words and do them not you're built upon the sand." Did you know, Mr. Farnsworth, that there's a man here in Moscow, Idaho that believes that he saw God? That he looked upon God's face? Did you know that he claims to be guided by the same spirit that you say you are guided by? I want you, Mr. Farnsworth, to please come and tell me, when you come to the platform the next time, how can you know that Dr. Frank Robertson is preaching a false doctrine and that you're teaching a true doctrine? He says he's guided by the spirit of the Lord. How can you tell? What kind of a test? Over in Los Angeles, California there's a woman there by the name of Amie Semple McPherson, and she is receiving revelations and not only that, but there's hundreds who are making such claims. How can you prove that these are false doctrines, false teachers, and that the prophet that you receive today is true?

Therefore, friends, in conclusion, I say again that the Bible is the final and complete revelation from God to Man because it lists all the sins that I shouldn't do. It lists all the things of righteousness that I should do. It guides me into all

truth. It has all things that pertain to life and godliness. It's able to build me up and give me an inheritance among those that are sanctified. Since that is true, then Mr. Farnsworth, if he comes to the platform again and talks about the manner of revelation, and doesn't show one thing that I should do or shouldn't do that is not designated in the Bible, then it remains that the Bible is the final and complete revelation from God to man. (Time called.)

MR. FARNSWORTH—*Second Negative*

We're told Jesus overcame the world or that he will reign until he puts all things under his feet. Jesus has learned and knows everything that there is for man to know in this world. He knows everything that there is to know in this world. For that reason, for any of us to say that he changes would be entirely wrong because he does not. Having put all things under his feet, having overcome the world, having become perfect, even as his father in heaven is perfect, therefore, I say that he is an unchangeable God.

Mr. Gatewood seems to argue that because, in some periods of this world's history, the power of God was not made manifest exactly like it was in other periods of the world's history, that God has changed. That's not the case. Now Mr. Gatewood seems to think that because God first spoke to the prophets of old and later gave the Mosaic law, which was a schoolmaster, and later the Gospel, that that would make him a changeable God. In other words, Mr. Gatewood, God is not changeable even though those things have occurred as you have indicated.

For instance, we have a method of education in this nation. We start a child out in kindergarten, the next year he goes to the first grade, the second, the third, the fourth, the fifth and the sixth and seventh. Now just because the child starts in the first grade and another man is going to the university, does that mean that we are respecter of persons? No! Because all children must start in at the first grade and so with all of us. Many of us are children. We're children in the Word of God. In fact, we're nursing babes. We haven't even learned to comprehend the milk of the gospel, let alone the meat. Now Mr. Gatewood, just because I'm not the man that Jesus was, by any means, that doesn't mean that God is a respecter of

persons, any more than you would say that because a child is starting at the first grade and another man has finished college, that because one is greater than the other intellectually that God is a respecter of persons.

Again, Mr. Gatewood seems to think that whenever the power of God is in the earth, that everyone is healed, and miracles will be performed in their behalf. I would like to quote the Messiah himself with respect to your statement, Mr. Gatewood. When he was in his own country and healed but a few people, they began to find fault with him and he said, "A prophet is not without honor save in his own country." And he said, "Were there not many lepers in the days of Naaman?" and yet the Prophet only healed Naaman? He also called attention to the fact that there were many widows and yet Samuel only went to the one. Why didn't he go to them all, Mr. Gatewood? I recall, likewise, that he raised a widow's son from the dead. I think there were a great many dying in this time. Now since that prophet was there, I suppose, according to your argument, that no one could die, but I find in the Bible that people died repeatedly, and only certain people where it was the will of the Lord were healed, or that had sufficient faith to be healed. So I say that your argument on that is not sound. If it were applied to the scripture, it would destroy the power that was held by those prophets anciently, because they didn't heal everyone.

Now with respect to Ephesians the fourth chapter. That passage says just the opposite to what Mr. Gatewood tried to make you think it did. He said that it would do away with the apostles and prophets. I'm going to quote it and let you be the judge. "And he gave some apostles and some prophets and some evangelists and some pastors and teachers." What for? "For the perfecting of the saints and for the work of the ministry and for the edifying of the body of Christ."

Now, Mr. Gatewood, do the Saints need perfecting today? Do we need men in the work of the ministry? Do we need to be edified now? That's what apostles and prophets were placed in the church for, and those people, in that time, had the privilege of being taught and guided by living apostles and prophets in their time. Not only that, but they had the Holy Ghost to guide them into all truth and show them things to come. They had the Holy Ghost to help them to understand the things

of God. Now, Mr. Gatewood, further quoting that passage, "Till we all come to a unity of the faith, unto a perfect knowledge of the Son of God, unto a perfect man." He said we had all arrived at that, or that someone had.

Have you come to a perfect knowledge of the Son of God? Have you? Unto a perfect man? Mr. Gatewood, when we arrive at that state of perfection, I will admit that there will be no longer need of apostles and prophets to perfect the Saints, because they'll already be perfect. There'll no longer be any need of apostles and prophets to edify the Saints because they'll already be perfect. Then they will be dispensed with. I'm going to quote it now and let you just see for yourself that Mr. Gatewood is entirely wrong and rather than that scripture proving that those things will cease, it shows that they're to continue, because we haven't come to a unity of the faith. We haven't come to a perfect knowledge of the Son of God, unto a perfect man. Therefore, Mr. Gatewood, there must be apostles and prophets to edify the saints and to perfect them today as there were anciently.

Now I'm going to quote it and let you judge for yourself which of us is right. "And he gave some apostles, and some prophets and some evangelists and some pastors and teachers for the perfecting of the Saints and the work of the ministry and for the edifying of the Body of Christ till we all come to a unity of the faith, unto a perfect knowledge of the Son of God, unto a perfect man." If we have arrived at that, then they're certainly done away with, but I am sure we haven't. We have about 800 different faiths—more than that—and we're far from a unity of the faith. We're far from a perfect knowledge of the Son of God, even though the revelations of the Lord are able to make them known. We're far from that.

There is a way to know a false teacher, for any sincere person that wants to know the truth. Mr. Gatewood, you don't just kneel down and pray. Prayer without faith doesn't get you anywhere. Now as to the passage of scripture that I quoted, Mr. Gatewood seemed to apply those words to me rather than the Almighty—That I said "Go and ask." The Almighty said it, Mr. Gatewood, not me. He said, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him. But let him ask in faith, never wavering, for he that wavereth is like the waves of the

sea, driven by the wind and tossed." You must ask in faith, Mr. Gatewood, and any person that wants to know whether Joseph Smith was a prophet or whether the gentlemen and lady you spoke of were prophets or prophetesses, all they have to do, Mr. Gatewood, is to have faith and that faith will move men to act. It will move them to go to the Word of he Lord sincerely and seek to know the will of God and to see which of these men speak according to the Law and the Testimony; to see which of those two people transgress and abide not in the doctrine of Christ and which abide in the doctrine of Christ, and that's the way you tell a false prophet from a true one. That's the way I want you to judge Mr. Gatewood and I tonight. Which one of us is speaking according to the Word of the Almighty God? The one that is not speaking the truth or the one going contrary to the Word of the Almighty, is a false teacher. I'm willing to be judged in that way tonight.

Now, Mr. Gatewood, I'm going to quote again to show you clearly that there is to be further revelations; that the Almighty has foretold it in his scriptures and the Word of God is true and will not change and must be fulfilled. Now I'm going to call your attention to Malachi, third chapter, first to the third verses. I know what you'll say when I quote that. I know you'll say that John the Baptist completely fulfilled that passage. I say, "Yes, he did partially fulfill it." I admit that. I believe the scriptures say that he did. Jesus came the first time as a humble babe. John came to prepare the way before him. Now, when Jesus comes the second time, he's coming in power and glory. I ask you, will there be anybody to prepare the way before him then, Mr. Gatewood? I tell you, in the name of the Lord Jesus Christ, that there is, Mr. Gatewood, and that that prophecy has only been partially fulfilled, because in that chapter we read, "Behold, I will send my messenger and he will prepare the way before me and the Lord whom ye seek will suddenly come to his temple, even the messenger of the Covenant, whom ye delight in. Behold, he shall come, sayeth the Lord of Hosts. But who shall abide the day of his coming? And who shall stand when he appeareth, for he is like a refiner's fire and like a fuller's soap, and he shall sit as a refiner and purifier of silver." And he goes on to say that the sons of Levi will again offer an offering in righteousness, and he goes on to say that the offering of Judah at Jerusalem would again be pleasant unto the Lord. Now that certainly describes

the second coming of the Messiah, does it not? Behold, I will send my messenger, he will prepare the way before me and the Lord whom ye seek shall suddenly come to his temple. Did he suddenly come before? He was born as a humble babe. This time he's going to come suddenly. He says, "Who shall abide the day of his coming and who shall stand when he appeareth, for he is like a refiner's fire and fuller's soap. People were able to abide his coming the first time, but not the second time, because he will come in such glory.

When he comes in power and glory, men will not be able to abide the day of his coming. That's referring to the second coming of the Messiah, Mr. Gatewood. It says, "Behold, I will send my messenger and he will prepare the way before me." And I want to testify to you that again in further fulfillment of that, the Lord must do that in order to fulfill it and if he does, there'll be further revelations from the Almighty. Now I'm going to quote from Revelations 18:1,2, but before I quote it, I want to call your attention to the fact that an angel appeared to John in the fourth chapter of the Book of Revelations and said, "Come up hither, John, and I will show you things that will be hereafter." Not past—hereafter. So these things were to occur after—that is future from that time.

And he says, "And after these things I saw another angel coming down from heaven, having great power and the earth was lighted with his glory." Here we have an angel coming down from heaven with great power and the earth was lighted with his glory. Yet Mr. Gatewood says that can't be, the heavens are sealed. There can't be any further revelation, there can't be any more of God's Word, whether it be by the Holy Ghost moving on men, whether it be by the coming of angels, or miracles or what not, there can't be any further of God's Word. Mr. Gatewood said I wasn't staying on the proposition, but it's evident to all of you that if God has continued to speak through prophets, if God has continued to move upon men by the power of the Holy Ghost as he did anciently, that he continues to speak through prophets, then his proposition can't be right. So all I have to do is prove that he is continuing and will continue doing it to prove that there is to be further revelation from God, because if one single man is moved upon by the Holy Ghost, that is further revelation and that is further scripture, because that's what the Bible is. Holy men of God spake as they were moved upon by the Holy Ghost, and if there

are any Holy men of God moved upon by the Holy Ghost today, there's further revelation.

I wish to continue further. "And he cried mightily with a strong voice saying Babylon the great is fallen." And Babylon hasn't fallen yet, so that is still future. But there is to come an angel, Mr. Gatewood, John saw it in the future, but you say that that can't be, so there's some difference between you and the Word of God. So that's the way you tell a true teacher from a false one, ladies and gentlemen.

Here's another from the same chapter. "I heard another voice from heaven saying, Come out of her, my people that ye be not partakers of her sins and that you receive not of her flesh." He heard a voice, now notice, "And I heard another voice from heaven, saying come out of her O my people." Mr. Gatewood says there can't be any more voices from heaven. Yet John heard a voice coming from heaven saying, "Come out of her O my people." What do you think about that, ladies and gentlemen? Who's right—the Bible or Mr. Gatewood? I'm here to tell you that the Word of God is right, and not Mr. Gatewood, and that the Lord will call his people, for his voice *will* speak from heaven and call his people out of Babylon. "Come out of her O my people that ye be not partakers of her sins and that you receive not of her plagues." Before these great judgments are poured out on the earth, a just and merciful God will gather the righteous out of the nations. Just as he preached the gospel in the days of Noah before the flood, so in the latter times the gospel is to be preached as a witness and then shall the End come. The Lord God Almighty will gather the just from the four corners of the earth before those destructions take place, and John heard a voice from heaven telling them to come, showing that there is further revelation.

I'm going to quote from Ezekiel 20:34-36, "And I will bring you out from the people and I will gather you out of the countries wherein you are scattered, with a mighty hand and with a stretched-out arm and with fury poured out. And I will bring you into the wilderness of the people and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the Land of Egypt, so will I plead with you, saith the Lord God."

When this great gathering takes place, that I have spoken of—notice, I will quote it again: "And I will bring you out from

the people and I will gather you out of the countries wherein you are scattered, with a mighty hand and with a stretched-out arm and with fury poured out. And I will bring you into the wilderness of the people and I will plead with you face to face." Now I ask, Mr. Gatewood, when did the Lord ever gather Israel in such power and when did he plead with them face to face even as he did when he led them out of Egypt? There has never been a recurrence, ladies and gentlemen, of what happened in Egypt. Up to this day, there has never been such power manifest. Yet the Lord speaks of a time when he will do it in that same manner and I've again and again called that to your attention during these debates. Therefore, that proves conclusively that Mr. Gatewood's proposition is entirely false, because the Lord is to speak with them face to face, and if that is the case, then there is to be further revelation; there is to be more of the word.

I'm going to quote from Revelations 11:3-13. Here is a specific example of God sending prophets to a people in a time yet future. This prophecy has not been fulfilled, Mr. Gatewood. I defy you and all the wisdom under high heaven to prove otherwise, and if these prophecies are to come, yet future, then your proposition is entirely false and you're a false teacher. "And I will give power unto my two witnesses and they shall prophesy a thousand two-hundred and three score days, clothed in sack-cloth. These are the two olive trees and the two candle sticks standing before the God of the earth, and if any man will hurt them, fire proceedeth out of their mouthes and devours their enemies. And if any man will hurt them, he must in this manner be killed. These have power to shut heaven that it rain not in the days of their prophecy and have power over waters to turn them to blood and to smite the earth with all the plagues as often as they will and when they shall have finished their testimony, the beast will ascend out of the bottomless pit and shall make war against them and shall overcome them and kill them 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* and they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry and send gifts one to another because these two prophets tormented them that dwelt



on the earth. And after three days and an half the spirit of life from God entered into them and they stood up on their feet and great fear fell upon all which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud and their enemies beheld them."

Now my dear brothers and sisters, there we read that God was to send two prophets to Jerusalem and they were to work great power, even great miracles and those two prophets are to be put to death, their bodies are to lie in the streets three days and then breath is to enter into them and they're to live and they're to ascend into heaven. And I want to ask Mr. Gatewood if that ever happened in the past. Did any of you ever read about it? Has it ever happened in the history of the world? It has not. And I testify to you, as the Lord God Almighty lives, that it will happen, Mr. Gatewood, because the Lord has foretold that it will happen and that proves beyond a doubt that your proposition tonight is entirely false and that you do put your trust in the arm of flesh.

Of course, the Bible is true, but without the spirit of God to understand it, you do put your trust in the arm of flesh just like the Methodists and the Baptists and others, yet you singly yourself out as having more intelligence than they. Why? Can you read the Bible better than they? You cannot. Without the spirit of the Almighty God, you cannot understand the things of God, Mr. Gatewood. Therefore if your premise is true, we're in a hopeless state.

### *MR. GATEWOOD—Third Affirmative*

It is impossible for me to take up each scripture and give a full discussion to that and answer each one in detail, but I'm going to take one which Mr. Farnsworth gave and challenged so forcefully, to show you where it applies and how he misapplied it. All of them have been misapplied in the same way.

Now you listen to this. You may not think that I can do that, but you listen to this scripture and see. Revelation the eleventh chapter: "There was given unto me a reed like unto a rod and his angels stood saying, rise, measure the ark of the temple." I won't read it because it has just been read. He said who are these two witnesses? Well, if I had to depend upon Revelation to find out, I'd have to guess like Farnsworth has. I'd have to get

on my knees and say: "Now, Lord, reveal that to me. You tell me who these two witnesses are." Mr. Farnsworth says, through revelation, independent of the word of the Lord, these two witnesses are the Book of Mormon and the Bible. Now, I don't have to guess about it. I have the Bible. It says you measure the court of the temple. These witnesses are "the two olive trees and the two candle sticks standing before God and the earth." Now, I can go back to the Old Testament and I find Zechariah 4:6 and he says: "What seest thou? And he says I have looked and behold a candle stick of gold with a bowl upon the top of it and with seven lamps which are upon the top of it; and the two olive trees by it, one upon the right side of the bowl and the other upon the left side. So I answered and spake upon the angel who talked with me and said, what are these, Lord?" The same things that John saw over here in the Book of Revelation. He says these two witnesses are the two olive trees, and this is what Zechariah was talking about. And he asked, "What are these?" And then the angel talked with me saying unto me, Knowest thou not what these be? And he said, "No." Now Mr Farnsworth doesn't know what they are. And here's the reason I know. "Then he answered and spake unto me saying *these are the word of the Lord*. These two candlesticks, (two witnesses) these two are the word of the Lord. These two witnesses are the New Testament and the Old Testament. If you will read it says: "If any man will hurt them, fire proceedeth out of their mouth." Jeremiah 23:28 says "Is not my word a fire?" The word of God does devour its enemies. And then they would be killed and left in the streets two hundred three score days clothed in sack cloth and ashes.

