

THE STUMBLING-STONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."

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The paper will be likely to be discontinued to those from whom we do not hear at least once a year.

Reader, test this paper by the Bible. If it attacks what the Bible upholds, or upholds what the Bible condemns, then condemn this paper. But be careful that you do not condemn on any other ground.

Winning Souls.

"ENTICING WORDS," NOT THE CROSS OF CHRIST. 1 Cor. 1.

Paul, who knew as much about winning souls as any one, says that the preaching of the cross is foolishness to them that perish. —Not wisdom of words lest the cross of Christ be made of none effect." 1 Cor. 1 & 2. The Pharisees of old made converts. But their method was not foolish as the world judge. So now souls are won in all modern revivals by means man's wisdom approves. The preaching of the cross is the truth which hurts, crucifies the flesh, offends carnal minds, lovers of sin, and is called unwise because it drives away all the chaff, the unsaved. Men who are after converts, and seek numbers have to reject the cross to succeed. Paul was foolish by all modern ideas of winning souls, because he preached the cross, and "not enticing words." 1 Cor. 2: 1-6. In place of the cross is the devil's bait called LOVE, a gospel that is sweet to all, having no offence to Jew nor Greek. This is the gospel of modern revivals and holiness blessings. The deepest delusion I know of in our times is that into which some pilgrims are falling, of a love and winning sweetness toward the devil and his agents, and bitterness and enmity toward the faithful and the cross they preach, which too plainly shows which side they are on in the great

battle of Christ with the world. They do not what God's preach the truth in LOVE indeed, but not what God's enemies will love, or what they will call love. "The world hateth because I testify of it that its works are evil," said Jesus, the wisest of all winners of souls.

The sainted John Fletcher said "He meant to so preach as to make all God's enemies his enemies."

The preaching of the cross will not win many converts in these days of flattery and deception. But it is the only preaching that will save.

The Spirit of Christ is tenderness for penitent sinners, but severity toward the false and rebellious. Jesus never spoke sweetly toward the Jewish church builders, or the sects of Pharisees and Sadducees. O how little is known of the Spirit of Christ in our times!

The sweet spirited sanctificationists of the day would gnash on Jesus with their teeth!

SECT IDOLATRY EXPOSED.

Who are the guilty? There is one test they are least apt to think of. It is told of Lorenzo Dow that he exposed a thief in a public congregation by threatening to throw a stone at the guilty. The thief exposed himself by dodging. If I should preach against stealing, or lying, and any person should take offence or dodge he would betray his guilt. Just so if I preach against a sect, it can offend no one who is not in it, or who does not trust in it, or who is not under the power of its idolatry. There are many readers of this paper, who are God's true children, and yet have never heard of the Free Methodist sect except through these columns; no such have ever been offended by what I have said of that organization.

Twenty years ago and there was no one on earth who could be offended by anything I have said against that organism. Time was when no one could take offence at my attack on either existing sect.

Why so? Were there no true saints then? Has the gospel changed, or man? Time was when to attack a Roman hierarchy would give no offence? Why? Simply because then none were guilty of trusting in this human invention and idol. This is the only explanation. If no man had a human organism and party to trust and love in place of God, it could give no offence to attack any existing institution of man's which God did not ordain in Bible times. Do you not see the point?

I know of some in nearly every sect, or have known them, who could not be offended by any attack on their organism. You could not offend them except by sin. They prove that they have no sect idolatry.

I never have denied that God had children in the sects. But it is such as do not love, or trust the sect idol, which man has made. Such as take offence prove their idolatry, or that they are under its power.

If you can be offended by any denunciation of that which would give no offence to denounce 20 years, or 1000 years ago, beware of the heart you betray!

Whatever offends a man now, which could not offend a child of God fifty, or eighteen hundred years ago, proves that he has got a different heart and is on a different road to eternity. Since the faith and heart of a believer cannot be changed by time, Jesus being forever the same, therefore all are idolaters, apostates from the faith; under the power of Satan who are offended now by what could not offend a child of God in any other age of the christian era.

May God send home this timely alarm before it is too late.

GETTING UP CHURCHES.

This expression gives the common idea of God's churches. Pilgrims sometimes imitate the nations of the world and band themselves into a society called a church. How does it look in the light of Scripture? Do we read that the apostles or Bible saints ever got up a church or banded together to make a society, like the secret orders, or the Railroad or Insurance or other corporations of the world? Where? The disciples met in the upper room and multitudes were added to them. Apostles and believers preached in Ephesus, Rome, Corinth and many other cities and country places and such as were converted continued to meet often to worship and read Scripture and help each other in the faith; and the Holy Ghost raised up some to take the place of the first preachers, and such were recognized in a society as called of God, like the apostles and were called elders as also the

But no where did they build any place of worship, or were bound to worship in one place more than another. No rules were imposed to keep them together, except the law of love which Jesus gave, and the power of the Holy Spirit. The only rules were those which the Spirit wrote on all renewed hearts. And the only authority apostles had was to enforce such rules, and no more. The decrees of the council at Jerusalem were only what the Spirit and the word imposes alike on all believers to the end of time.