After the church was established there was a general apostasy and the New Testament and the Old Testament laid in the dead language of the Latin. The common people couldn't read it for two hundred and sixty years. And then it was resurrected and translated into the living English—started to be preached again and thus that wickedness and bondage was exposed. The Book of Revelation is a picture to John of the church when it went into the apostasy and of its coming out. So, therefore, friends, the two witnesses are the word of the Lord and they were to stay dead two hundred and sixty years. Since that is how long the Bible stayed in the dead language and then they were translated to go out and testify and bear witness before the Lord, you can know that the two witnesses were the Old Testament and the New Testament which I'm holding before you here tonight. Thus you can see how erroneously Mr. Farnsworth misapplied this scripture.

Ezekiel 37 is one more that I am going to give a brief consideration. That is another misapplication that Mr. Farnsworth made. He said in the scripture that he read: "I'm going to gather them out of the heathen. I'm going to come and talk with them face to face upon their land and the mountains." You can remember that I quoted to you several nights ago the third verse of Ezekiel, chapter 1, that when this revelation was given the children of Israel were among the captives in Baylonia. Then Ezekiel in the 37th chapter, pictures the two sticks brought together to become one. The 22nd verse says that the two sticks are the tribes. Ezekiel says that Israel were gathered out from among the heathen, meaning that God would bring them out of bondage and put them back into the land of Palestine and give them the covenant and talk with them like he did when he led them out of the land of Egypt. Thus friends again you can see how these scriptures have been misapplied.

Mr. Farnsworth asked the question: "Can I understand the Bible better than the Methodists and Baptists?" Well, let's just turn the thing around, Mr. Farnsworth. You claim revelation, that the Church of Jesus Christ of Latter Day Saints is the only true church, and that people must be members of that church and should be baptized in it. Do you mean to say that God will speak to you and then not speak to Mr. Robinson up here in Idaho or the Methodist and Baptist? Then you ought to look over here to Amie Semple McPherson. Can you get revelation from God when she can't? The application can be made in just the same way. God must like you Mr. Farnsworth better than he does them. Read John 3:16.

Before leaving this prophet idea, I would call your attention that Mr. Farnsworth has said that in order to tell a true prophet from a false prophet you must go to the word of the Lord. Now that's where I've been trying to get him to go all night. So we go to our Bible and listen to the Bible. And you can tell when anything is wrong or right by the Bible. That is our proposition: The Bible is our final and complete guide. But even though the Latter Day Saints are forced to say this, they do not believe it. They say: "Pray to God and he will give you wisdom." Why friends, God told me what church to belong to and if I were to reject he won't tell me again. He told me he would add me to his church, (Acts 2:47). And if I were to get out here and say, Lord, tell me what church to join, that would be proof that I don't believe what God has to say about the church. But whatever God tells me what to do to be saved then I do it.

Mr. Farnsworth says you ought to get down the Bible and read and study it and then you will learn. That's what I'm trying to tell you, Mr. Farnsworth. Turn to the Bible and read and study it and then you will have enough. That's the way God gives wisdom. You know the Lord says to pray, Give us this day our daily bread, too, doesn't he? But how does he expect me to get daily bread—to go out here on the desert and get down and say, Now God, send me down a loaf of bread, wrapped in a Holsum Bakery wrapper? No, that's not the way we get it. The way I get bread is to get out here and pray God to give me strength to get hold of a hoe handle or a pick or a shovel or something and work and get it the way the Lord has told me to do. The Bible says that we should work that we may have. The Lord has told me that if I lack wisdom, to ask of God. If you, friends, turn to the word of the Lord with a prayer upon your heart, and read and study that Bible, you are going to get wisdom; but we should not reject it and go out and seek for more information.

In closing here tonight, friends, I want to notice briefly, Ephesians the 4th chapter. And that is, I was not saying that we have taken out of the church the apostles, but I was saying that we have in the church today the same foundation that we ever had. The apostles are still there. Eph. 4:8 says the apostles were placed in the church when Christ ascended. It didn't say 1830—did it?—but when he ascended upon high. And he said these things are to stay here for the perfecting of the saints, for the work of the ministry, for the building up of itself in love.

The apostles were in the church to teach us and to build up the church. They have done that by giving us the New Testament. I want to say, that is the complete unit of faith and is the only unit of faith upon which we can agree. You can't agree upon the manuals or confessions of faith or the Book of Mormon, but we can agree upon the Bible. Take it down to the Baptist Church—they accept it—the Methodist Church does; but take the Book of Mormon to those places and they can't accept it. Take the Methodist Discipline to the Baptist Church and they can't accept it; take the Baptist Manual to the Methodist Church and they can't accept it; but they can accept the Bible. It is the unit of faith upon which we can agree because it guides us into all the truth.

Mr. Farnsworth has not yet answered the questions which I have held before him time and time again. Am I a Christian, Mr. Farnsworth, as a result of hearing the gospel, believing the gospel, repenting of my sins, confessing my faith in Jesus, being buried in

baptism, receiving the Holy Spirit? Am I a Christian now, as the result of having done that? If Mr. Farnsworth answers that I am a Christian, then I'm going to ask you this question: "Is faith in Joseph Smith and what he taught essential to my soul's salvation? Must I receive that message?" I turn to the statement made here in Orson Pratt's "Divine Authenticity of the Book of Mormon." He said, "The nature of the Book of Mormon is such that if it's true, nobody can be saved and reject it." I reject it. And I say, (Time called) Thank you.

MR. FARNSWORTH—*Third Negative*

Now Mr. Gatewood isn't supposed to introduce any new testimony but just in case he does I'm going to give an explanation of a passage he hasn't mentioned. That's I Cor. 13th chapter: "Whether there be prophecies they shall fail and whether there be tongues they shall cease; whether there be knowledge it shall vanish away. 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." I grant when that which is perfect is come, these will be done away, Mr. Gatewood. At the end of the chapter—when you get home pick it up and read it—It says, "For now we see through a glass, dimly; but then face to face: now I know in part, but then I shall know even as I am also known." When that which is perfect is come we won't walk by faith; it will be by knowledge. Prophecy shall fail, visions will cease, but charity won't. So I just thought I would bring that up while I had a chance, before Mr. Gatewood brought it up to you.

Mr. Gatewood, how can you stand here and profess to be a Christian, when you deny practically everything that Christ taught? You've been attacking the gifts of the gospel, the gifts of the Holy Ghost and saying that prophecies have ceased, as well as revelation. The Bible says, "Whosoever transgresseth and abideth not in the gospel of Christ hath not God. Is that clear enough Mr. Gatewood? You don't abide by the doctrine of Christ. Therefore, you have not God. You don't speak according to the Law and the Testimony, there is no light in you. Is that clear enough?"

Mr. Gatewood tried to tell you the two prophets that were put to death and were resurrected represent the Old and New Testaments. I've never heard of the Old and New Testament being put to death and being resurrected and going into heaven, but I'm going to read that passage over again to you and show you how ridiculous his interpretation is. "I will give power unto my two witnesses

and they shall prophesy a thousand two hundred and three score days"—three years and a half. Is that all the New and Old Testaments prophesied—just three years and a half? These two witnesses are to prophesy for three years and a half, in sack cloth. Can you imagine the New Testament prophesied in sack cloth? These are the two olive trees and the two candle sticks standing before God and the earth and reaching from God to the earth. "And if any man will hurt them," (Can you imagine anybody hurting the New Testament ~~shutting heaven that it rain not?~~) "in the days of their enemies." Can you imagine fire proceeding out of the mouth of the Old and New Testament and devouring their enemies? If any man will hurt them he must in this manner be killed." "These have power to shut heaven that it rain not"—(Can you imagine the New Testament shutting heaven that it rain not-) "in the days of their prophecy and hath power over waters to turn them to blood and to smite the earth with all the plagues as often as they will. And when they shall have finished their testimony, the beast that ascended to the bottomless pit shall make war upon them and shall overcome them." Can the beast overcome the Old and New Testament? They can not! And kill them? Will he kill the New Testament? He will not! "And their dead bodies—" (Can you imagine that referring to the Old and New Testament?) "And there dead bodies shall lie in the street of the great city which is Jerusalem, (I want to quote that) which is spiritually called Sodom and Egypt, where also our Lord was crucified" (That's Jerusalem) —"And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves." Is there anything clearer than that? "And they that dwelleth on the earth shall rejoice over them and make merry and send gifts from one to another because these two prophets tormented them that dwell on the earth." Two prophets—not the Old and New Testaments! "And after three days and a half the spirit of life from God entered them." Entered into the New and Old Testament? (Can you imagine such an interpretation as that?) "And they stood upon their feet." Imagine the New and Old Testament standing upon their feet! "And great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud and their enemies beheld them and they heard a great voice from heaven." (The New Testament heard a great voice from heaven. Imagine that!) "Saying unto them, Come up hither, and they ascended up." And it goes on to say the cities had a great earthquake and that there

were seven thousand people destroyed in the city of Jerusalem. <sup>Some</sup> Has that occurred? Of course you all know it hasn't. These things <sup>"logic"</sup> are just as clear as they can be. Therefore, Mr. Gatewood, I say <sup>show</sup> there is to be more revelation, there is to be more of God's word. <sup>the</sup>

Why should Mr. Gatewood say, God we don't want any more <sup>B. of h.</sup> of your word? Why didn't God stop when Matthew wrote his <sup>could</sup> testament? Why didn't he stop when Luke wrote his? Why should <sup>not</sup> any man complain of God revealing more of his work? I called <sup>be one</sup> your attention to the fact that the Israelites were to be scattered <sup>of the</sup> all over the earth, the other night. Do you think that the Lord spoke to them and moved upon them? Well, at that time, my opponent admitted he could move on them. Or did he neglect the <sup>witness</sup> rest of the Israelites all over the rest of the earth and just reveal his mind and will to the Jews in Jerusalem? Why, of course not! God is no respecter of persons. That's the way he has of doing things. <sup>either?</sup>

There's a spirit in man. The spirit of the Almighty giveth understanding. Amos the prophet says, "Surely the Lord God will do nothing," Mr. Gatewood, "but he revealeth his secrets to his servants the prophets." Is God doing anything today? If he is, he must have a prophet.

He says, "These signs shall follow them that believe." Mr. Gatewood, you haven't answered that. "These signs shall follow them that believe. Are there any believers today? Is God doing anything, Mr. Gatewood? If he is, those signs must follow us. That isn't my word, Mr. Gatewood, don't forget that, that's the word of Jesus himself. He keeps saying that I tell you to go and pray, I remind him that it is the Lord that instructed you to do it, but just because you go and pray doesn't mean that you aren't supposed to have faith and go to the word of God, study, use your mind. *No*, of course not. Faith moves men to action. Faith without works is dead. The gospel came not unto you in word only but also in power and in the Holy Ghost. That's the gospel that Paul preached came in power and in the Holy Ghost and not in the word only, but you deny the power of God, Mr. Gatewood.

"That the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of God." That is the way Paul prayed. He was praying that he would give the saints in his day revelations. Notice that, "I pray that the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the

knowledge of him." Now this man says that the saints then could have the spirit of revelation but the saints now can't. Oh! That's too bad. God doesn't like us, I presume, but God has always revealed his mind and will to his servants the prophets. There is a spirit in man and the spirit of the Lord giveth him understanding.

Now this is taken from Acts the second chapter, sixteen and twenty. "But this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy." I know that Peter said that this was being fulfilled in his day, Mr. Gatewood, I know that, but it is also now being fulfilled, because we're in the last days too, as well as Peter, and the Lord says that in the last days he will pour out his Spirit upon men and they shall prophesy, etc. Just because Peter started the ball rolling, just because he said, on the day of Pentecost, this is the fulfillment of Joel, that doesn't mean that that was the end of fulfillment, not at all, because after Peter said that, I find that Paul and many of the apostles had revelations after that. So it continued! And mind you "And your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

So in that day, then, the sun was to be darkened and the moon turned to blood, which has not yet happened. In that last day! Mind you, God was to pour out his Spirit upon his sons and daughters. They were to prophesy and dream dreams and have visions. Oh! *Mr. Gatewood*, I call upon you as a servant of the Almighty God to not only search the scriptures but to ask the Almighty for inspiration that his Spirit will bear witness to your spirit and help you to understand the truth.

Mr. Gatewood, you might have all the Scripture under high heaven and without the Spirit of the Almighty, that same Spirit that moves upon Holy men, if you don't have that same Spirit, how can you understand what they wrote? You can't do it, because the spirit of man comprehends things by the spirit of men, but the things of God are only comprehended by the Spirit of God and the minute you do away with the Spirit of God, Mr. Gatewood, you can't understand the word of God. You must have it, otherwise you



can't understand it. Therefore, I bear testimony to you, my brothers and sisters, tonight, that I know that God is the same yesterday, today and forever; that he spoke through Father Abraham, Isaac and Jacob; that he revealed his mind and will to his people the prophets; that he revealed his mind and will through Jesus Christ and His apostles and prophets after Christ's time. And I bear witness to you that if His church is here it will be exactly the same kind of a church, exactly the same kind of a gospel, it will have the same power, otherwise it would be another gospel and I bear witness there is only one and if any man preach any other, let him be accursed.

MR. GATEWOOD—*Fourth Affirmative*

If God is the same yesterday, today and forever, I wonder why the necessity of continuous revelation. Does not that within itself say that God is a changeable God? The Latter Day Saints believe that God is getting ready to change His mind and therefore, they have to have living prophets to receive the revelations so that they can make the changes that might appear necessary. If it is necessary for God to reveal new information to every generation, it is also essential for Him to reveal new information to every individual. And so friends, you can see that it is the church of Christ that is contending that God has revealed unto us all things that pertain to life and godliness in the word of God. We are holding before the world the fact that Jesus is the crucified and resurrected Saviour; that faith in Jesus is the Saviour; and that faith in man does not save. You don't have to believe in man to be saved.

Mr. Farnsworth came saying, I have transgressed. I have no light in me. The Doctrine and Covenants said there is none that doeth good except those that receive the revelations given by Joseph Smith. Therefore, tonight, friends, I could preach Jesus Christ, according to Mr. Farnsworth, according to the Latter Day Saints, I can preach Jesus Christ, take His word and stay with it and continue it and yet do no good. There is no good in me. The Latter Day Saints say I have forsaken God just because of the fact that I don't get out here and teach Joseph Smith.

Now put Jesus Christ on this side and the Bible as the guide to him. Put the Book of Mormon and Joseph Smith over here. Mr. Farnsworth has said, "Mr. Gatewood, you can't have salvation as a result of faith in Jesus and as a result of following the Bible faith; but you can be saved by taking the Book of Mormon and having faith in Joseph Smith, who was a man, who is not a

saviour—you can be saved by that.” Therefore, friends, you can see his argument is that Joseph Smith is just as much a saviour as Jesus Christ and faith in the Book of Mormon, which God gave to him, is just as essential as faith in the Bible. If this is true, why would he make the statement that I have to believe Jesus, obey his commandments, take the Bible as a guide, and yet I don’t do any good until I have faith in Joseph Smith who is a saviour, as much as Christ? He said I couldn’t be saved with this faith in Christ but I could be saved with this faith in Joseph Smith, So this faith is just as essential as this faith in Christ. You people by this say that faith in man is just as essential as faith in Jesus Christ the Saviour. Friends, Jesus said, “Touch not, taste not, handle not, which things perish with using after the Doctrine and commandments of man.” If I have ever heard of the doctrines and commandments of man, it is after I have come into the State of Utah and go into your assemblies and your conferences and hear your leaders stand up and say “Look to our leaders, look to our leaders,” I have not one time heard them stand up and say: “Take the Bible and follow it and have faith in it.” You people go to your leaders for the inspiration of God—they tell you what to do. I tell you friends, that prophecy of Apostle Paul says what he meant when he said, “Don’t you touch, taste nor handle the doctrines and commandments of men.”

Mr. Farnsworth hasn’t shown one thing that I need to do today to be saved that I haven’t done. Therefore, friends, it remains that I am a Christian. He hasn’t pointed out one sin that the Bible does not condemn. Therefore, friends, the Bible is the complete and the final revelation from God to man.

Just before I close I want to turn over to the Book of Revelation the eleventh chapter. Bear in mind that the Book of Revelation is a book of symbols. Mr. Farnsworth made great sport out of the fact that these prophets were to stand upon their feet, they were to bear witness in sackcloth and ashes. But listen, as found in the eighth verse “And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified.” Was the Lord crucified in Sodom? Was he crucified in Egypt? No, but it’s symbolical. (Time called) One minute? (Time up). I thank you people for listening, and hope you come back tomorrow night.

## PROPOSITION FOUR

### *The Church, Its Divine Origin and Authority*

MR. GATEWOOD, *First Affirmative*

The propositions have been arranged. The first three nights Mr. Farnsworth was in the affirmative. Mr. Farnsworth tried to get me to be in the negative throughout the entire discussion. But I told him no, I was not interested in just striving to show people where they were wrong, but I had something better that I wanted to show you people. So I have chosen to be in the affirmative the last two nights. Mr. Farnsworth evidently failed to realize this last evening. He didn't follow me in the scriptures that I gave and in the arguments that I made. He seemed to believe that he was still in the affirmative. I followed him the first three nights point by point, scripture by scripture, as he gave them in the discussion when he was in the affirmative. And I expected him last evening to follow me in the arguments that were made. That's the reason that he got off on a different subject that was not included in the proposition. I ask Mr. Farnsworth tonight to please observe the fact that I am now in the affirmative and please follow the arguments that I make.

This discussion came about as a result of a challenge that was issued to the church of Christ. We have been asked for two discussions, by the Latter Day Saints in Salt Lake City—not officially by the church, but by members. We had one last year in the church building. We were holding a meeting for the colored people. Questions were asked. We answered those questions, and we were challenged for a debate. We accepted the challenge, and evidently some people were not satisfied. Mr. Farnsworth came to me two or three times and asked me for this discussion. We agreed to go into it, and I am glad that we have, and I am hoping that people may continue to enter into investigations of the word of the Lord.

Tonight the proposition is, "Resolved that the church of Christ of which I am a member is of divine origin and the members thereof are divinely authorized to administer in the ordinances of the gospel." Last year the proposition was arranged that Mr. Verne McCullough would be in the affirmative, saying, "Resolved that the doctrine of divine authority as taught by the church of Jesus Christ of Latter Day Saints is in harmony with the Bible and the

Book of Mormon." It was impossible to state this question that we are discussing tonight in any different way and still bring out the idea of authority; so the question for discussion tonight is really Divine Authority.

The members of the church of Christ have the right to administer in the ordinances of the gospel. That's the point I am asking Mr. Farnsworth to follow me in a discussion of Divine Authority. When we say that we have the right to administer in the ordinances of the gospel, I mean by that that we have the right to preach the gospel of Jesus Christ. Not only do we have the right to preach the gospel of Christ, but we do have the right to baptize people into the Kingdom of God and we do have the right to administer the Lord's Supper. Mr. Farnsworth tonight in taking the negative has said that members of the church of Christ do not have the right to baptize, to preach the gospel, and to administer the Lord's Supper.

Before going directly into the discussion of these questions, I want to briefly tell you of the origin of the church of Christ. Mr. Farnsworth said, several nights ago, that Alexander Campbell was the man who started the church of Christ. I flatly deny that. History flatly denies it. Alexander Campbell was a prominent preacher in the church of Christ and made many converts. Because of the fact that he did so, the people started calling members of the church of Christ, Campbellites. We rejected that name, have not received it, nor do we intend to receive it. We don't believe in wearing any man-made name, nor do we believe in honoring any names, or baptism, or method of government, a book, or a religion. The Bible tells us to honor Christ, and we are Christians and members of the church of Christ. The church of Christ was in existence in this modern age, before Alexander Campbell's day. The first congregation of the church of Christ in the United States was in about 1773. The preaching was done by Mr. William O. McKenley, and he was known as the first preacher of the church of Christ in the United States. However, there were churches of Christ in the old country, in Australia and England and over in the old country before that time. The origin of the church of Christ can be read in Matthew 16:18.

We can read in Acts the second chapter when the church was established. Three thousand people were added as a result of the first sermon which the Apostle Peter preached (Acts 2:41). Then you can read later, five thousand became members of it. Then it spread out and went through the whole world (Acts 8:4, Col. 1:

23). Even before the apostles died they stated that there was an apostasy that would come (Acts 20:29-31). There would arise men that would teach things drawing disciples after them. Now then, the argument is made by Latter Day Saints and will be made by Mr. Farnsworth, that the church completely apostatized, went completely away, that there were no Christians left. And that because of that fact it was necessary for an angel from heaven to come down upon the earth and restore the right to administer in the ordinances of the gospel. Friends, in the Bible we do not find a complete apostasy. Eph. 3:21 "Unto God glory will be given in the church by Christ Jesus, *throughout all ages*, world without an end." That is, glory was going to be given to God through this church that Jesus built throughout what ages? All ages, world without end. Daniel 2:44. After the vision had been shown to Nebuchadnezzar, there where he had seen an image, head of gold, breast of silver, belly and thighs of brass, legs part of iron and part of clay, Daniel said: "Nebuchadnezzar, you are the head of gold. Another kingdom shall arise after thee." This was the Medes and the Persians. They overcame the Babylonian kingdom. Then following, there was the other kingdom which was known as the belly of brass. That was Alexander the Great, the Grecian kingdom, which followed the Medes and Persians. And then following them there was the Roman kingdom, and it was in the days of the Roman kings that Jesus came and said, "I will build my church."

It was in the days of the Roman kings when the church was established. Dan. 2:44 says: "In the days of those kings the God of heaven will set up a kingdom which shall never be destroyed." We can read in Acts the second chapter where the church was established, and Daniel said that the kingdom shall never be destroyed. It will break into pieces and consume all these kingdoms, and it will stand forever. So then, Eph. 3:21 and Dan. 2:44 stated that the church would stand forever.

I know that a general apostasy came. Revelation the twelfth chapter shows the woman ready to give birth to a child,—the church in other words, or a picture of it. As soon as children were born they were caught up into heaven; as soon as the devil killed them, they were carried into heaven. And then the devil went forth—The latter part of the chapter says that he went forth to make war with the remnant of her seed. In other words, here was a remnant of people that preached the gospel, and remained true.

But, friends, in order to establish the fact that the members of the church tonight have the right to administer the ordinances of the gospel, it isn't necessary for me to go and trace the church through the dark ages. There are two ideas held in regard to Divine Authority. One is that authority rests in the church. Others have the idea that authority rests in the scriptures.

Mr. Farnsworth tonight takes the position that authority rests in the church. Nobody has the right to baptize or preach the gospel unless they get that right from the Church of Jesus Christ of Latter Day Saints.

I call to your attention that the Latter Day Saints are not the only church that holds that position. The Catholics hold that position—that you must come to them to get the authority to do things and that they have an infallible pope at the head to speak in matters of religion, and that when he speaks, his voice is the voice of God. I could go on and point out many churches who have held and do hold the same position. They say that they are protected by the inspiration of God against error and if they are protected against error, then they are protected for the truth. In other words, that places them with positive information, as well as negative protection.

The Catholics hold the position that divine authority rested in the church throughout the dark ages. And that's what caused the dark ages. They said, "Listen to us. We will tell you what to believe and what not to believe." They didn't say, "Go to the scriptures and find what to believe and what not to believe." They said, "We will tell you." Thus, friends, you can see why the dark ages—because of the fact that people didn't study for themselves. They depended upon man to guide them, a church to speak—that their voice is the voice of God.

It's the same doctrine taught by the Church of Christ of Latter Day Saints—that you listen to your leaders and they will tell you what to believe and what not to believe. "We will write articles of faith that you are to receive. We will have revelations. We do have a prophet and when he speaks, his voice is as the voice of God." (Audience protests). Don't question it. You believe your leader's voice is the voice of God.

Friends, tonight I take the position that I have the right to stand in the face of the Catholic Church or the Church of Christ of Latter Day Saints and question their right of authority. I take the position tonight that authority rests in the scriptures, and un-

less you turn to the scripture for authority, you do not have the right to act.

The first question that I would like to put to Mr. Farnsworth is this: Mr. Farnsworth, Why do you believe that Jesus is the Christ the Son of the Living God? Why do you believe that people should practice immersion? Why do you believe in the Holy Spirit? What testimony do you have that God created the heavens and the earth, and the seventh day, rested? Where do you have to turn to get such information? Did that come to you just through the leaders of your church, or did you read that in the Bible? Did you get it through the word? Did God through his word authorize you to believe that? You, therefore, can see what I am saying tonight, friends—that authority does rest upon the scriptures. I know that Jesus says "All authority is given to me in heaven and on earth." But the word is the means through which he has informed us. He authorizes us to do or not to do, through the scriptures.

Now friends, I want to go into an examination of the conflict that is found in regard to these issues. Taking up the authority that rests with man, contrasting that with the authority that rests in the scriptures. According to the leaflet, "Joseph Smith Tells His Own Story," he got confused about which church he should join. He decided to make it a matter of prayer and turned to James 1:5 which said, "If any man lack wisdom, let him ask of God." Mind you that Webster's Dictionary says that wisdom is the application of knowledge that you already have.—In other words, the knowledge that you have in the word of the Lord, if you need to know how to apply it, go to God and he will help you. But Joseph Smith went to God, and he didn't get wisdom, he got knowledge. He got now information. He got something that hadn't been revealed before. And when he did, he went out and started what is known as the Church of Christ of Latter Day Saints. I am told on page 16, that in order for him to have the right to go out and establish that church, he says: "Now continued still the work of translation when in the evening of the ensuing month, May, 1829, we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates." (Going to inquire about being baptized, about baptism for the remission of sins). "While we were thus employed, praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light and having laid his hands on us, he ordained us."

Now get the picture. Here are two men that had learned about

baptism—two men that had been unbaptized. Before I go further, I'd like to ask Mr. Farnsworth this simple question: Mr. Farnsworth, you look upon me as having not been properly baptized, as just the same as being unbaptized. Now, since you do that, Mr. Farnsworth, could you lay your hands upon me and give me the Aaronic Priesthood? Could you give me the Priesthood? Or could some member in your church that holds the priesthood, give it to me before I am first baptized by a member of the Church of Jesus Christ of Latter Day Saints? Could you? If some of your members were to come and to lay their hands upon me and give me the priesthood before baptism, I ask you, Would you fellowship them? Would you say that they were teaching true doctrine? No, you wouldn't. You would say that they were teaching false doctrine, teaching doctrine contrary to that which you believe and that which you practice.

I have asked the question time and time again, "Would you lay your hands upon me and give me the priesthood?" And they said, "No, we will have to baptize you first. You have to be baptized by proper authorities before you can hold the priesthood. We don't give the priesthood to people who are unbaptized." All right, that is true doctrine according to the Latter Day Saints. Now listen. "This angel appeared and laid his hands upon us"—unbaptized men. Now notice, "laid his hands upon us saying, "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron."

Now, if Joseph Smith and Oliver Cowdery, being unbaptized, could receive the priesthood of Aaron, why couldn't Otis Gatewood receive it? Wouldn't you have the same authority that the angel had? If you don't have the same authority, then you are admitting that your priesthood is not the same which was given to Joseph Smith. You are admitting that you don't have the authority which the angel gave, if you can't lay your hands upon me and give me the priesthood. *Before* they were baptized, the angel gave them the priesthood, "which hold the keys to the ministering of angels, the gospel of repentance and the baptism for the remission of sins." It says, "He said that the Aaronic priesthood had not the power of the laying on of hands for the gift of the Holy Ghost, but that it should be conferred on us hereafter. And he commanded us to go and be baptized and gave us directions that I should baptize Oliver Cowdery that afterwards he should baptize me." Notice, they had received the Aaronic priesthood and now the command is, "Joseph, you go and baptize Oliver Cowdery and



then Oliver Cowdery, you turn around and baptize Joseph Smith.”

The story continues: “Accordingly, we went and were baptized. I baptized him first and afterward he baptized me.” They had the priesthood before they were baptized, but notice: “After which I laid my hands upon his head and ordained him to the Aaronic priesthood.” I thought that the angel had already given him the Aaronic Priesthood. Well, now, if it is necessary for him to turn around and give it again, then at baptism they must have lost it. That’s the only conclusion that I can come to. If he had to receive it after baptism, he must have lost it when he was baptized. Now then, did he lose it when he was baptized or did he not lose it? If he didn’t lose it, why the repetition? Do you have to lay hands upon people today before baptism and then lay hands upon them after baptism, in order to give them the priesthood? No, you don’t. Today you baptize them and then lay your hands upon them. But by the fact that they laid hands upon one another after baptism, is proof that they lost it in baptism. All right, if he did, here is the natural conclusion that must follow.

“Afterward he laid his hands upon me and ordained me to the priesthood, for so we were commanded.” Then they lost it when they were baptized. Then Joseph Smith when he was baptized came up without the priesthood. Then he turned around without the priesthood and baptized Oliver Cowdery, and he came up having been baptized by somebody who didn’t hold the priesthood. Then Joseph Smith laid his hands on Oliver Cowdery and gave him something he didn’t have. He lost his priesthood when he was baptized, then laid his hands on Cowdery and gave him something he didn’t have, because he lost it when he was baptized. Oliver Cowdery had not yet laid hands upon him to give him the priesthood and so he didn’t have it.

I find a man out in the desert thirsty and he says, “Give me a drink of water.” I say, “Mister, I was bringing you a drink of water but while I was crossing the desert, it all evaporated. Here’s the glass, take the drink of water.” You know how thirsty he would be when he got through drinking with nothing in the glass. Then, if Joseph Smith lost his priesthood and yet was supposed to give it to Cowdery, he was just as void of that priesthood after the laying on of hands, as the thirsty man who drunk from the empty glass. Therefore, friends, you can see that the idea that the authority comes through the laying on of the hands of the priesthood is overthrown by the story of its beginning.

Perhaps you are ready to say that the angel had the right to do and command what he did. But that is not possible, according to your doctrine. And I've heard it quoted time and time again by Latter Day Saints, when I've asked if you would lay your hands upon me before baptism, that that would be a false baptism; and you quote the scripture that says, "Though we or an angel from heaven preach any gospel unto you than that which we have preached unto you, let him be accursed."

Alright, I want to turn the argument right around and use it tonight, that an angel from heaven did give the priesthood to somebody who was unbaptized; therefore, he was a cursed angel when he did it, because of the fact that he went contrary to that which you believe to be the divinely inspired word of God.

Now then when we turn to the Bible, we read of examples of the laying on of hands. Yes, I want to discuss that with you for a few minutes,—the laying on of hands. The statement is often made. In Hebrews 5:4, "No man taketh this honor to himself except he who was called of God, as was Aaron." Therefore you say, "Mr. Gatewood, you don't have the right to take upon yourself the right to preach the gospel." But, friends, I wish to affirm tonight that I didn't take upon myself that right; the Lord told me to do it. He told me to do it, like he told Aaron to do it. He told me to do it through his apostles and his prophets, in the inspired word of God. He told me to teach.

Now then, if you want to make that argument, then I take the position that I have been called through the apostles, just as Aaron was called by Moses. Why if we want to know just exactly how Aaron was called, we don't have to guess. We can turn over to Hebrews the seventh chapter and we can find how it is that they were made priests. In the sixteenth verse of the seventh chapter of Hebrews it says, talking with Jesus, "Who is made not after the law of a carnal commandment, but after the power of an endless life." The priests under the Old Covenant were made according to the law of a carnal commandment. Hebrew 7:28: "For the law maketh men High Priests." In other words, they had to go to the law, and follow the directions of the law, as to how a person can be a high priest. Now then, the argument is made tonight, No man takes the honor of being a minister of the Gospel of Jesus Christ unless he does it like Aaron received the priesthood. But I ask Mr. Farnsworth to please come to the platform and show us, there in the ceremony where Aaron became a priest, where Moses laid his hands on him and gave him the priesthood. Now then, you

may think that can be given but you watch and see whether or not Mr. Farnsworth can do it or not. Mr. Farnsworth, don't forget. You come to the platform and show us where Moses laid his hands on Aaron and confirmed him as a high priest. I know that he went through rites and ceremonies; I know that he went by the law; but there is never a statement made that Moses laid his hands on him. If so, will you please produce the scripture?