The whole foundation of the modern idea of getting up church organizations is from the world. It has no scripture authority, constitutes just what is meant in Rev. 22, "If any man shall add to what is written in this book there shall be added to him the plagues that are written therein." How durst men get up for God's church what cannot be found in Scripture? Men reason that there must have been some kind of organization, because all earthly institutions have such. But they cannot show one line of Scripture which says so. Where is the intimation that Paul or Peter or any one ever got up a society, or that saints banded together? It cannot be found. It is an assumption without Scripture proof. Do you suppose that if the churches of the Bible were got up by men, we would have no description of their origin, how they were made? Would so important a matter be wholly left out? O why do not men see the blasphemy and insult to God of man's assumption in this thing. Old Israel never so sinned as to get up another organization for God's church. This is the antichrist of modern apostasy. Paul says of the church of Corinth: "Ye are God's building, ye are God's husbandry," and all through the Bible the glory of founding and forming his church is attributed alone to his power.

Read the first chapters of Ephesians and Colossians and see God's definition of his church. He says: "The church is Christ's body." The church of any place is Christ's body of that place, which of course means saints of that place; for He has no other body on earth. Now what man can get up the body of Christ? Vain mortal! This is just the assumption of every sect, the Harlot of Rev. 17: "Full of the names of blasphemy," Every sect name has

this blasphemy of a pretense to Christ's body, got up by vain presumptuous man! It is the same as if they assumed to organize God himself, to get up a church which is his body and Spirit.

Saints ought to meet everywhere as already organized of God by their spiritual baptism and regeneration, nor dare to add to this complete work of infinite wisdom the straps and bands of human organisms, in contempt of his authority.

MAJOR WHITTLE of Chicago is holding a series of meetings in Toledo, assisted, Moody fashion, by an opera performer's art, superior to Sankey, said to be. Their gospel, as Moody's, is that all sin was so cancelled eighteen centuries ago that its guilt to any extent need not trouble us now, except only the unbelief that it is thus cancelled, which, from their teaching is the only remaining guilt of our times! Those who have too much conscience to believe that God in Christ is reconciled for any continued sin, and all Bible reformers who thunder God's law at the reigning sins and hypocrisies of the day are the only sinners their gospel condemns!

If the true Jesus was presented on Whittle's platform his auditory would exhibit a scene no less turbulent or exciting than the Jews before Pilate's court, or a menagerie show when a Panther breaks loose!

Our dear Bro. D. F. Newton is now in Toledo.

Sickness has delayed this issue.

Camp and Other Meeting Appointments.

Before the season opens, I would suggest to brethren East and West, who desire general meetings in their vicinity to write me in time, that appointments may be made in such order that I can attend them all, and that all other brethren may have the same opportunity, by publishing due notice.

My visit South was postponed to another winter for want of means. The Lord's time is not yet come for this tour.

Silence Towards H. W. Beecher.

Silence is never advised in Scripture towards false teachers or workers of iniquity. On the contrary it says "Cry aloud and spare not," etc., and holds us responsible for all the sin and false teachers towards which we are silent. Ezekiel 3. No man living has done more to destroy the work of God than H. W. Beecher. Those who advise silence toward him: devils which cried to Jesus "thou come hither to torment us before the time?"

Another Book By D. F. NEWTON. "DEATH IN THE POT."

"Searching out Achans."
"Hewing Agags in pieces"

Brother Newton has issued another book of sixty pages, of the above title, and one of the best from his pen. It not only deals with Beecher, but also the ministry and church of our times, faithfully applying the Holy Scriptures. We will send it post paid for twenty five cents. Or eighteen dollars per hundred. I would, if in my power, scatter this book among the multitudes of our popular christianity. Sectarianism and other sins are faithfully treated. I send an extract of the book as a supplement.

Tracts by D. F. Newton.

Those wanting any of his useful and readable tracts, and applying for them at the address of the Stumbling-Stone can obtain them. His "Picnic Religion" exposing the church frolics of the day, of 16 pages, can be had, two dollars per hundred copies besides postage. Tracts on novel reading, Beecher, Dickens, and those for every class, old and young. We will give the titles of a few of them. "A Bad Boy under discipline," 4 pages 50 cts per hundred copies, other tracts at proportionate rates, postage extra. "Popular Works of Fiction," "Lightness of speech, words to no profit, On the choice of companions," "Closet work—The work," "No time to pray," "Gambler and Gambling," "A Snake in the Grass," "Wide awake and Popular," "Satan in Satan out, in the pulpit in the press," "Crucifying the Lord of glory," "Rums doings," "Spitting folks, Folks that spit," "Kindling heavenly fires," "Chit-chats with Dr Ball," "Falling into the trap of Satan," "The Adulterer and Free-lover," "The right Eye Sin; Or Pleading for Baal," etc.

Receipt Of Contributions

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THE FALSE PROPHET Deceiving the Nations! HIS METHOD EXPOSED.

The Revivals of Modern Times, By Moody and Others.