Friends, when Hebrew 5:4 was given: "No man takes this honor to himself except he who was called of God as was Aaron," I want to call to your attention what he's talking about. The Apostle Paul is talking to a group of Hebrews who have gotten into a discussion about the priesthood of the Old Testament and the Old Testament law, and here he says: "Every high priest taken from among men is ordained for things pertaining to life, that he may offer both gifts and sacrifices, who can have compassion on the ignorant and on men that are out of the way, for that he himself is also compassed with infirmity and by reason hereof he offers for the people and also for himself an offering for sin, and no man taketh this honor to himself." (That is, this honor of being a high priest). "No man can take this honor to himself except he who was called of God as was Aaron. So also Christ glorified not himself to be an high priest, but God said, Thou art my Son, this day have I begotten thee." That is, you can't take the office of being a high priest upon yourself. When you turn back to the Old Testament you can find that Aaron was called to be a high priest, but there was no other high priest in Aaron's day until he died. There was only one high priest. And then Eleazar was appointed as a high priest. Then following Eleazar there was no other high priest until he died, and his son Phinehas came to be a high priest. You can read the entire Old Testament law through. Not one time has there been a provision made for but one high priest at a time by the authority of God. Yes, I know that you could turn to the New Testament and find where Herod appointed two high priests at a time; I know that you could turn to the Old Testament, and there you can find where Nebuchadnezzar might have appointed two high priests at a time, but it was without the sanction of God. By the sanction of God, I ask you tonight to notice the fact that there never has been but one high priest at a time. Then when you turn to the New Testament and read the fact that Jesus is the high priest, it isn't up to you to take that honor to yourself, to go out and say, "Well, I' mgoing to take the honor of being high priest on myself."

I want to say tonight to you sincere people who have taken the

office of high priest upon yourself, that you've taken something that belongs only to the Son of God. Jesus is *the* high priest and no man has the right to take that honor to himself. Unless Mr. Farnsworth can show us by the authority of God where there was more than one high priest at a time, then all of you who have taken that priesthood upon yourselves have usurped authority; you have not divine authority; you have transgressed and gone onward; you haven't stayed in the doctrine of Jesus and II John 9 says that if you don't stay in the doctrine of Christ you don't have the Father nor the Son. But if you do stay in the doctrine you have both the Father and the Son.

Ah, you may say the office of the high priest comes into the Melchisedec priesthood. Well, then, friends, if that's true, let me call to your attention under Melchisedec priesthood there was not but one Melchisedec priest at that time, and Jesus Christ is a priest after that order and if you say the priesthood is after the order of Melchisedec, then Jesus holds it today; Melchisedec held it in his day; you don't have a right to usurp that authority and take it to yourself.

When we turn to the Bible we can read of laying on of hands, we read of laying on of hands for the gift of the Holy Spirit. Acts eight says that after the church in Samaria had heard the word of the Lord and had been baptized, the church at Jerusalem sent down Peter and John and they laid their hands on them and gave them the Holy Spirit. I will admit that the Holy Spirit was given in the Bible days through the laying on of hands. In Acts the nineteenth chapter, you can find there that the Apostle Paul laid his hands on the Ephesians and gave them the Holy Spirit. But friends, you can read the New Testament and you can never find where Jesus laid his hands upon the apostles to give them authority. If authority comes in that way, there at least should be one example of where Jesus laid his hands upon them. Where is the example of God's laying his hands upon Christ and saying, "By the laying on of hands I give you authority?" John 17:8 tells how authority is received. He says, "I have given them the words which you have given me, and they have known that thou didst send me." So when I take the words today that the Lord gives, then it is that I receive the authority from God. Yes, authority comes through teaching and not through the laying on of hands.

Then you can turn to the Old Testament. You can find nobody but those who were of the tribe of Levi had the right to officiate in the office of the high priest. Joseph Smith, according to his

own statement, was from the tribe of Ephraim, and if he were, he usurped authority. I read in the scriptures a few nights ago how that nobody was to have the office of the priesthood but the tribe of Levi and yet we find people today who are taking the honor upon themselves who have never been even remotely connected with any of the tribes of Israel. Not only that, but we turn to Leviticus the twenty-first chapter and we find here that nobody who was baldheaded, no one who had a scar, a flat nose, a wart, or scurvy, had the right to the priesthood. But I find today that the priesthood is laid upon all such people. Now friends, the tribe of the Levi were made that by the Old Testament. If you're going to go by the Old Testament, you are going to have to go by the law, so therefore (Time called)... Thank you.

MR. FARNSWORTH—*First Negative*

My dear friends, at the beginning of his speech Mr. Gatewood said that he was to take the affirmative to prove that his church was of divine origin, and that it had the authority to administer in the ordinances of the gospel. Evidently Mr. Gatewood has no proof that his church is of divine origin, because he didn't give us any tonight. That's the question we are talking about. Evidently Mr. Gatewood has no proof whatsoever that he has authority, because he didn't give us any. He spent all his time attacking our church. I think it is my turn to attack his. He attacked me for three nights. Now it's my turn to take a crack at him. And that's what I intend to do tonight. But before proceeding, I will straighten you out on a few more of his misinterpretations. You have heard a lot of them since we have been debating here.

You will recall that he told you about Daniel's dream—the head of gold, the breast of silver, the belly and thighs of brass, the legs of iron. He forgot to tell you there were the feet and toes that were part of iron and part of clay. He forgot to tell you that the fourth kingdom, the Roman empire, was to be broken up into many kingdoms. And that after the breakup, it represented the feet and toes that are part of iron and part of clay and that it was in the days of those kings that the God of heaven would set up his kingdom—not during the days of the Roman empire, but after the breakup of the Roman empire—representing the feet and toes, ten toes mind you.

He asked me to prove from the scriptures that Christ laid hands on his apostles. Just because there is no record of his

doing so in the scripture, Mr. Gatewood, doesn't prove it not so. The other night I asked you to prove from the scriptures that the apostles had been baptized, because there is no record of it. But you said that wasn't necessary, that you were sure that they did it. So I wish you would apply the same arguments against yourself that you apply to me. Be at least that fair, Mr. Gatewood.

Mr. Gatewood asked me how I knew that Jesus is the Christ. Mr. Gatewood, the Bible says that no man can know that Jesus is the Christ except by the Holy Ghost. But you deny the power of the Holy Ghost. You say that there is no revelation, that the Bible is the last revelation. And we discussed that for about three hours last evening. According to you, no man can know that Jesus is the Christ, because you say that the Holy Ghost is not revealing anything today. So if the Holy Ghost can't reveal to us that Jesus is the Christ, there is no way of knowing it. But I want to tell you, Mr. Gatewood, that I know it by the power of the Holy Ghost which I have received.

About receiving the priesthood, Mr. Gatewood, you set up a little premise and then knocked it down. You took for granted that the doctrine of the church was that a man can't receive the priesthood until he has been baptized. That is not the doctrine of the church. We find the Bible clearly teaches that men received the priesthood before they were baptized. I'm sure that under the Mosaic law they all received it before baptism. I don't think we have any record in the scriptures of Christ being baptized before he was made a high priest. I'm sure he was a high priest before he was baptized. However, holding the priesthood before baptism and coming into the church and kingdom is a different thing. After you come into the church and kingdom, yes, Mr. Gatewood, the proper order is that you should be baptized and come into the kingdom and later receive the laying on of hands. The prophet, Joseph Smith, was ordained by an angel first, an angel from heaven. And just like Aaron was, just like Jesus was, he received it in that manner. I'm not going to waste time answering you further, because I don't think you gave anything worth answering.

Now back to the proposition. There's only one way, Mr. Gatewood, that I can tell whether or not your church is of divine origin. And don't forget he has to prove that his church is of divine origin and that it has authority to administer in the or-

dinances of the gospel. The only way I can tell whether your church is of divine origin or not is to see whether it speaks according to the law and the testimony. That's the only way I have of finding out. If your church speaks according to the law and testimony, then it's true. If it doesn't, it's false. The Bible says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, and he that abideth in the doctrine of Christ he hath both the Father and the Son." So if your church abides in the doctrine of Christ, it is of God. If it doesn't, it isn't; it is of man. Now, Mr. Gatewood, the only way that I can judge your church, is by what you have preached here for the last five nights. And I am going to show clearly, definitely, that what you have preached has not been according to the law and the testimony. I am going to show definitely that what you teach is not according to the doctrine of Christ. It's my turn, Mr. Gatewood, to put you on trial. I stood it for three nights.

I call your attention to the fact that on the opening night of this debate I showed the Bible said, "Straight is the gate and narrow is the way that leadeth unto life eternal." Only one gate and only one way leads to life eternal. Mr. Gatewood insisted that there were three gates, three ways to be saved. He said Adam was saved without baptism and all the old prophets. They were saved by offering sacrifices and by looking down the stream of time and expecting a Messiah. They were saved without baptism. He said, I presume, that the Mosaic dispensation under the law which made no man perfect—and by the way, the gospel is to make men perfect. The Savior said, "Be ye perfect even as your Father in heaven is perfect." That the Bible said that the law made no man perfect. Now what about good old Moses? Was he saved or not, Mr. Gatewood? I say, yes, that the law made no man perfect, Mr. Gatewood, and that there is only one gate and there's only one way, Mr. Gatewood. And yet you would have us to say that there are three gates and three ways, Mr. Gatewood. You mentioned the gospel of Jesus Christ, the law of Moses that saved Moses, and the law of sacrifice that saved Adam and the old patriarchs.

But there's only one way, ladies and gentlemen. The Bible says, "There is one Lord, one faith, and one baptism." There isn't a faith in animal sacrifices and a faith in the law and a faith in the gospel of Jesus Christ. There's only one faith that will save men's souls and that's the gospel of the Lord Jesus

Christ. He said, "I am the way and the truth and the life. No man cometh to the Father but by me." So, Mr. Gatewood, your very teachings show me conclusively that you do not abide in the doctrine of Christ.

Moreover, Mr. Gatewood, you are attacking the gospel of Christ almost every night over and over again. I quoted to you that God was just and that he was no respecter of persons, and I said, Mr. Gatewood, what about those millions that lived before Christ came. God being just, is there any man in this audience that would not give his children at least one chance? And I quoted to you and proved to you by the Bible that the gospel is preached. I quoted I Peter 4:6, "For, for this cause was the gospel preached also to the dead." And Mr. Gatewood said that the dead meant those that were spiritually dead. Mr. Gatewood, it says "also to them that are dead," to the living and also to them that are dead. You forgot that "also," Mr. Gatewood, which referred to those who had actually passed beyond the grave as well as the living. For Paul says, "For, for this cause was the gospel preached *also* to them that are dead"—not only the living but them that are dead also, not spiritually, Mr. Gatewood.

I showed you that Jesus Christ went and preached to spirits in prison after his crucifixion. You referred to Goodspeed's Version where he refers to Enoch preaching to spirits in prison who were disobedient in the days of Noah. Mr. Gatewood, do you think for one minute that it was Enoch that preached to those people in the days of Noah? I understood that it was Noah that preached to them, Mr. Gatewood, and not Enoch. And furthermore, Noah or Enoch didn't preach to spirits in prison. They preached to mortal men. This says that Christ was put to death in the flesh but went and preached to spirits. He was made alive in the spirit by which he went and preached to spirits in prison. There you are perverting the gospel, Mr. Gatewood. You are attacking it continually.

Now, Mr. Gatewood, you have said again and again that there can be no revelation, that there can't be one little spark of revelation from the Almighty. An angel can't visit the earth; the Holy Ghost can't guide men into all truth or show them things to come. The believers and so forth can't receive the gifts of the Holy Ghost. You have maintained that repeatedly and yet you are attacking the Bible in doing so, Mr. Gatewood, going contrary to the Bible; because I have pointed out that the



Bible says that Elijah the prophet was to be sent before the coming of the great and dreadful day of the Lord. Elijah *the* prophet, not someone else; and I pointed out that John said that didn't refer to him, Mr. Gatewood. So he is yet to come if he hasn't come. So your theories are not according to the law and the testimony, Mr. Gatewood; they are false.

I pointed out that there was to be an angel come having the everlasting gospel to preach to them that dwell upon the earth, Mr. Gatewood, and you didn't answer that. I better quote from Revelation 18:1,2, "And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried with a mighty strong voice saying, Babylon the great is fallen." Now, Mr. Gatewood, John said that an angel should come. In the eighteenth chapter of the Book of Revelation he saw that angel come down from heaven having great power and the earth was lighted with his glory. And yet you say that angels can't come, that the heavens are sealed, that it is impossible.

I call to your attention that Amos says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Now if the Lord is doing anything today, Mr. Gatewood, he will have to do it that way. He said that he would not do anything save that he revealeth his secrets to his servants the prophets.

Last night I called your attention to the fact that when Jesus came the first time, when he was born as a humble babe, that John went before him and prepared the way for him. I pointed out also in Malachi the third chapter, that when he comes the next time in power and glory, when he suddenly comes to his temple that no man will be able to abide the day of his coming and no man will stand when he appears. I pointed out that someone was to go before him then likewise, Mr. Gatewood. You didn't answer that.

I called your attention last night to two prophets, two prophets. You say that prophets can't come. You say that's a thing of the past. That two prophets were to be raised up. Now I quote it again from Revelation 11:3-13, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire pro-

ceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." And that was Jerusalem, Mr. Gatewood, where the Lord was crucified. That's where these prophets are to be raised up, and I testify that this is yet future.

"And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because there two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And I heard a voice from heaven saying unto them, Come up hither and they ascended."

Now here, Mr. Gatewood, there are to be two witnesses, prophets that are to work mighty miracles, raised up in the city of Jerusalem. I have read the Bible from cover to cover and I don't read of any such occurrence in the past, Mr. Gatewood, and I defy and ask you to show this audience tonight that such has been fulfilled. You all know that it has not. That being the case, Mr. Gatewood, since God's word is true and can be depended upon, that must come to pass, Mr. Gatewood. And you say that it is impossible. You're here denying that prophets can come and the word of God says that they shall come, Mr. Gatewood. Therefore, you are in transgression and you are not abiding in the doctrine of Christ.

I am going to call you attention, Mr. Gatewood, to the fact that Peter on the day of Pentecost told the people to repent and be baptized everyone of them in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy

Ghost and this promise is to you and your children even unto them that are afar off, as many as the Lord our God shall call. Peter said that the Holy Ghost would be given to all those that were afar off, even as many as the Lord our God should call. Now is the Lord calling anyone today? If he is, they are entitled to the Holy Ghost, Mr. Gatewood. And what good would it do them to have the Holy Ghost if they didn't enjoy its gifts, the gift of knowledge, the gift of prophecy, the gift of healing? Imagine anyone having the Holy Ghost without its gifts.

Mr. Gatewood called attention to the fact that in the days of the apostles they laid hands on for the gift of the Holy Ghost. Acts 19:5,6, "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Mr. Gatewood says that in the days of Paul they laid hands on people and they received the gift of the Holy Ghost and they spoke with tongues and prophesied. But he said that that isn't the case today. Mr. Gatewood, I say that if it isn't the case today then the gospel has changed. Then it isn't the same.

You quoted the passage that "Though I or an angel from heaven preach any other gospel unto you than that which I preached, let them be accursed." I'm going to quote from Hebrew 6:1-3, "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection, not laying again the foundation of repentance and dead works of faith toward God, of the doctrine of baptisms and of laying on of hands"—the things that Mr. Gatewood has been saying so much against here tonight, the doctrine of laying on of hands. It's one of the doctrines of Christ mentioned along with the baptism and resurrection and all the other doctrines that Mr. Gatewood professes faith in. But you are attacking the doctrine of laying on of hands.

You notice, friends, Mr. Gatewood isn't attacking our church as much as he is attacking the gospel as taught in the Bible. I'm going to quote you from Saint Mark 1:17,18, and this is one that Mr. Gatewood especially does not like, because Jesus said this. And Jesus said, "And these signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Now, Mr. Gatewood, Jesus said, "These signs shall follow them that believe." Now the argument tonight isn't whether I'm a believer or not. The argument in this passage is that the signs will follow the believer. These signs will follow them that believe. Now if there are any believers in the world today, Mr. Gatewood, those signs will follow the believers. If the signs don't follow, then I am justified in saying that there are no believers, Mr. Gatewood. So if the signs do not follow, as you say, as you have repeatedly said, then I affirm today that there are no believers and we must be in a universal apostasy.

Notice what the Bible says in contrast to what Mr. Gatewood teaches. I Corinthians 12:7-11, "But the manifestation of the Spirit is given to every man to profit withal, For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith." Faith is a gift of the spirit. Mr. Gatewood, would you say that faith was done away as well as the gift of knowledge and the gift of prophecy and the gift of laying on of hands? He certainly would not. "To another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues. But all these worketh that one and selfsame Spirit, dividing to every man as he will."

I call your attention to the fact that in the days of Christ they laid hands upon people for the reception of the Holy Ghost and after laying hands on them those people enjoyed the gifts of the Holy Ghost. And Paul says, to one is given this gift and to one is given another. And yet Mr. Gatewood comes along here and attacks all these doctrines of Christ. Why he should say not only that the Bible is the final revelation; he should say that about nine-tenths of the Bible is obsolete, because about nine-tenths of the Bible, including the New Testament, speaks of angels, visions, revelations, healings. Why, you can't read a verse hardly but what it does. So according to you, Mr. Gatewood, there isn't very much of the Bible that is of much use to us now, if all those spiritual gifts and blessings and miracles and angels and prophecies and so forth are eliminated.

Notice what Paul taught in respect to the kind of gospel that he taught. Thess. 1:5, "For our gospel came not unto you in word only," which Mr. Gatewood is preaching. He is preaching the gospel in word only — no power, no spirit, no revelation. "But also in power, and in the Holy

Ghost.” That’s the kind of gospel that Paul preached, and that isn’t the gospel you are preaching, Mr. Gatewood. It sounds very different to me.

Ephesians 1:17, Paul in writing told the Ephesians that he prayed “that God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him.” That’s the way Paul prayed to the Ephesian saints in his time, Mr. Gatewood. But you can’t pray that way because you don’t believe that God can give revelation to the people and inspire them. You don’t believe that there can be one spark of revelation from the Almighty in this day. So the gospel has greatly changed if your gospel is true.

I Corinthians 12:27,28, “Now ye are the body of Christ, and members in particular, and God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing.” Now God set them in the church—apostles, and prophets, and healings, and miracles, and gifts. God set them there. Mr. Gatewood’s church doesn’t have them. What’s happened, Mr. Gatewood? God set them in his church. Your church must not be the same one, because your church doesn’t have them. You deny them all. Now Mr. Gatewood, God is the same yesterday, today and forever and he doesn’t change. He’s no respecter of persons. Do you think for one minute that he would set those things in the church then and not now? Do you think he would leave us without them? Well, I would be rather disappointed in him if he would do a thing like that. I’d figure that he was a respecter of persons, but I know he is not, because he is a just and merciful God.

And furthermore, he gave some apostles and some prophets and some evangelists, and some pastors, and some teachers, for the perfecting of the saints. I wonder if the saints today need perfecting or are they already perfect? “For the perfecting of the saints and for the work of the ministry.” Now Mr. Gatewood’s dead apostles can’t do that. “For the work of the ministry and for the edifying of the body of Christ till we all come to a unity of the faith.” God set apostles and prophets in the church to perfect the saints and for the work of the ministry, to the edifying of the body of Christ till we all—*all*—come to a unity of the faith. I wonder if you are all to the unity of the faith. Are you? All right. “Unto a perfect knowledge of the Son of God, unto a perfect man.” Do you all think you are perfect? Do you all come to a perfect knowledge of the Son of

God? In that case God gave apostles and prophets till we reach perfection. When we reach perfection, then we will know the truth. We won't have to have inspired apostles and prophets to receive the revelations of God and help us to understand the truth.

But my dear friends, just think what a fix we are in today; just think of the spot we are in if there is no revelation. What does it mean? It means that all of you have to trust in the wisdom of man, in the spirit of man, in the knowledge of mortal man for your guidance. How much faith do you have in the wisdom of man? Look at the difference of opinion in religious denominations today. Why, there are about eight hundred faiths and they are still dividing. One man interprets the word of God in one way; another man interprets it in another way. In the field of science it is just the same. Why we have been jangling and fighting and quarrelling over religion and science over two thousand years, and why? Because of the wisdom of man. But in the last days the wisdom of the wise shall perish and the wisdom of the prudent shall be hid. Because the Lord Almighty was to work a great work.

Why, my dear friends, I called to your attention again and again that we are facing a great millennium, a golden age, a time when the lion and the lamb will lie down together; when the knowledge of the Lord shall fill the earth, as the waters cover the deep. Well, sir, if we have to depend upon the wisdom of man to bring us to that great millennium, I am afraid that we will never arrive. But with apostles and prophets, with revelations from the Almighty God, those things can come about and we can come to a unity of the faith, unto a perfect knowledge of the Son of God, unto a perfect man. We can reach perfection only if we have truth revealed from God, because man can't make men perfect. The wisdom of man isn't sufficient to do so. It takes the revelations from the Almighty God to perfect mankind.

Mr. Gatewood, I want to call your attention to a certain officer spoken of in the church. I read in the Bible in Luke 6:13, that he chose twelve whom he named apostles. I read in II Timothy 4:5 that there were evangelists. I read in Hebrew 5:1 that there were high priests taken from among men and I read Phil. 1:1 that there were bishops and deacons. I don't know, Mr. Gatewood, I'm not sufficiently familiar with your church to know whether there are any bishops and deacons in your church.

Those were officers that were in Christ's church. If your church is the same one, I'll expect to find them there. I find in I Peter 5:1 that there were elders. I find in Acts 14:23 they ordained elders in every church. I find in Luke 1:5 that a certain priest named Zacharias—and that *was* under the old law. I find in Acts 13 that there were certain prophets and teachers in the church. Do you have those in your church, Mr. Gatewood? If not, it must be a different church; it isn't the church I read about in the Bible, Mr. Gatewood.

So I say we are justified in having the Aaronic priesthood today, absolutely justified in having it. Mr. Gatewood said that that belonged under the old law. That was true; it was given under the old law. The Aaronic priesthood administered the old law. I admit that, Mr. Gatewood. But I call your attention to the facts that I have quoted again and again in this debate that Peter said there was to be a restitution of all things spoken by the mouths of all the Holy prophets since the world began. *All* things have to be restored, Mr. Gatewood. Then I look for a restoration of the Aaronic priesthood as well as the Melchizedek priesthood.

And, Mr. Gatewood, if you will refer to the third chapter of Malachi where Jesus was to come in power and glory and men wouldn't abide the day of his coming, wouldn't stand when he appeared, you'll find that the sons of Aaron were again to offer an offering in righteousness unto the Lord. So that is true—the Aaronic priesthood is to be here in the last days, as well as under the Mosaic law.

Mr. Gatewood said that there has never been an apostasy, complete and universal apostasy, and he referred to Daniel, and I answered him on Daniel. He referred to the words of Peter when he said the Gates of Hell would not prevail against the church. Anything revealed from God is true. Anything that is true the Gates of Hell cannot prevail against. It will still be true, no matter how much the Gates of Hell prevail against it. Now, Lucifer might overcome the saints; he might overcome the saints until none of them obey the truth. But he can't overcome the truth. Now that is what he meant when he said the gates of hell can't prevail against the church. The gates of hell can't prevail against truth, but I'll show you that the saints were overcome, Mr. Gatewood, and I'll show you further that Paul understood that before the coming of Jesus Christ there was to be a falling away.

In II Thess. 2:1-3, it seems that some of those saints were looking for the coming of the Messiah in their time. Paul wanted to put them at ease on the matter, and in doing so he referred to two important doctrines of our church, the church of Jesus Christ, that I want you to mark. One, that there was to be a falling away; another that there was to be a great gathering together. Mr. Gatewood, I wonder if your church is the church of God. Are you gathering Israel? Are you doing anything about it?

Well, I'll comment on that further. This is what he said. "Now we beseech you brethren by the coming of our Lord Jesus Christ and by our gathering together unto him that ye be not soon shaken in mind or troubled, neither by spirit, or by word, or by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition." Now Paul told those people that the coming of Christ and our gathering together unto Him would not come about until there was a falling away first. They didn't have to worry about it, because the falling away would happen first. "And that man of sin revealed, the son of perdition."

Now I am going to quote you a little more about that man of sin that was to be revealed, the son of perdition. I am reading now from Revelation 13:6-8, "And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them and power was given him over all kindreds and tongues and nations and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the earth." Now that is the man of sin that Paul said would be revealed when there was to be a falling away before the coming of the Messiah. We are told here that the saints would *all* be overcome. Notice "It was given unto him to make war with the saints and to overcome them, and power was given him over *all* kindreds and tongues and nations, and *all* that dwell upon the earth shall worship him." Does that sound like a universal apostasy, my friends? It does to me, whether it does to Mr. Gatewood or not.

Now, Mr. Gatewood, as I said in the beginning of this debate, the only way I can find out or the only way I can know, that



your church is not of divine origin, is that it doesn't abide in the doctrine of Christ. Therefore, you have not God. And I have certainly shown here already that you don't abide in the doctrine of Christ, not only in one thing but in a dozen things. Therefore, your church couldn't be of divine origin. Why, we can't even think of that because you have to abide in the doctrine of Christ; otherwise your church can't be of divine origin and I am going to further show you a comment on this authority later on. I thank you.

MR. GATEWOOD—*Second Affirmative*

I would like to call to your attention tonight, friends, that the proposition is the subject of divine authority, not the subject of the baptism of the dead, not the subject of the organization of the church, not the subject of future continuous revelation. Now if Mr. Farnsworth wants to discuss these subjects some more, we will take them up again. I'll take up those scriptures one by one, go into a study about the future revelations, about the organization of the church; and if he wants to discuss baptism for the dead further, I'll be glad to do that. But I refuse to get off on those subjects tonight. He spent four-fifths of his time on those subjects without getting on to the subject of divine authority.

I want to refer you to the article which I have in the little papers which you have on "Baptism of the Dead," if you were not present the other night when we discussed it.

I'd like to say further that we are not tonight discussing whether miracles continue in the church, but I will say this, that Mr. Farnsworth said that these signs shall follow those that believe in Mark 16:17. "These signs shall follow those that believe." He made the statement that if they didn't follow, he would be an unbeliever. I have here some Egyptian characters, some Assyrian characters, some Armaic characters, and some Arabic characters. Now then, if he is a believer, the sign of interpretation is supposed to follow. I want you to see, when he comes to this platform, whether he will interpret those or not, and if he doesn't then he is not a believer by his own admission. (Laughter). Friends, I believe it would be better if we don't have any demonstrations. I think we will get along better, if you don't mind. That's the subject that I answered him and that he got off on. We pass back to the subject of divine authority in just a minute.

I read from Mr. Widtsol the other night that the scholars were

yet wrestling with the problem of interpreting these characters that Joseph Smith gave to Mr. Anthon. As yet, no interpreter in the Church of Jesus Christ of Latter Day Saints has interpreted them. I guess all the members of the Church of Jesus Christ of Latter Day Saints are unbelievers. If not, produce somebody that will interpret them, who will translate them. If they can speak with tongues and have the power of interpretation, then we will see what is done with these characters, and that is all the answer that I care to give in regard to future revelation.

Now, friends, we want to get back to the subject for tonight. Mr. Farnsworth said that I didn't give any proof that the church of Christ is of divine origin. I quoted Matthew 16:18—Christ said: "I will build my church." Wonder what church that was. The church of Martin Luther? The church of John Knox? The church of John Swiss? What church was that? In Matthew 16:18 Jesus says it is *my* church, the church of Christ. You people clapped when he said that. You Latter Day Saints should be ashamed of such demonstrations. Go home and read your Bible and ask the question, what church was it? It's the church of Christ.

Now then I didn't know that Mr. Farnsworth would give up the proposition tonight so easily. He says "the way I can tell whether or not he is of God or of man is by the law and the testimony; if he stays in the doctrine he is of God; if he doesn't stay in the doctrine he is not of God." I thought Mr. Farnsworth, that you were arguing that the way you could tell whether or not I had divine authority was through the laying on of hands. Isn't that your proposition? Isn't that your contention? That the authority comes through the laying on of hands? But now you switch over on my side and say that the way to tell whether you have divine authority is by the law of the prophets. By his own statement, friends, he has gone down in defeat because of this admission. Mr. Farnsworth has admitted that if I teach what the apostles taught—that Jesus is the Christ, that he is the Son of God, that men must hear the gospel, believe the gospel, repent of their sins and be baptized—then I am with God. Then I have authority. That is what he so strenuously denied last night. Thanks for admitting that I converted you.

I am not denying revelation. I believe in revelation. I'm contending for revelation, and believe the Bible to be the revelation from God. Why, friends, he's saying that I am following the wisdom of man when I am holding before you the Bible, time and time again, and saying that it is the revelation. He turns around and says, "What you are following, Mr. Gatewood, is the Bible; and

if you are following it, then you are following the wisdom of man." He is saying that the Bible is the wisdom of man. That's what I follow. Let me give you an illustration. Down in Texas this last February my father came to me and said, "Otis, here's some watermelon seed. I had eighty pound watermelons." I thought now these will taste mighty good up here in Utah this year. I said, "Father, I believe I will take some of these seed back to Utah." Now did I go out there and say, "Now, I've got to see where that vine grew." And when I went out to see where that grew did I say, "Now I'm going to get hold of this vine and I am going to stretch it all the way to Utah in order to have a watermelon up there next summer." That's not the way I got a watermelon. Not by the succession of laying on of hands was the church traced through the dark ages. Now I'll tell you the way I got a watermelon. I put some of those seed in my pocket and when I put them in there I brought them to my back yard and I planted them, and what did I get this year? I got watermelons. I didn't get cotton or corn or potatoes. I got watermelons.

I want to say, friends, that the authority then, according to Mr. Farnsworth, on testimony, that if you preach the doctrine of Jesus Christ you get Christians. And I have preached that a man must believe the gospel, repent of his sins, confess his faith in Jesus, and be baptized. He says "you can do that if you stay with the law and the testimony." (And mind you, that is the way that he believes a person can become a Christian). "Then you are of God." (II John 9).

Before passing, I want to take up a discussion of the scripture, Matt. 16:18. Mr. Farnsworth said that he meant the gates of hell would not prevail against the truth. Well, what was Jesus talking about? He says, "Thou art Peter and upon this rock I will build *my church* and the gates of hell will not prevail against *it*." *It* What? The church. That's what he was talking about—the gates of hell will not prevail against the church. I didn't even make the point. But since Mr. Farnsworth quoted the scripture, wanting me to make the point, then I will show you that he misapplied it. It's not talking about the truth, but about the church.

Friends, when we turn to II Kings 22, you can find that there was a complete apostasy. Suppose that there was a complete apostasy of the church. Why, Josiah and some of the people there were going around and they found in the old temple there the law of the Lord which hadn't been read for ages. There had been a complete apostasy. How did they go about a restoration? They brought

it out before young King Josiah and they *read* it, and what did God do? Did he say, "You get down upon your knees and you pray to have angel sent to you and lay his hands on you to give you the right to do what the law says? No. He says, "You make a proclamation, and you preach this law and read it to the people and *command* them that they should keep it." That's the way that Mr. Farnsworth admitted to bring about a restoration—is by a teaching of the law and testimony.

Well, when we turn to Daniel 2:44, we notice, "And in the days of these kings shall the God of heaven set up a kingdom." If the God of heaven didn't set up a kingdom but *did* in 1830, how do you know that you got the same church in 1830 that you had spoken of back in the New Testament times?

Did you hear what Mr. Farnsworth said—that you can receive the priesthood before baptism? Well, now, Mr. Farnsworth, that is something new to me. Isn't it new to you people? Do you believe that an old sinner, a wicked man, can receive the priesthood? An unbaptized person? Well, that is just what I have been talking with Mr. Farnsworth about. Listen, over here in the Book of Mormon. I find in Third Nephi 11:34 "Whosoever believeth not on me and is not baptized shall be damned." "Shall be damned." In other words those who haven't been baptized are damned. He believes that damned people can receive the priesthood. Not only that, but Nephi said in the thirty-seventh verse "And if you are not baptized you can in no wise receive these things." Mr. Farnsworth says that you *can* receive them. I find over here in III Nephi 11:38 "You can in no wise inherit the kingdom of God." Why you are damned, you can't receive the things, can't inherit the kingdom of God, then you, Mr. Farnsworth, are going to give such the priesthood? Is that what you are saying, Mr. Farnsworth? That's what he said. I don't know whether it was a slip of the tongue or what it was, but you can see how tangled up he is getting about these things, friends. Now then, here is the law and the testimony according to the Book of Mormon. Not that I believe it, but he and you believe it and you ought to go by it. It says, "And whosoever will declare more or less than this I establish for my doctrine, the same cometh of evil and is not built upon a rock but is built upon a sandy foundation." Built upon what kind of foundation? Built upon a sandy foundation.