It is a delicate task to subject popular favorites and institutions to an impartial investigation. But God's ministry know of no restrictions by worldly prudence or etiquette. We are compelled for the good of man and the glory of God to subject all men and things to the crucible of his eternal truth.

There is nothing of such vital importance to mankind as the revival of pure religion, nor anything so disastrous as a religion that is corrupt and false.

The special charge to all Zion's watchmen is to sound the alarm when such spiritual danger is nigh, or else to bear the awful responsibility of the consequent ruin to the souls of men!

The modern revivals are the chief ground of hope which flatters mankind and blinds the religious world to its true state. For this reason, and for the peril of deception to which multitudes are exposed, I sound the alarm, and demand a Bible view of the facts concerning the revivals of our times.

Messrs Moody and Sankey have opened a new era in revivals, and imparted their method of work to the gospel movements of our time. There is a striking difference between them and all evangelists of other days. To this difference I now call attention.

I will introduce this Great Revivalist by relating a personal experience had with him near six years ago. I attended a three days public discussion in Farewell Hall Chicago, in which the question advertised was as to the best method of winning souls to Christ. The chief disputants were Mr Moody and a Presbyterian preacher on one side, and another preacher with myself on the other side. We maintained that the law of God and its threatenings were necessary to bring sinners to Christ. They maintained on the contrary, that preaching Christ without the law or its penalties, was the only successful means of winning souls. I was astonished at the strange gospel they upheld.

Of course Mr. Moody carried the day, and we who were dependent on his courtesy, had but slight chance to support the law of God against his more reputable ideas of Grace. I was treated with hospitality and kindness, but all my views of gospel integrity were declared impracticable and unwise. Mr Moody asked my opinion of his method of working in Chicago, his Sabbath School and Association system. I asked him in reply, if Jesus would be likely to take the same course, adopt the same devices for drawing the multitude, secure the aid of corrupt churches, and the patronage of the rich?

I told him that carnal methods of drawing men only deceived them, and made a radically different work from the true gospel, and that no other attraction, but the naked cross, the unwelcome truth, would win souls to a Bible faith.

He replied that Christ drew men by his miracles, which we could not do, and that if he adopted my views of gospel work, he would have to preach to naked walls; no body would come to his meetings, and he would utterly fail of doing any good.

Mr Moody had nearly the same view that I had of the sects and the existing corruptions of the churches, but he deemed me impractical, extreme, unwise or fanatical because I acted out the truth, and did not like him adapt my gospel work to the existing blindness and rebellion of mankind. He said that he had to take men as he found them and do with them as best he could. In plain words, his policy was, if men would not come to the gospel standard, to accommodate that standard to men in order to save them! He would pervert Paul's words to "Become all things to all men," to mean the accommodation of his integrity and gospel purity to all men! At this point I found a gulf between us, as wide as that which separated the Rich man from Lazarus.

Chicago was burned about two months after this interview; and in that fire perished all the splendid gospel halls and palaces of Moody's christian work!

I have carefully observed Moody's career since that time. He bid for success in this world where Satan is prince, and success he has gained. He bid for numbers, and numbers he has won. He has not preached to naked walls as he told me he would if he adopted the impracticable honesty which he styled fanaticism.

But I shall have cause through eternity to praise God that I did not adopt his policy to win men. If I had thus bowed to Satan I might have had the empty bauble he has won of all the kingdoms of this world. But it would have been at too fearful a cost.

O how little is understood of the vast work for which he is honored, and the splendid system of as-

sociation machinery of which he is the prime mover, the most brilliant success of religious history. How is this success won? This is the vital question. The omission of the law, the spinal column of the gospel, may surprise a rebel world into joyful acceptance. But the question yet remains what is gained but the humiliation of Christ, the triumph of his enemies and the deception of mankind?

The difference between Moody and Pres't Edwards, Wesley and Whitfield, may be illustrated thus: Suppose a penitentiary filled with convicts who merit the full penalty of the law. There are two propositions of pardon, which represent the two gospels. First, on condition that they will repent and reform, with threatening of a double penalty if they refuse, or if they willfully sin after they receive pardon. see Heb. 10: 26—31.

The second is a proclamation of pardon already past, without any condition except that they believe it, with which their reformation or continuance in crime makes no difference.

The one presents God angry with the impenitent. The other already reconciled to the impenitent through his Son. The one constrains the criminals by the terrors of the law to reform and sue for mercy. The other constrains the criminals by doing away with law and removing the penalty, to rejoice in mercy already obtained. On one hand the sinner is broken and converted from sin to God; on the other hand God and his law are brought to the sinner's terms. On one hand, the sinner rejoices in his conversion to God; on the other hand, he rejoices in God's conversion to him, and the indulgence of all his chosen ways. This is the essential effect of Moody's position.

I am not surprised at his immense success in this rebel world, and the magic with which his gospel captivates all lovers of sin. It is precisely the salvation the carnal mind would devise. Take a garrison of determined rebels under just government, let them devise their own terms of pardon, and let loyal men devise another plan of pardon, and the two plans of mercy would precisely illustrate the difference between the gospel preached by Moody and modern evangelists, and that which was preached by Edwards, Wesley, and the faithful martyrs and apostles of old.

I remark farther that Mr Moody adopts McIntosh's theology, and in former years endeavored to persuade me to adopt the same. But I could not yield to that system of lies and deception. He gave me the books to read, but I destroyed the poisonous trash from my house. I have already given the substance of that theology. It is a subtle mixture of truth and falsehood.

Mr Moody has too much policy to preach the doctrine in its barefaced falsehood, but it is the substance of his gospel, as is manifest to every one who is familiar with it. The doctrine is this, that all sin was so atoned on the cross that there is from that time no more any condemnation for sin, but only for unbelief of its atonement and entire absolution.

Secondly he is accepted and counted righteous, not because of his repentance or any change experienced in himself, but only because of Christ's merits substituted for his, by faith in Him.

The truth in this system of lies is this, that Christ is the only ground of merit for pardon, and of power to be saved. And that atonement was made for all sin eighteen hundred years ago. And that faith in this atonement procures pardon and acceptance. This is the vital truth.

But it is a lie of the devil that faith is the presumption that Jesus saves us when he does not, and that one sin is pardoned until confessed, repented and forsaken; or that any soul escapes the wrath of God until he is subdued, crucified to self and all sin, radically changed, become a new creature, hates what he once loved, loves what he once hated, dead to the world, and alive to God.

I discuss no nice distinctions, but I do deny any such monstrosity as a pardoned rebel under God's government. God smiles on none whom he has not changed, cleansed, renewed, and saved. And God saves none who do not repent and cry for mercy in his appointed way. It is only the sacrifice of broken hearts God accepts, and smiles upon with pardon, cleansing and justification.

But this deceptive McIntosh and Moody gospel makes God smile upon those whom the Bible declares he abhors and is angry with every day. Paul says "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," and that for sin his wrath comes on the children of disobedience," but this gospel of modern revivalists would make Paul and God liars by affirming that he is reconciled for all sin, and only asks the sinner to believe the same!

Mr Cole, a Moody evangelist, in the christian convention at Adrian, illustrates Moody's gospel

by saying on that text Rom. 6: 11, "Reckon yourselves dead indeed unto sin." the old nature is never dead, but we are to reckon or consider it as dead, But it is not." These are his words. "So we are to believe a lie, to reckon ourselves dead to sin when it is false. This is just the gospel they preach. Its converts are not changed morally, but reckon themselves to be, when it is not true!!

Thus the Bible idea of any change in the sinner, save only his acceptance of Christ, any cross bearing, any death to self, or this world, or to sin, as a test of his character, is effectually subverted! If such a gospel does not open the floodgates of iniquity, then no false doctrine can.

But this false gospel does pretend to some virtue of course. I must state the whole truth of it. McIntosh and Moody do certainly hold to a change of heart and life. Indeed, so do Universalists and Unitarians. They claim that the effect of this faith is to change the heart and reform the life. Of course Mr Moody would not be so insane as to teach otherwise. The vulgar and disreputable sins certainly are lopped off, for a time at least, by his converts. I presume he would not own a disreputable sinner as a full brother in-Christ, without his repentance. There is considerable white-washing done in all modern revivals, but it does not last longer than the first rain storm. Exposure to former associations, the frolics and pleasures of sin, will turn all such converts, like the dog to his vomit again.

Policy compels Mr Moody to preach more law and righteousness than his system of theology requires. Yes he does denounce disreputable sins, and comes out with startling radicalism sometimes on the gross corruptions of modern churches. And this is only a part of his uniform policy to gain all men. But all his utterances against sin are as the barking of a dog at the moon. They are designed for effect, but not to effect the removal of the sin. His gospel of a God already reconciled to a rebel world, turns all his moral appeals into dishwater and flat absurdity. If God has nothing against sinners, it is folly for Moody to condemn them, or depict their guilt and ill desert.

But Mr Moody receives Beecher with all his crime perjury rank infidelity and free-loveism into his pulpit; and the churches of Chicago which are the great centers of pride, lust, idolatry and all reputable sin, and much that would be disreputable if in humble life, he broods as a hen broods her chickens, under his wings!

But Mr Moody would infinitely prefer to see the devil enter his pulpit, than to see Edwards, Wm. Tennant, John Wesley, C. G. Finney or any faithful man who would assert the law and authority of God so as to alarm the guilty, or cut off the sinner's hope without repentance, regeneration and death to self and the world.

I have attempted at different times to hold up the cross in Moody's meetings; and to show that the blood of Calvary availed for none who were unwilling to be crucified with Christ to this world. I have uncovered covetousness, pride and the enmity to God of the carnal mind under the cloak of faith in Jesus; and have repeated such Scripture as "Many will say unto me in that day have we not prophesied and done many mighty works in thy name etc. and shall hear, Depart from me all ye that work iniquity," and the effect was always like punching stick into a wasp nest.

I know that Moody and his class of revivalists hate the gospel of the cross just as the devil does. It would utterly spoil his fame and success, and drive him from the same carnal church of our cities which in former centuries has ever expelled and persecuted Jesus and his followers.