Now then, I find that Mr. Farnsworth has been very much interested in having me to read Malachi 4:5,6 every night that we have debated—about Elijah coming in the last days to turn the

hearts of the fathers to the children and the hearts of the children to the fathers. I have been waiting for this, been wanting him to press the point so I can make it definitely clear in your mind. Listen, friends, he said "Elijah the prophet" and then quoted John 1:20. John the Baptist says, "I am *not* the Elijah." Well, let's see. I turn over to the Doctrine and Covenants and I find in the second section that there is a testimony concerning Joseph Smith. "And he said Behold I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and notable day of the Lord." Talking to Joseph Smith in 1823, a revelation given to him. All right, when he received the priesthood through whose hands did he receive it? I turn over here and I find he says: "The messenger who visited us. . . ." (This is a continuation of what I read awhile ago, how Joseph Smith baptized Oliver Cowdery and how Oliver Cowdery baptized Joseph Smith). He says, "The messenger who visited us on this occasion conferred this priesthood upon us and said that his name was John, the same that is called John the Baptist in the New Testament." All right. If Mr. Farnsworth is right, his statement that John the Baptist was not Elijah, then this was not the fulfillment of Mal. 6:5,6 when Smith said it was. Moreover, friends, the people had the conception in the days of John as a result of reading Malachi the fourth chapter, that three days before the appearance of the Messiah that Elijah would come in his own exact person, and the people came out asking John the Baptist, "Are you exactly Elijah." And he answered and said, "No, I am not." I turn over to Luke 1:17. When John the Baptist was born, it was stated concerning him—the prophecy was quoted in Malachi—"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the hearts of the children to the fathers and to make ready a people prepared for the Lord." This was speaking of John the Baptist. He was not the literal Elias (Elijah) but he went forth in the spirit and power of Elias and that's the way that Malachi meant that he would come—not that the old Elijah, the same Elijah would come. I want to say that if it was the same literal Elijah, why didn't he appear to give Joseph Smith the priesthood? Doctrine and Covenants, Section 2, said he would, and in Smith's story he said it was John the Baptist.

Matthew 17:10-13, "And his disciples asked him saying, Why say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall come first and restore all things. But I say unto you, that Elias is come already and you knew it not." And then he said, "Then the disciples understood that

he spake unto them of John the Baptist." John the Baptist was the one that came in the spirit and power of Elias. Those Jews got the misconception that the actual Elias was to come and so when they asked John the Baptist he said, "I am not that one." Why, friends, when we turn to the book, "Joseph Smith Tells His Own Story," the argument is made that John the Baptist had the right to give to him the right to baptize. You can read it on page 16 for your own self.

But in Acts 19, after that the church had been established— (The church was not established in John's day; the kingdom was not set up because of the fact that he says, "Of all those born of woman there is none greater than John, but he that is least in the kingdom of heaven is greater than John.") So then John was not in the kingdom, but when the kingdom of Christ was set up after that John had died, in Acts the nineteenth chapter you can find a whole church built upon John the Baptist's baptism, just like the Latter Day Saints church today. Their baptism was not correct. They all had to be rebaptized. Now then, friends, the argument is made by Latter Day Saints that you must go back and know whether this man had had his hands laid upon him, somebody laid their hands upon them, and on back to Joseph Smith, before you know whether you are properly baptized.

Doctrine and Covenants, 121, says "When we undertake to cover our sins, to gratify our pride, or have vain ambition or to exercise control or dominion by compulsion on the souls of men, or any degree of unrighteousness, Behold, heaven withdraws themselves. The spirit of the Lord is free and when it is withdrawn, amen to the priesthood of that man." In other words, before you can know whether or not you have been scripturally baptized, you have got to determine definitely—has that man had vain ambition, has he tried to cover up his sins, has he gratified his pride, has he desired control over his people, has he had any degree of unrighteousness manifested in himself? If so, he lost his priesthood and he can't baptize you.

I can turn over here to the Church Chronology published by the Church of Jesus Christ of Latter Day Saints and you can find in the Church Chronology this record. I read it and I ask you to go there. "On the sixth day of August 1847 the twelve" (talking about after Latter Day Saints had come into the valley here) "the twelve were rebaptized. This we consider a privilege and a duty we have had, in coming to a glorious valley to build up Zion. We built that renewing our covenants before the Lord and each

other. We soon repaired to the water and President Young went down into the water and baptized all of the brethren of the twelve present. He then confirmed us to that. Then Brother Heber C. Kimball baptized and confirmed President Brigham Young. And following these are the names in order of those present: Brigham Young, Heber C. Kimball, Orsan Pratt, William Ridges, Wilford Woodruff, George A. Smith."

And then it goes on to tell down here that during the same evening the twelve went to the creek and Heber C. Kimball baptized forty-five members of the camp *for the remission of sins*. All right, the Doctrine and Covenants says "Amen to the priesthood of a man if he has desires of control." Brigham Young, according to your own church chronology, (that's not an enemy book) put out by your own church, says that he had to be baptized *for the remission of sins*. Therefore, he had lost the priesthood. And friends, if he lost the priesthood, then it is overthrown from the standpoint of that which Joseph Smith gave him.

The argument is made by Joseph Smith that the priesthood had to be restored, but I turn over here and I read in the Doctrine and Covenants, Sec. 3, that John the apostle was remaining upon the earth alive and was going forth preaching the gospel and giving testimony before all the generation. Not only that, but I read in Third Nephi that there were three Nephite apostles, and those three Nephite apostles were to remain and bring people into the church. I want to know where these three Nephite apostles were. Where was John the Baptist if a complete apostasy came? Weren't they preaching? And yet Joseph Smith comes along and says I'm greater than the three Nephite apostles; I'm greater than John the Apostle; I can go out and convert people and get a church reorganized and started where those people failed to do it.

I find according to the Doctrine and Covenants, that you not only believe according to Mr. Farnsworth that damned people, condemned people, outside the kingdom of God, can hold the priesthood; but I find in the Doctrine and Covenants 84:28, that eight day old babies can receive it. Listen to this: "For he, John the Baptist, was baptized while he was yet in his childhood and was ordained by the angel of God at the time he was eight days old, to this power." Infant baptism and infant priesthood. Are you going to follow a doctrine like that? No, friends, that alone shows that your doctrine is of man and that it's not of God. I want Mr. Farnsworth to come and tell you if he's building his priesthood upon that which you receive by John the Baptist, which he received while he

was yet, at infant baptism, eight days old. Mr. Farnsworth, will you please translate these terms. (Laughter).

MR. FARNSWORTH—*Second Negative*

Mr. Gatewood hasn't anything for us. His sole purpose is to come here and tear down. I hoped that the last two nights he would have something to offer. He comes here claiming that his church is the church of Christ, he comes here to us saying "I have the true gospel of the Lord Jesus Christ that will save your soul." I've been waiting, waiting, waiting for him to give me some proof that his church was that church. You know the proposition tonight. Mr. Gatewood just quoted part of it to you. I don't know why he left out part of it, because you all have those bulletins and you know what it says that we are to discuss tonight. He says, the proposition is that he's to prove that his church is of Divine origin. Of Divine origin—has he proved it? Has he said anything about it? Has he told us anything about his church?

I don't know anything about your church, Mr. Gatewood, and I've listened to you now through both your talks. Not only is he to prove that his church is of Divine origin, but he's to prove that his church has authority to administer the ordinances of the gospel; but I haven't heard him prove anything like that either. He stood up here and tried to tear down claims made by the church of Jesus Christ of Later Day Saints. That isn't the question we are debating, Mr. Gatewood. We're not debating whether the church of Jesus Christ of Latter Day Saints is of Divine origin or has authority, we're debating the question has your church—is your church of Divine origin and has it authority. Now, you're clear off the subject. You haven't given me anything to refute.

Now he demands a sign. He says, "Now, Mr. Farnsworth," you know whenever he, whenever a man doesn't want to believe what Jesus Christ said, when it's just a little too strong for him, and he doesn't want to accept it, why then he begins to holler for a sign. Jesus said, "These signs shall follow them that believe. In my name they shall cast out devils, they shall heal the sick, they shall speak with tongues," and all those gifts of the Holy Ghost, Mr. Gatewood. Jesus said, "These signs will follow them that believe." Now whether I'm a believer or not, Jesus said that signs would follow the believer and you say they don't. You come here claiming that you are a believer and yet you tell me



that the signs don't follow the believer. That's rather inconsistent to me. You come here saying that you're a believer and Jesus says, "These signs shall follow them that believe," and you demand a sign of me. You come here saying you are a believer. Now, Mr. Gatewood, I'll set you at ease in a moment on this. But I remember that there were such people as you in the days of the Lord Jesus Christ, and they demanded a sign, but the Lord didn't give them a sign, but He said that a wicked and adulterous generation seeketh a sign. If I were you I'd be very careful about asking people for a sign.

I can't translate that and I believe I'm a believer. And I'll tell you why I can't. There are many gifts of the Holy Ghost, to one is given the gift of prophecy, to another the gift of tongues, to another the gift of faith, to another the gift of knowledge, to another the gift of healing, to another—have I mentioned the gift of tongues? There are many gifts of the Holy Ghost, Mr. Gatewood, and I don't think that we little fellows at least have to enjoy all of them because Paul said, "The spirit divideth them severally as he will." One has one gift and one another. I hope I have some of those gifts. I hope I have the gift of faith. I hope I have the gift of knowledge. I hope I have the gift of revelation, to some extent, and I believe that some day I'll be just as big a man as some of those great prophets. It might not be in this life, it might take a long time, but Mr. Gatewood, we believe in eternal progress. Now Mr. Gatewood seems to be of the belief that every single one of those believers will have all the gifts of the gospel. The Bible doesn't teach that.

Now I'm going to call Mr. Gatewood's attention to some more remarks of the Saviour when he was in his own land and they didn't treat him just right, because he said so himself. He said, "A prophet is not without honor, save in his own country," and he didn't heal very many of them, he didn't perform any mighty works, and he called their attention to the fact that there were a great many lepers in Israel, a great many lepers in Israel, but there was only one of them healed. And there was only one prophet that did the healing. I don't hear that all those Israelites were able to heal lepers, or there wouldn't have been any lepers left in Israel. He said there was only one widow that was visited by the prophet, Samuel, there was only one widow's son that was raised from the dead. Now Mr. Gatewood, you're entirely wrong when you think that all we little fellows, members of the church, who enjoy some of the minor gifts of the gospel, have

to be as great as the Lord Jesus Christ. Man alive! When John sent out and asked Jesus who he was, Jesus said, "All right, go back and tell John what I'm doing. He'll know that I'm the Christ." Well, if any one of the believers, any believer could do the great things that Jesus did, he wouldn't have said that. Why some of those believers in Christ's time enjoyed some of the gifts, yes. Now I'm not going to further dwell on that.

Mr. Gatewood made a great deal of the fact that he had the Bible. Well, I call to his attention the fact that we've had the Old Testament for a good long time; we've had the New Testament for two thousand years and having God's word, if we had ten times that amount, what good does it do if you can't understand it? The Bible might be ever so true and I know it is, but if men misinterpret the Bible, what good does a true Bible do them, if they don't understand it, if they misunderstand it, if they can't interpret it? And I believe that history proves that men that deny revelation can't understand it, because they've divided and sub-divided into churches and they are farther away from the truth. They remind me of a scripture that says they are "ever learning and never coming to a knowledge of the truth." You've heard some of that tonight from a man that denies revelation.

Now how did the Bible come? "Holy men of God spake as they were moved upon by the Spirit of God." That's the way it came. And we are told that the things of God can only be understood by the Spirit of God. The things of men are understood by the spirit of men. Mr. Gatewood teaches by the spirit of men, without any revelation. But the things of God are only understood by the Spirit of God, Mr. Gatewood, and since you deny the Spirit of God, you say that there can't be any revelation in our time; the Spirit of God can't give you any understanding of his scriptures—What good is the Bible to you? You have the spirit of man. You can't understand the things of God by the spirit of man, because the Bible is given by the Spirit of God and unless you've got the Spirit of God you can't understand it; so what good is the Bible going to do you if you can't understand it? That's something to think about Mr. Gatewood.

I'm going to tell Mr. Gatewood of a great high priest that he says wasn't baptized. And that great priest is Melchisedek. Mr. Gatewood absolutely affirms again, and again and again that Melchisedec and our father Adam and Abraham and all those people weren't baptized. And yet he says that they are saved without baptism. But Jesus Christ doesn't say that, Mr. Gate-

wood. You differ from him. Jesus said except a man is born of the water and of the spirit he cannot enter the kingdom of heaven. The other night you said if a man hadn't been baptized he was still in the kingdom of the devil. Now Adam wasn't baptized, Melchisedec wasn't baptized, according to your theory, not mine. Now I say—was father Adam—is he still in the kingdom of the devil? Is Melchisedek in the kingdom of the devil? Is father Abraham, Isaac, and Jacob in the kingdom of the devil? They weren't baptized, and Jesus said except a man is born of the water and the spirit he cannot enter the kingdom of heaven. And Mr. Gatewood says Abraham can be saved without baptism, but that's getting a little off the subject. I call this to your attention because I wanted to show you that a man held the priesthood and according to Mr. Gatewood he hadn't been baptized.

He makes a great deal of Elijah revealing the priesthood to the prophet. He did reveal the priesthood of temple work, the work for the dead, but that isn't the priesthood you quoted from. John conferred the Aaronic priesthood, the priesthood that he held. You said that he was ordained when he was eight days old according to the prophet, so the prophet said. He said he was baptized when he was a child, not an infant—not an infant, Mr. Gatewood. You've made this intelligent audience think that we believe in infant baptism. You weren't hardly honest when you did that, because you yourself, quoted that he was still a child. Now a child can be, according to law, about eighteen to twenty-one years of age here in the United States of America. But I'm sure that John wasn't that old when he was baptized. We don't believe in infant baptism. One has to be old enough to at least repent of his sins and to have some understanding.

I'll call attention to the fact that the Aaronic priesthood had authority to baptize in John's day because John baptized the Lord Jesus Christ himself, and if it had authority to baptize in that day, it certainly must have today if we have it, and I claim we have. But it doesn't have authority to confer the Holy Ghost, Mr. Gatewood. John says, "Verily I baptize you with water, but one will come after me who will baptize you with the fire and with the Holy Ghost." So the baptism of fire and the Holy Ghost came by the laying on of hands and wasn't conferred by John, because the Aaronic priesthood evidently doesn't have that authority, Mr. Gatewood. We don't claim it does, because we claim that this John that you said didn't die, and I think that there is a reference in the scripture about that, I don't know what

your interpretation is. The Lord says what is it to you if I permit this man to tarry until I come or something like that, so evidently John was permitted to tarry and that same John along with Peter, James and John, came and conferred this higher priesthood, Mr. Gatewood.

You referred to being baptized again. You know I'm kind of a skeptic. That doesn't mean that I haven't a great deal of respect for great men, but you know I said, it has to come from the law and the testimony. Now we have the Book of Mormon, Doctrine and Covenants, Pearl of Great Price that I accept along with the Bible as the law and the testimony. Now nowhere in the Book of Mormon and the Doctrines and Covenants and the Pearl of Great Price do I read about re-baptism—nowhere in those scriptures. I accept them, Mr. Gatewood, and if you can show me in the Book of Mormon, Pearl of Great Price, or Doctrines and Covenants, where those scriptures teach re-baptism, then I'll begin to look in the Bible to see if it teaches it. I've read those and I know that it isn't taught there. I know that President Young and those did, and some people were re-baptized for a matter of record. But we don't teach re-baptism, Mr. Gatewood.