Mr. Moody carefully keeps out of his gospel every thing which can seriously hurt or offend a carnal heart. He preaches as little of the cross as possible and yet succeed in deceiving evangelical believers. His entire burden is that Jesus has done it all and "Paid it all, yea all the debt I owe." He would make that old hymn read: "Jesus must bear the cross alone, and all the world go free. There is no cross for any one, there is no cross for me." A favorite hymn with his school of workers is "Let your deadly doing done, Jesus has done it all."

The main obstruction to Mr Moody's success is in the little conscience there is left in our times which makes it difficult for sinners to believe that God is reconciled to them in their conscious impenitence and wilful sin. Fifty years ago there was too much conscience for any such gospel.

But now the prevalence of spiritualism, and the moral leprosy of the Plymouth pulpit has so effectually poisoned the age as to make it fertile as a dung hill for the horrid mushroom growth of these delusions called revivals, where the Bible method is reversed, and the masses, instead of being made happy in conversion from sin to God and holiness, are happy in the dream of sanctified sin, of a reconciled outlaw called God, but who is no less than Sa-

can himself.

Spoiled children are never so happy as when their parents are subdued to them, so precisely are Moody's converts happy in the abasement of Jehovah to their rebel hearts. This sweeter than all other music for self exalting man to hear the strains of this remarkable preacher that God is a suppliant at his feet, crucified and suffering for him in indulgent love, while his unbridled lust and pride swell him into greater importance than his God! Such are the converts of modern revivals, just the opposite of Bible converts, **HAPPY IN A GOD SUBDUED AND OVERCOME, INSTEAD OF HAPPY IN BEING OVERCOME AND SUBDUED TO GOD!!!** Never before in the world's history was this climax of deception reached. It is just at the end of time. God is soon to assert his rights and hurl the false prophet and his deceived millions to their fiery doom! Reader you may cavil now, but you will know these are facts in a few days.

In place of the rock on which the Bible declares the sinner must be broken, Mr Moody provides a bed of down; in place of the narrow way, he by a twist of the atonement provides a broad way to heaven; in place of thorns for the flesh, he provides indulgence; in place of the cross of self denial and suffering with Jesus, he provides self gratification, leaving Jesus to suffer alone; when Jesus tells us to count the cost, he declares there is no cost. At every point where there is any virtue to save in the Bible faith, Moody has cut out the offense and smoothed the cross to accommodate the enemies of God, and thereby win them!

But this is not all. In harmony with a gospel which pleases carnal minds, he also employs carnal attractions to the full extent apostasy has ever done. Sankey's music talent, with its witchery and power, precisely of the same nature of the music and the paintings and the architecture and the scarlet and purple and golden splendor of the old Harlot Rome, entrances the multitudes with the charms of idolatry as foul as that which made Rome mistress of the world.

O what would Jesus or Paul have done with the help of a carnal charmer and sorcerer's art?

This alone would have made Jesus and Paul embodiments complete of the False Prophet of Rev. This alone stamps Moody as the opposite of Jesus Christ. He draws men not by the drawing of God, but by the arts of Rome, and of the harlot of apostasy. God uses no mixture of carnal drawing in His work. It is only Satan and his work of deception who ever uses other motives than the naked truth and the love of righteousness.

At this point there is as much ignorance in Protestant as in Papal Babylon. I ask the reader to look at it. What virtue is in a conversion to Jesus by other motives than righteousness or the Holy Spirit? What virtue in those who followed Jesus for the loaves and fishes? Or in Judas who followed him for hope of gain? Suppose a thousand are converted by offering them money. It is plain that all such conversions are false. Jesus declares them false if they come to him without the drawing of God. John 6 chapp. Precisely so with all who are drawn by any form of art, music, oratory, painting, architecture, or worldly reputation, honor or riches. This is what constitutes the falseness and abomination of Rome. She deceives the world by a carnal religion. Her power is in her carnal attractions. This is what defiles and pollutes her converts. The figure of a harlot in Revelation with gaudy attire and a golden cup of abominations in her hand to intoxicate the nations, means just this kind of gospel which employs other motives besides righteousness. God's gospel is just the the opposite. It crucifies the flesh at every point, and is hated by all carnal minds. If Jesus or his apostles had used the arts of man, music, oratory, painting or any such means to draw the people it would have just reversed the gospel from that of the cross to a gospel of self indulgence.

There can be no two extremes more opposite, than a gospel which crucifies the flesh, and a gospel which gratifies the flesh and uses any carnal drawing.

No man who knows God or the Bible by experience can fail to see that in this particular Moody and his work is just the opposite of Jesus and apostles.

This one text in 1 John 2, settles this whole matter with every believer of the Bible. "The lust of the flesh, the lust of the eyes and the pride of life is not of the Father but of the world." Moody's use of means which gratify the flesh, appealing to the ears, eyes, carnal passions, pride of life, love of popularity, with no cross for the flesh whatever, stamps his gospel as the opposite of Jesus Christ and of all Bible example and teaching.

It is impossible for his gospel to draw to the Father, but only from the Father and to the world; the flesh and the devil. It is only by the cross which

conflicts with carnal minds that men are drawn to the Father. He who denies this, is ignorant of the Father and the Son.

By a logic and a proof which no unprejudiced mind can resist, Moody's converts are all converted away from the true God. If any genuine conversions occur in his meetings it is by other means besides what he employs.

I warn pilgrims every where against being deceived by any converted in these popular revivals or holiness meetings. I have yet found none among the hundreds of them who do not hate the real cross of Jesus Christ. The only seeming exceptions are of individuals who got their convictions from other means besides the preaching of these evangelists.

THE CARNAL POWER OF THE CHURCH.
In place of the old Bible, simplicity of faith and the power of God, the whole modern Babylon from Rome through all the Protestant brood of sects we find fleshly attractions entirely substituted.

First, the preaching is all polished and adorned with worldly wisdom and glory, to tickle the ears and charm the senses of the people. Humble unlettered fishermen would be deemed just the opposite of the kind of preachers needed now to draw men to Christ.

All Protestant sects are as far from the Bible idea of God's ministry as the Church of Rome. The simple qualification of purity, fidelity to God, ability to teach righteousness, humility and the cross, in place of man pleasing, is just the reverse of the qualification now demanded.

The singing, instead of being meant for worship simply toward God, is meant only for the ears of men; and is used precisely as theatres and operas use the same gifts.

The house itself is built to draw the world, and is made a chief element of this gospel power by its splendor, its religious style, its carnal luxury, cushions and drapery and carpets and frescoes and crosses and chandeliers and mahogany and organ and spire and bell and tinted light and stately service. O how opposite to the stable and cross of its professed master and model! What a huge system of lies from top to bottom by which to convert the world! Converts? Yes thousands on thousands, by her pet Moody's, Hammonds and Vancotts, and the power of her earthly charms. Converts to what? That is the question of questions! What infinite absurdity that any are converted to the despised and Crucified One by such fleshly drawing, when the whole drawing is directly opposite to that Jesus. Any one not deranged or a fool or willfully blind, would laugh at the idea. It is simply and supremely ridiculous; such extreme contradiction is found no where else on earth.

Behold the Sabbath School system with its intense double distilled and concentrated fleshly charms to draw the youth; its countless entertainments, picnics, tableaux, music on music, stories, novels, prizes, banners, mottoes, pictures, parades, rivalry, ambition, display, machine religion, and systematic mockery, training children to mock God with sacred hymns and holy texts on their lips and the devil in their hearts! Moody himself is the father of much of this modern system, and the grand straw castle of Y.M.C. Associations with their glitter of vanity called christian work, on which the lust and pride of youth can feed while it fancies that God is wonderfully served and laid under obligation infinite for the work done. And the great evangelist calls on his vast assemblies for their sixty or two hundred and fifty thousand dollars to oil this machinery!

The Christian Associations, What are they? centers in every city where all young men of any conscience are drawn in by special entertainment, provided with reading rooms and all the devil's literary trash suited to corrupt the heart of youth, where the New York Ledger, Beecher's and Talmadges Weeklies, sickly novels, spiritualist and infidel productions in disguise, comic and vulgar wit, and every thing poured from the press of our times which is wholly destitute of conscience and the fear of God, and also the polite amusements, gymnastic, theatrical, bowling alleys, etc, to draw in every class of youth, and noon prayer-meetings to correspond, with a milk and water religion, which is the worst of all.

Such are the Associations Mr. Moody supports with his chief collections.

This modern evangelist and his work, are the outgrowth of the Protestant apostasy. The carnal sect churches men have made to catch souls in, find Moody's plan of work, a perfect product of their own nature and design. Their very millennium of glory was entered in Chicago and Boston when these charmers preached and sung. No wonder all the ministry and churches were a unit with Moody and Sankey since these are fires of their own kindling, and the revival flame in all its heat, and power, was only the outbreaking of their own world entrancing witchery of "lust of the flesh, lust of the eyes and pride

of life."

In his farewell address to Chicago, the evangelist eulogizes the ministry and the press of that city for their united support of his labors.

It is remarkable that any gospel worker after months constant preaching should, by the proudest most luxurious, profligate and God defying city on earth, with more hypocrisy in it than any other city, be greeted with a more unanimous and idolatrous devotion than ever greeted any other man. It is significant indeed.

Jesus Christ says "That which is highly esteemed among men, is abomination in the sight of God." "Woe unto you when all men speak well of you for so did their fathers of the false prophets.—The disciple is not above his master. If they hate me they will hate you also. If ye were of the world the world would love his own, but because ye are not of the world therefore the world hateth you.—Know ye not that the friendship of this world is enmity with God? Whosoever will be a friend of this world is the enemy of God."

There is no alternative therefore between confessing Moody and his kind of evangelists to be false prophets, and on the other hand of denying the Bible and its Christ. By this alone every reader of these words is tested whether he is of God or of the world. "He that is of God heareth God's words." Reader, by this your own standing for eternity is determined.