Mr. Gatewood told you tonight a lot about authority, but first I want to answer him on this Elijah the prophet. He talked about that more than anything else. I call your attention to the fact that Malachi said, "Behold I will send you Elijah the prophet." He didn't say he'd send John the Baptist. He said he'd send Elijah the prophet, not John the Baptist—not at all. And you notice that's what the Saviour, exactly what the Saviour said. Now the scribes knew that before Jesus was to come in power and glory with his angels, they knew that he was to be preceded by Elijah the prophet. They knew that and the apostles inquired about it from the Saviour. And his disciples asked him saying, "Why then say the scribes that Elias must first come?" And Jesus answered and said unto them, "Elias truly shall first come and restore all things." Elias truly shall first come, isn't that the future tense, or don't I know anything about the English language? Well, not too much, but I know that's the future, that that is speaking of the future, not present tense; I know that much at least. Because he said Elias truly shall first come and restore all things, but I say unto you that Elias is come already. So John did come in the Spirit and power of Elias and he quoted the statement of the angel saying that he did. Because we find in Luke first, one and seventeen, "And he shall go before him in

the power and spirit of Elias." I say—Yes, he did. But when these Jews went out and asked John who he was, they were looking for this man, Elijah the prophet, to be fulfilled that I've quoted tonight from Malachi the fourth chapter. They were looking for its fulfillment when this great prophet John came. They wondered if he was the fellow. And so they went out and asked him and this is what they said: "And they asked him, What then, art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."

Now Mr. Gatewood has the Lord Jesus Christ and John contradicting themselves. Mr. Gatewood, prophets of God moved upon by the Holy Ghost don't contradict themselves. Men without the Spirit of God certainly do, as you have done all through this debate. But none who are inspired, particularly great prophets of which I am not, do not contradict themselves.

Now, Mr. Gatewood, I could go on and I could tell you that I understand that you believe in a God that hasn't a body of flesh and bones and I find that Jesus' body was resurrected, it was put in the tomb and on the third morning they went there and the body was not there. He appeared to his apostles and said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." He had already been to his Father. He was seen to ascend. He was an express image of his Father's person. I could go on and show you that the Bible teaches that Jesus certainly was literally resurrected and that he's an express image of his Father, but I won't consume time on that, because I want to talk about this great issue that you've been pressing me on—that of divine authority.

All right, now let's get down to business on divine authority. Mr. Gatewood said that he was called, I believe, (and I don't want to misquote him) that he had been called of God as was Aaron. Why, I'm very surprised, Mr. Gatewood. I thought you didn't believe in prophets. I thought that you didn't believe that God could speak through prophets today, and you tell me that you are called of God as was Aaron. I read in the Old Testament that Moses was called of God. God spoke to him through a burning bush and sent him out to do things. Moses was called of God. Is there anyone in this audience that questions that Moses was called of God? I don't think there is.

Now we find that the Lord spoke to Moses and he said, Moses take Aaron. The Lord spoke to Moses and told him to take

Aaron. Now did the Lord speak to anybody and tell them to ordain you, or send you, or do anything to you, Mr. Gatewood, or call you? Let's say call, let's don't use laying on of hands. Let's say call. Did God do anything? He did not. Therefore, you were not called of God as was Aaron, Mr. Gatewood, because God spoke to Moses and called Aaron and he didn't speak to you. I'm going to say that a man has to be called however, because we are told how shall they preach except they be sent, and I just told you how they were sent in times past. The Lord spoke and called them. Now, I'm going to quote you the passage you've heard all your lives, "No man taketh this honor to himself but he that is called of God as was Aaron." I told you Aaron was called of God; the Lord spoke—Mr. Gatewood wasn't.

Now notice how men were called under the old Mosaic law, because I want to get a picture over to you of just how men were called then and how they were called later under the gospel. In Exodus 21:1, "And take thou unto thee Aaron they brother and his sons with him from among the children of Israel, that he may minister unto them in the priest's office." Two minutes?

Notice Numbers 27:18-20: "The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him." That's the way Joshua got it. Lay thy hand upon him—You asked me to quote you that—and set him before the priest, and before all the congregation, and give him a charge in their sight. That's the way Joshua was called. The Lord spoke unto Moses and told him to take Joshua and lay his hands upon him. In Deut. 34:9, we're told: "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his *hands upon him.*" *Laid his hands upon him*; that's why he's full of the Spirit. Not only was he called of God, Moses laid his hands upon him.

Mark 3:14, speaking of Christ, "And he ordained twelve that they should be with him and that he might send them forth to preach." Christ *ordained twelve*. Did he ordain you, Mr. Gatewood? John 15:16, "And Christ said unto his apostles, (He gave them to understand, even though he had ordained them.) He said, "Ye have not chosen me, but I have chosen you." Now, Mr. Gatewood goes to the Bible and reads about Christ telling the apostles to go into all the world and preach the gospel and he chooses to be a minister, I suppose, he hasn't told us much about it. At least, it is pretty vague to me. He chooses to be a minister

because God told people two thousand years ago to go preach, so he chooses to go out. But Jesus said to his apostles, "Ye have not chosen me but I have chosen you." Did Christ choose you and ordain you? John 20:21, "Then said Jesus to them, Peace be unto you: as my Father hath sent me, even so send I you." Now Jesus said to his twelve "As my Father hath sent me, even so send I you." Did he say that to you, Mr. Gatewood?

**MR. GATEWOOD—*Third Affirmative***

I wonder if Jesus Christ came down to Mr. Farnsworth and said, "Mr. Farnsworth, I call you to go debate Otis Gatewood," If he didn't, then he is acting without authority, isn't he? If he is saying that God must come down and point out directly and say, I ask you Otis Gatewood to preach the gospel, then unless God came down to you and said, Mr. Farnsworth, go debate Otis Gatewood, then you are acting without authority, too. You know Latter Day Saints are fine people. I have enjoyed living among you. Three years have I been in your midst. I like you. Because of the fact that what I'm doing isn't because I'm angry, but you yourself don't believe in the revelations you receive. You just wait just a little while. Let Mr. Grant die. When that time comes, one group of you people will receive a revelation to have perhaps Joseph Fielding as your next president. Another group of you will have a revelation to have J. Reuben Clark. Another group of you will have a revelation to have Mr. Cannon. Others of you will receive other revelations. You will be divided as if the Lord was a spirit of confusion. If you don't believe that I'm a prophet, you watch to see whether or not that happens.

Friends, I say again that the church of Christ is of divine origin and I told you where it started. It started in the Bible. Jesus said, "I will build my church." Matthew 16:18. And I told you how it came to be in Salt Lake City. It came to be here by the fact that we preached the same gospel that the apostles preached. We read in the Bible that the seed is the Word of God. We plant that seed. I tell you, people are tired of having teachers say that God spoke to them and then give certain doctrines, and then another comes along and says God spoke to him and contradict the other.

The world is also tired of demnominalism. They want to get back to speak where the Bible speaks and be silent where the Bible is silent. The church of Christ has taken the position that we need to speak where the Bible speaks and be silent where it is silent. How is it being received? Last year the church of

Christ had the largest percentage of increase of any church in the United States. It had thirty-three and one-third per cent increase—twice as great increase as the Latter Day Saints, which had only fourteen per cent increase. The Seventh Day Adventists came third, with only a twelve per cent increase. Hence, the church of Christ is growing, because we teach people to speak where the Bible speaks and be silent where it is silent. We don't debate because of the fact that we hate, but because of the fact that we love, and we are getting the truth before the people.

We read in the Bible that Christ called his apostles. Yes, but how did he call? In order for Mr. Farnsworth to get his call, he had to go down here to get somebody to lay their hands on him to give him that call. He had to go to man to get it. Get somebody who has had hands laid on them on down from Joseph Smith. Did Paul get it that way? Galatians 1:1, "Paul an apostle, not of men, neither by man, but by the revelation of Jesus Christ." Why friends, tonight I act as a preacher of the gospel the same way that Paul was an apostle, by the revelation that is laid down in the New Testament. Galatians 1:12. The Lord told people to become Christians and the same revelation that told them to become Christians told them to go preach. Here is where I was called. I turn to II Thess. 2:14. God said, "I have called you through the gospel." Jesus was called of God by command. He said to Christ "Here are some words you gave unto the apostles." John 17:8. Christ said, "Father I have given them the words you have given me. They have known that you sent me." They knew by the doctrine that he was from God John 7:17. Jesus came without laying hands on the apostles and said, "Go teach all nations and baptize them, and then teach them to observe what I've taught you to do." What did Christ teach his apostles to do? Go, teach. You teach the people that you teach to do what I've taught you to do. Matthew 28:18-20. The apostles taught me to teach. They taught me like Aaron was called.

Now, listen. Mr. Farnsworth has got this thing mixed up. He said Moses was called of God and he quoted a passage that no man take the honor unto himself except he was called of God as was Aaron. Hebrews 5:4 didn't say Moses. But God appeared to Moses and told him to call Aaron. Jesus came to the apostles and taught them and said, You go and call the whole world. You go call them by the preaching of the gospel, and then you teach them through the gospel to teach and do what I have taught you



to do. Friends, if that had been written only to the apostles, I would not have the right to do it, but since he said you go teach people and then you teach them to do what I've taught you to do, I do have the command. Christ taught his apostles to teach. They have taught me today to teach, and therefore I'm doing it. I'm doing exactly that. I asked him for the passage of scripture where Moses laid his hands on Aaron. He gave me the scripture about the laying on of the hands on Joshua, the son of Nun. I didn't ask anything about Joshua, the son of Nun; I didn't ask that; I asked for the laying on of hands on Aaron. And friends, since he didn't give it, it is but a confession that Moses called Aaron through the law which the Lord gave to him, and by that calling he became a priest.

Mr. Farnsworth wants me to explain Mark 16:16. His asking for an explanation, is a confession that he don't believe it. You know it said, No sign shall be given except the sign of Jonah swallowed by the whale. Let's see him give that. Jesus gave one, Jesus gave one sign—let's see you give one: All right, he says: "You expect me to be as great as Jesus," but God is the same yesterday, today and forever, according to you. I thought you were just as great as Jesus, Mr. Farnsworth. That's what you said last night. John 14:12 says, "These works shall ye do and also greater than these." Show me some signs you have done greater than Jesus did. Now if you're going to say that you can't do those things, then do a greater sign. He says, "We have prophets in the church that have certain gifts—that's not my gift." Well, show me one prophet in your church who can do it, translate the characters here by Joseph Smith, translate these characters here—somebody who hasn't studied it. Until you do, friends, it's but a testimony that those signs don't follow you people here.

What was Jesus talking about in Mark 16:17? He appeared to his disciples in the fourteenth verse and upbraided them because of their unbelief and he said to them, "Go teach all nations" and the eighteenth verse says "These signs shall follow those of you who believe—those that believe—in my name shall they cast out devils." You unbelieving apostles, these signs won't follow you, but these signs will follow you believing apostles. And the twentieth verse says, "Then the apostles went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Mark 16:20. A lot of people think that the signs were to follow those that were baptized but

he wasn't talking about those who were baptized. He said you go teach the gospel, and "he that believeth and is baptized shall be saved," and those signs shall follow "them." "Them" who? Why he's talking to "them" apostles that believe. These signs shall follow you believing apostles. That's what Mark 16:17,18 means, and nothing else.

Friends Melchisedec wasn't baptized. Why not, he didn't receive that law. Jesus for the first time in Mark 16:16 said, Go preach the gospel to every creature and baptize them. That wasn't a part of the commandment of the Old Testament. Why Hebrews the eighth chapter and the eighth verse, says, "I make a new covenant, not like the one I made with them when I took them by the hand and led them out of Egypt." You see we have a new covenant today. You can turn to the New Testament and it says, "cursed is everyone that continueth not in all the things that are written in the law to do them." Does Mr. Farnsworth practice animal sacrifices? Does he practice burning of incense? Does he practice going back under those Old Testament ordinances? Those were commanded under the Old Testament, but they are not in the New Testament, because of the fact that Christ is our law-giver. Melchisedec was not commanded to be baptized. It wasn't given to him. They didn't have to be subject to the New Testament. They were under the Old Testament, but Jesus took it out of the way and nailed to the cross. We are under the New Testament. Now you can read the Book of Hebrews and see that to be true.

Now Mr. Farnsworth accused me of misreading Doctrine and Covenants, 84. Doctrine and Covenants 84 is given to a discussion of the Aaronic priesthood. Listen now and I'll read it and you can get your Doctrine and Covenants and see how young John the Baptist was. "For he was baptized when he was yet in his childhood and was ordained by the angel of God at the time he was eight days old." That's how old he was. It teaches of infant baptism, friends, and infant priesthood, and you don't practice that today; therefore, by your decision, your Doctrine and Covenants is not of God. It is teaching a doctrine that contradicts your doctrine, and therefore you don't know which one to follow.

Mr. Farnsworth stated, "No where in the Bible do you find the doctrine of re-baptism." And yet he says Mr. Brigham Young was re-baptized. Well, what was he re-baptized for? Why we read there in your own writing. He said we were baptized *for the*

*remission of sins.* Yes, if they practiced re-baptism and you don't read about it in the Bible, then they've gone onward and have not stayed in the doctrine of Christ; therefore, 2 John nine says that you do not have God. Notice, Elijah is come already, friends, and that's what Jesus says and I believe it and I repeat again that Doctrine and Covenants, second section, said that the Elijah was to be John the Baptist who was to baptize Joseph Smih. (Time called.)

MR. FARNSWORTH—*Third Negative*

I won't repeat that quotation because it's been repeated several times but it says John the Baptist was ordained in his childhood, was baptized when he was eight years of age. Being ordained to the priesthood and being baptized, Mr. Gatewood, are two separate and distinct things. He was ordained to the priesthood when he was eight days old but baptized in his childhood. So that's about like your arguments have been in this debate.

Now Mr. Gatewood says he was called like Paul, in the same way that Paul was. Let's see whether he was or not. I read that Paul was on his way to persecute the saints when he beheld a vision of the Lord Jesus Christ and it was made known to him that he was to be called to do a very great work. Have you ever beheld a vision of the Lord Jesus Christ? That's the way Paul was called. Furthermore, that's where he was first told he was to be called, I should say. I'm going to read you how Paul was called to preach the gospel, Mr. Gatewood, and see whether you were called in the same way. You say you were.

Acts 13:2-4, "And certain prophets at Antioch as they ministered to the Lord and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and *laid their hands on them*, they sent them away." Now, Mr. Gatewood, were you called like that? Were there certain prophets at Antioch and did the Holy Ghost move upon those prophets and say, Separate Mr. Gatewood and send him to Salt Lake City to convert the Mormons, or send him to preach the gospel?

No, Mr. Gatewood, you deny prophets, you deny revelations, therefore you couldn't be called like Paul. You can't come to us, Mr. Gatewood, and tell us that you're a servant of God and that God has sent you, because I go to the Bible and I find that every single man that was called was called by revelation. The

Lord called him, he spoke through prophets and he moved upon them by the power of the Holy Ghost and called them and you say that the Holy Ghost can't reveal anything today. You say that God can't speak through prophets. If that's the case, then there can't be any men called, because that was the only way that any man was called in the Bible, Mr. Gatewood, and you come to us claiming that your church is the church of Christ. You've come to this intelligent congregation saying that you're teaching the same gospel that Paul taught. You're coming to us telling us that you have the same authority to preach that those men had. But when we turn to the word of God and test you out, Mr. Gatewood, we find you fighting the word of God all the way. You even fight the idea that we should do the works that Christ did. You fight all the scripture. You fight the gift of the Holy Ghost. You fight the idea that God is the same yesterday, today and forever, etc. Now, Mr. Gatewood, coming back here, there's only one way, as I said at the beginning of this debate, that I can judge your church. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ, he hath both the Father and the Son." Now I've compared your teaching with the doctrine of Christ that I read about in the New Testament and the Old Testament and I find that your teachings are against the New Testament, against the doctrines of Christ. You conflict with them.

Whenever you get up against a passage, as, "these signs shall follow them that believe," you ask for a sign—you don't believe what Jesus said. When Jesus said, "Except a man be born of the water and the spirit he cannot enter the Kingdom of heaven," you don't believe that. When Jesus said, "I am the way the truth and the life; no man cometh unto the Father but by me,"—no man cometh unto the Father—Adam, Melchisedec, Moses or anybody else. No man cometh unto the Father but by me.

Paul says that the gospel of Christ is the power of God unto salvation and the gospel of Christ certainly teaches baptism, Mr. Gatewood. That's a part of the gospel. Now I'm going to ask you, Mr. Gatewood, how many plans of salvation are there? You say that the Lord had a way of saving Adam and those fellows without baptism. What about Moses, good old Moses, one of the greatest prophets that we read about? He was under the law and the Bible says the law makes no man perfect. Is Moses going to be lost? If not, then the law perfects and the Bible says that

the law makes no man perfect. I want to testify to you, Mr. Gatewood, that God is no respecter of persons. He doesn't cause you to live one plan, Moses another, and Adam still another. If he did so, he would be a respecter of persons and you would have to quote the passage in the New Testament, "Strait are the gates and narrow are ways that lead to life eternal."