Weather Cocks.

The pulpit and press of our times are aptly illustrated by the significant emblem on church steeples, which invariably points the way the wind blows.

They know where their living comes from, and have a sagacity and discernment of the public mind and heart that is truly astonishing. You can gain the truest insight of public sentiment on all subjects, especially of the moneyed classes and patrons, by reading the papers and hearing the preachers of the day. But O, where is there in the modern pulpit or press, a gauge or standard as true to God and righteousness as these are to man's caprice and lust?

Cost of The Ministry of Truth.

When I was a sect pastor, and preached for human societies and systems as their minister and agent, I had a good salary and the friendship of the rich; my family lived in luxury, we had parlors, pantries and all apartments richly furnished and supplied; we were greeted with daily visits of devoted parishioners, and hosts of obsequious callers; we had numerous presents and tokens of esteem. Such was our experience for over eight years.

But since that time, for eleven years we have experienced a change. We have during that time preached only for God as his minister, the simple faith; we warn the world of sin, and in love to all impartially, we tell the whole truth by tongue and pen. Now we have parlor, kitchen, pantry and bedroom all in one, and March winds chilling through countless chinks and crevices; our garments threadbare, and scanty; our general fare correspondingly plain; our callers scarce, and our enemies numerous. With Christ outside the camp, we bear his reproaches and share his poverty, being chosen out of this world.

Nevertheless the Lord has never disappointed our trust, but far exceeded all our expectations. With our needful and precious trials he makes ways of escape, and uniformly provides better fare than our Master had while on earth. And from every state, and territory of this, and from other countries names are constantly accumulating of souls hungry for the truth which we are dispensing. Like Paul, though hungry, we are feeding the multitudes who are starving for the more essential bread in the midst of this "Famine of hearing the Word." Although poor, we are making many rich; though despised of men, we are helping thousands to obtain crowns of immortal honor; though poorly clad, we are helping to clothe thousands with white robes for the Great Wedding Day!

Our lot is not a hard one. We want no pity of men. Save all your pity for those who are hungry, naked, destitute and vile because without Christ! We despise all the riches and honors of earth, which we once had, and could have again, in a month's time, if I would join a sect, and thus accept another name, cause and kingdom besides Christ alone, and his righteousness! Your salaries and honors would cost too much eternally, and rob us of that peace of conscience and joy in Christ of the Bible, which is now our exceeding great reward!

DIED, on Feb. 20th, of Small Pox, Hattie M. Filkins of Toledo. Her age would have been 19 April 21. Also George H. Filkins died March 9th, aged 14 years last October 15. Both died in hope of salvation. Bro and sister Filkins have been deeply afflicted, but are supported by the consolations of God's grace.

Various Forms of Fanaticism.

Fanaticism seldom appears except in connection with some genuine gospel work. Hence it is but little known or understood in our times. It is always a false spirit operating with and aims to destroy genuine Holy Ghost reformation. It is the best means by which Satan can deceive and overcome true saints of God. Hence what I say on this subject deeply concerns every community where genuine saints and gospel work exists. There is no danger of fanaticism where there is no conscience, nor pure religion. Hence sect churches are generally free from it. Satan never thus disturbs those he is sure of by worldly honor and respectability.

Cases often occur among true pilgrims of partial deception, where a lying spirit has begun to deceive and has partial control of a saint. The disciples of Jesus showed signs of it when they asked if they should not call down fire from heaven on their enemies, or offered to defend Jesus with the sword. He told them they did not know what spirit they were of, to propose such a thing. I have seen the same carnal fighting spirit working among some pilgrims in time past. The rejecting spirit which makes angelic perfection the test of fellowship is this fanaticism. It will reject a brother for any trace of carnality or imperfection from which none on earth are free. It will not accept faith in the true Jesus and his gospel as sufficient, but demands a resurrection or glorified state as a ground of fellowship, while the judge himself thereby proves he is the farthest from it.

This is the fanaticism of the Harshman and King delusion. There is not one of them but shows carnality and often much of it in their lightness of speech and contempt of vocal prayer or vindictive and rough treatment of brethren, yet they reject all others for no worse faults who do not accept their peculiar leadings. The danger of these forms of fanaticism is that they drive pilgrims to the opposite extreme of false charity, and make them afraid of all faithful dealing, and of the real gospel of the cross, and true holiness, May God guard the pilgrims against this device. The pure gospel does draw the lines and is hated by all the false, and purges the church of all unholiness.

WISE ABOVE WHAT IS WRITTEN.

This is the chief mark of fanaticism in all ages. It always begins by self exalting pride which claims that the fanatic is specially favored of God, has superior light or revelation beyond what other brethren can see. Whenever you hear a man of woman claim light which other saints have not got, and which cannot be shown in Scripture, then know that such a person is self exalted and deceived by a lying spirit. I deny that the Holy Spirit will lead contrary to the written Scriptures of the Old and New Testament, or give any light or revelation beyond what these books contain and which can be shown to all saints in those writings. I mean any new truth or different from what we can read in Scripture.