Now, Mr. Gatewood, you said that your church was growing rapidly, very rapidly. I read in the Bible, strait is the gate and narrow is the way that leadeth unto life eternal and few there be that find it. I read that broad is the way that leads to destruction and many there be that go in thereat. I don't like your argument, Mr. Gatewood. It doesn't sound logical, according to the Bible. That's about like most of the logic that we've heard, however.

Now I'm going to refer you to the fact that there are two priesthoods, Mr. Gatewood. The Bible says so. I quote from Hebrews 7:1 and 12 "If therefore perfection were by the Levitical priesthood and under it the people received the law, what need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron." So here we find a priest after the order of Aaron, a priest after the order of Melchisedec. We find two priesthoods spoken of. It's true that the law was administered by the Aaronic priesthood or the Levitical priesthood; that's true Mr. Gatewood, and the twelfth verse says, "For the priesthood being changed, there is made of necessity a change also of the law." The law made no man perfect; the lesser pireshood wasn't enough to make men perfect, that wasn't enough. That was all right for a schoolmaster to prepare us for the higher, but it didn't make men perfect. There had to be a higher priesthood come to perfect and that was the priesthood after the order of Melchisedec.

Now I called his attention to the fact that all things are to be restored in this latter time spoken of by the mouths of all the holy prophets since the world began. All things were to be restored. Now if there were two priesthoods and all things are to be restored, then must not the two priesthoods be restored? I say, Yes.

And again, I'm sorry that we have to reject you and say that you are a false teacher and that you do not represent the true church of Christ, because if you did, your teachings would be in harmony with the word of God and in my examination I

find that there's very little that you're in harmony with. About the only thing in the Bible that you meet as far as I've heard—there are about three passages. One of them is, "Go into all the world and preach the gospel"—And that didn't mean you, that meant the apostles. And the other was, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." And you forget about the Holy Ghost, because you don't believe in the laying on of hands for the gift of the Holy Ghost. You don't believe in any of its power, any of its gifts. In other words, the Holy Ghost is on a vacation, as far as you are concerned. You have done away with the office of the Holy Ghost, who is to guide men into all truth and show you things to come. That's his office and you have done away with him. I want to tell you that when a man says that God can't reveal one little speck, he's on dangerous ground, because we're told in the Bible that there is a spirit in man and that the spirit of the Almighty giveth it understanding.

Now Mr. Gatewood, I testify that there is a spirit in every man, Mormon, Jew and Gentile, but I testify that to some extent, maybe graduating according to our intelligence—to some extent, the Almighty is inspiring all of us to some extent. Because there's a spirit in man and the Almighty can give him understanding. I want to bear my testimony to you that the gospel of Jesus Christ has been restored in its fullness; that we're living just before the great millennium, when the lion and the lamb shall lie down together; and I want to bear witness that you can't depend on the arm of flesh. You can't do it. We could never have the truth. Therefore, it was necessary for the Almighty to speak again from heaven and make known the truth. It was necessary that there be great power in the last days in order that the spirit, the wisdom of the Lord, might fill the earth as it's going to.

And I want to say to you, Mr. Gatewood, that you haven't told us anything about this proposition. You haven't proved to us that your church is of divine origin, the church you're representing. You haven't showed us that you have authority to administer the gospel. I've shown you that all the prophets in the Old Testament and New Testament, were called by revelation. We claim, Mr. Gatewood, that we're called by revelation, through prophets and through the power of the Holy Ghost and that we receive the laying on of hands by those that have authority. You don't make any such claims. I find that men are

not only called of God but I find that they are ordained and I find that they are ordained by the laying on of hands.

Now Mr. Gatewood, what about Aaron? There's no record in scripture that Aaron was ordained, but I say he was, just like you said that the twelve apostles were baptized. There's no record of their baptism, but you're sure that they were baptized—(Time called.)

MR. GATEWOOD—*Fourth Affirmative*

Mr. Farnsworth has stated that the church of Christ is not the true church, because we're growing too fast. Well, I read in Acts the second chapter that when Peter preached the first sermon on the day of Pentecost, three thousand people were baptized. I suppose they were growing too fast too, then, to be the true church.

Friends, Mr. Farnsworth has said that I have denied the Holy Spirit continuously. I turn to the Bible and read in John the twentieth chapter and the thirtieth verse, "These signs are written that you might believe." That's why they were written. Mr. Farnsworth says you can't believe that way; you can't believe by the signs that Jesus gave, the signs that the apostles gave, that the New Testament Christians gave—they aren't sufficient. We've got to throw them aside; we've got to have something else today in order that we might believe. Friends, the Bible is the testimony of the Spirit. II Peter 1:21. I'm not denying revelation. This is the revelation which God has given. I'm contending for it. So when he comes and says that the church of Christ is not the true church because of the fact that we're denying the Spirit of God, we aren't denying the Spirit of God, we're believing the testimony. Mr. Farnsworth denies this and says that I've got to get something else before I can be a believer. What is the difference in believing what is written and what is spoken? I believe what the Holy Spirit has written.

Matthew 28:19,20—only to the apostles. Now let's see about that. Jesus says, "Go teach all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe what I've taught you." The apostles didn't go personally and preach the gospel to every creature; but I'm a creature. Christ said Go teach *every creature*. All right, the apostles are teaching me. I'm a creature. am I not? How are they teaching me? Personally? No. But they're teaching me through their written words and they're teaching me to do what God taught them to do. That's the proposition tonight that I have proved to you. The

church of Christ is operating upon the authority, that we can get the authority for preaching the gospel of Jesus Christ through the scriptures, that authority comes that way, and that we don't have to go to a church in order to get it.

After reading Hebrew the seventh chapter about the Aaronic priesthood, the twelfth verse, Mr. Farnsworth read. That overthrew the whole idea of the Aaronic priesthood. He says "the law has been changed." (Thought God was unchangeable.) Paul says the law has been changed, and with that law, "*there's a change in the priesthood.*"

I'll tell you the priesthood the church of Christ holds tonight. That's the royal priesthood. Did you ever hear about it? Why Peter says that we are a chosen generation, a *royal priesthood*. I've heard a lot about Melchisedec priesthood around here and about the Aaronic priesthood, but most of you never heard of the royal priesthood. Peter says that's the kind of priests we are and Revelation 1:11 says, "I've called you and redeemed you and *made you priests unto God.*" Why the way that he calls us in second Thess. is through the gospel. The gospel calls us. *And it's through the obedience to that gospel that he makes us heirs to the royal priesthood.* I don't hold the Melchisedec or the Aaronic. Jesus is the only one that holds the order of Melchisedec. The priests under the Old Testament were of the tribe of Levi. They were the only ones who had a right to hold the Aaronic priesthood. No Gentile ever held it—not even in the tribe of Manassah. Nobody but of the tribe of Levi could hold it. Doctrine and Covenants, let's read this again, 84:28, speaking of John the Baptist. (We've had quite a controversy about this.) "For He, John the Baptist, was baptized in his childhood and was ordained by the angel of God at the time he was eight days old." At the time that he was eight days old he was baptized and ordained, and that word "and" joins them together. (Audience objected.) All right, let me give you an application. He that believeth "and" is baptized—does it take both of them? All right, the same "and" joins them together.

Now then, you watch, friends. You people don't believe in revelation. When Mr. Grant dies, you watch the division come. You don't agree. You're divided and you'll be divided as long as you continue to believe in those latter day revelations. One of you will say Mr. David O. McKay, Mr. J. Reuben Clark, Mr. Cannon or Joseph Fielding Smith. You watch that division and that division is a testimony that you are not following the Spirit of God. (Time called.)



## THE SALT LAKE CITY DEBATE

*By James Bales—Berkeley, California*

On Thursday night, August 20, the subject considered by Brother Gatewood and K. E. Farnsworth of the Latter Day Saints was: "Resolved: That the Bible Is the Final and Complete Revelation From God to Man." I would like to notice a few of the assumptions used by Mr. Farnsworth. Those who are interested in the remainder of the discussion should secure a printed copy of the debate, which will be printed as soon as possible, from Brother Gatewood, 1461 Ramona Avenue, Salt Lake City, Utah for \$1.50.

*1. Farnsworth confused the manner in which the revelation was made with the revelation, the message, itself.*

1. He assumed that because miracles and revelation from God brought the gospel, when it was being revealed and confirmed, that these things are an essential part of the gospel today. The manner in which the gospel message was revealed is thus considered as a part of the gospel and essential to it.

2. This confuses the manner of the revelation of the message with the message itself. The question is not: Did miracles accompany the deliverance of the gospel to the Children of men? It did. Inspiration was the manner of its revelation and it was confirmed by miracles. The question is: Has the revelation of the gospel been made—is it completed? The manner of delivery is not the message itself, and though it may have been essential when God was making the revelation, it is not necessary after the revelation of the message has been made. I am sending this article by air mail. Since I have chosen this manner of delivery the airplane is essential to convey the article to the Advocate. But the airplane is not the message. It is not part of it. It is unnecessary, having served its purpose when the message has been delivered. The airplane will not be found in this article. Thus while the message was being conveyed the means of conveyance and confirmation were evident and necessary to its deliverance. But now that it has been delivered they are unnecessary, for they are not the message itself.

3. *The gospel has been delivered and confirmed.* (Hebrew 2:1-4; John 20:30; Jude 3.) Since the apostles were to be guided into all truth, all truth had to be revealed before the death of the last apostle. This was necessary in order for Christ's

promise to be fulfilled. (John 14:21; 16:13; II Peter 1:3.) Both the righteousness and the wrath of God have been revealed in the gospel. (Rom. 1:16-18.) Men were saved by that gospel then. It was complete when finally delivered through inspired men. It saved people then and it will save those today who accept it. Since it has been revealed, no additional revelation is necessary, for it would simply be a restatement. Any additional revelation would involve a change; it would be a different gospel, and thus condemned by Paul. (Gal. 1:6-8.)

4. *Since the gospel and things pertaining to the Christian life have been revealed, the canon of sacred Scripture is closed.* The apostles were guided into all truth during their lifetime. This rendered further revelation unnecessary. Furthermore, the canon of sacred Scripture has been closed for centuries and it falls upon the Latter-Day-Saints to prove that it should be opened to receive their "revelations." Their "revelations" when tested do not stand up.

## II. *Is Faith In Smith Essential to Salvation?*

1. *Farnsworth could not name one good that the Bible does not approve or one evil it does not condemn, by principle or in particular.* However, he still contended for additional revelations.

2. *Gatewood told Farnsworth that he (Gatewood) had obeyed the gospel as revealed in the New Testament.* Is Gatewood a Christian? Farnsworth said that there was no light or understanding in Gatewood. The answer is no. And thus the implication is that the gospel which saved Paul will not save us and that faith in the inspiration of Smith is essential to salvation. Without Smith we cannot be saved. This further implies (though they may deny it) that Smith is ahead of Christ. Why? Because each dispensation has been better than the preceding. (2 Cor. 3:7) Christ was greater than Moses. Now if the dispensation ushered in through Smith—Which the Latter-Day Saints call the latter-days—is not greater than that of 2,000 years ago, it is unnecessary, because it would be a backward step. But if it is necessary, it is a greater, a better and more perfect dispensation, and thus the one who ushered it in is greater than the one who ushered in the previous dispensation. He is as much greater as his dispensation is greater. Furthermore, they claim that the last dispen-

sation was destroyed by apostasy, but that the one through Smith shall not so be destroyed.

### *III. Confusion Which Prevails In Many Minds.*

1. *Farnsworth, with many others, confused what God can do with what he actually does today.* The question is not: Can God make revelations? The question is: Has he made additional revelations after the ushering in of the complete revelation of the gospel?

Let us not confuse what God can do, or what we think he should do, with what he has actually done.

2. *God can feed us with manna as he did of old.* But is he doing it today? Is every man created as Adam was created? Has Christ become incarnate in each generation? The question is not: What can he do, but what has he done?

### *IV. Time Does Not Turn God's Will Onto Man's Wisdom.*

1. *Farnsworth seemed to imply that because God's revelation of the gospel was made so long ago, and since it has been written down, that it is not able to save us and that therefore we need continuous revelation.* He overlooked the fact that the gospel is powerful to save, whether we hear it from Paul's lips or whether we receive it from his pen written down. It is the same message whether conveyed through voice or through pen.

2. *Farnsworth could not sustain the assumption that yesterday's revelations are not sufficient for today.* He would not answer the question as to whether or not he had received a revelation on this day. This implied that he had not and that he was depending on the revelations of yesterday. And if we can depend on yesterday's revelations, it makes no difference in the power and the helpfulness of the revelation whether the last one was received in July, 1942, or 2,000 years ago.

3. *They ought not to try to bind God by their measure of time.* They ought not to assume that today's essential needs are so widely divergent from yesterday's that today's needs call for revelation which was not demanded by yesterday's needs. The fullness of revelation which flowed forth in Christ is able to meet the needs of each generation.

Furthermore, since most of us have been born within the

last 100 years, a revelation made through Joseph Smith in 1830 is as much out of date—in that it came before our lifetime—as one 2,000 years ago. Perhaps we need a new dispensation every generation.

#### *V. Revelation and Unity.*

1. *Farnsworth assumed that continuous revelation is necessary in order to unite Christendom.* He seemed to assume that believers were not united because they had a volume 2,000 years old and that they would be united if they had continuous revelation. Continuous revelation is assumed to be essential to unity of Bible believers.

2. *The falsity of that position.* This is shown by two things: First the Book of Mormon has helped establish other sects. Those who would be willing to unite on the Bible cannot on the Book of Mormon. Second, their continuous revelations have not brought them unity. There are at least three separate Latter-Day-Saints organizations or churches. Furthermore, the church with its headquarters in Utah is not united within itself. When they vote on a president for their church, the vote is divided. Evidently they do not get the same revelation, and if continuous revelation is so necessary for today's problems it is certainly necessary for voting for a president of the church for the New Testament does not tell us to have one or how to elect one. Here in a practical situation continuous revelation fails them. They are not united on polygamy. Some are practicing it today in Salt Lake City, according to the Mormons themselves. Some believe they should do it, live with many wives right here, but the leaders, as a rule, oppose it.

3. What we need is not continuous revelation, but to speak where the Bible speaks and to respect its silence. This will bring the unity for which Christ prayed.

#### *VI. The Argument On the "Sameness of God."*

1. Farnsworth argued that since God gave revelations to one generation, he must give them to every generation. Otherwise God has changed.

2. The Latter-Day-Saints do not really believe in the sameness of God. They believe that he was once a man; that he is better, wiser, and more powerful now than he once was. So they ought not to base an argument on the "sameness of God."

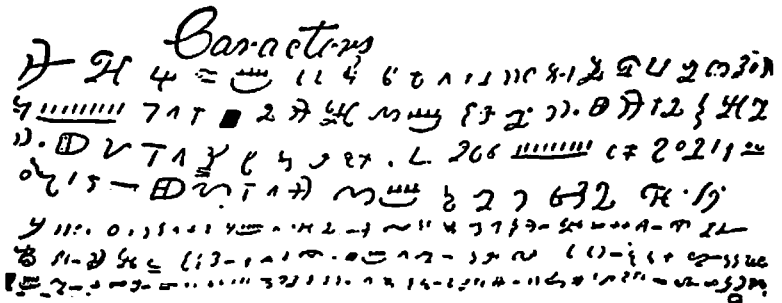
3 God is the same in perfection, wisdom, power, etc., but that does not mean that what he does in one generation, he must do in another in order to be the same. According to the logical outcome of their argument, God's first revelation would have had to be his only revelation. And yet we know that certain things were required of the Old Testament people that are not required of us. Acts 17:30 alone forever annihilates their argument on the sameness of God.

4. God is no more under obligation to give new revelations to every generation than he is under obligation to give revelation to every individual in every generation. Every generation has not had Moses in person or Christ in person. Or to look at it from their standpoint, every generation has not had a Joseph Smith and every individual in Smith's generation who prayed in faith for wisdom did not receive some gold plates to translate! When these things are considered, their "sameness of God" argument is defeated.

In Conclusion I Wonder Why:

1. Why did Farnsworth have to study so hard? The "sameness of God" should have given him the message without study (Matt. 10:18, 19), for Farnsworth was testifying before Gentiles. Yet, he told me that he had to study hard for this debate.

2. Why we saw no miracles. He applied Mark 16:17,18 (which we shall not examine here) to believers today. He is a believer; he was preaching; but we saw no miracles.



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