Fanaticism always goes beyond the plain word which all saints can understand, and follows impressions which others can have no means of knowing but the deluded one. It always brings confusion, or makes the fanatic take the place of God to the church.

This is the motive and design of this self exalting light or wisdom. It makes the whole church wonder after the one who has it.

True light or wisdom never thus exalts an individual but makes the whole church partaker of its benefit.

If a brother has the real light of God he can show it to all the church by the Scriptures through the spirit so that all the brethren have the same light and rejoice together. There is no lifting of one above another by a knowledge which all cannot equally possess. By this the spirit of truth and of error are manifest. The former equalizes and makes all rejoice together in the same light, the latter exalts one and makes the rest fear wonder or doubt. God is not partial in his gifts so that any one can be exalted above the rest. If it is a gift of miracles or revelations, it is only what all share the benefits of. If it is wisdom or knowledge all others are enabled to see it and rejoice in the same. If a brother says he has wisdom or knowledge let him show it to the church. If he cannot then it is manifest that he is deceived, and that his wisdom is not of God. If it cannot benefit the church it is of no value, a worthless counterfeit. The church should always beware of strange things or revelations or gifts which do not benefit all, but exalt one above the rest. The gifts which are of God are helps to all the church. All can appreciate and profit by the true light which any brother has, and rejoice with him, being partakers with him of the benefit.

The Bible does not exalt wisdom or other gifts, but charity. Solomon speaks of wisdom, but that is not what men call wisdom, the fear of God, his grace in the heart, "Knowledge puffeth up, but charity edifieth." The design of all gifts is for the profit of the church. To speak in an unknown tongue does not edify others, hence Paul discouraged it, and said let all things be done to edification. The gift of apostles, teachers, prophets, pastors, etc. was for the edifying or benefit of the whole church Eph. 4:11-16 and not for the exalting of a set of lords above the rest.

These gifts are not to be lightly esteemed; but if genuine all are benefited by them, and made partakers of the same knowledge and grace.

Fanaticism through pride claims these gifts, without having them, and gets the church to wonder after the fanatic as "A mighty power of God" like Simon Magus, when his gifts are of no real benefit to the church.

If one is called of God to be a pastor or elder to his church then all the church will be enabled to see it and to realize the spiritual profit or benefit of his teachings, and will be built up by them. In this is distinguished the true from the false. The fanatics scatter and destroy, or draw away disciples after themselves, like Hymeneus and Philetus, or teach much without imparting any important light or benefit to the church.

I pray God, that the church may be guarded against all these ways of Satan and his delusions.

THE WORD OF GOD SET ASIDE.

There is a delusion which denies the written word. Modern Spiritualism denies the authority of the Bible, and takes only parts of it, such as suits its purpose, and denies the inspiration of the rest. Whenever you hear such talk fly from it. It is down right infidelity. It is of the devil and not of God. All infidelity admits part of Scripture, but denies the rest. The moment a man says he can take part of the Bible, and deny the rest, we know he is an infidel. He denies the authority of Scripture, and exalts himself above God. This is the universal mark of infidelity. This is the cloven foot, horns and all, which betray the devil. The devil hates the written word and his chief aim is to destroy confidence in it. We need no other proof that a man is false, than to hear him object to searching the Scriptures; or any way deny their authority.

There is a peculiar fanaticism which Quaker writers have sometimes shown, which denies the written word by making

all knowledge and authority depend on the Spirit only. They pervert the truth of the Spirit's office as teacher, to set men adrift from Scripture to follow imaginations. It is a subtle and fatal delusion. The Holy Spirit never teaches without the literal word, nor beyond it. It simply throws light on the word we read or hear. It gives no new faculties nor changes the meaning of words, but gives us hearts for truth so that we understand it as we could not with sinful hearts. It brought Christ's teachings to the remembrance of the apostles, but added no new truth. Peter had a vision concerning outward rites, and others also had visions and revelations direct from God. But the Holy Spirit did not lead or teach them independently from the word written or heard. God could have taught Cornelius by the Spirit and so the whole church, and the Gen tile world. But this was not his plan. Peter was sent for by Cornelius to preach the literal word, and by this means only sinners were converted and the church was instructed. The Spirit is no substitute for the written or spoken word. The writings of holy men are the sword of the Spirit. Some say Christ is the word in this sense, but is he the sword of the Spirit? Is he the weapon, and the Spirit the agent? No. His words are the sword. So all inspired words are the sword which the Spirit wields to convict the ungodly and build up the righteous. Christ is the word by what he said through which the Father was manifested. If he had never spoken he would not have been styled the word, nor could any knowledge come through him. "Out of his mouth goeth a sharp two edged sword." The Scriptures or writings of inspired men are the sharp two edged sword of the Spirit. It was with this Jesus vanquished the devil in the wilderness, and exasperated the Scribes and Pharisees.

Paul to Timothy says: "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation—All Scripture is given by inspiration of God and is profitable for doctrine, for reproof for correction and instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works." Brethren beware of every spirit that teaches differently from this about the Bible, the All Scripture of which Paul here speaks.

Either Paul is a liar or every spirit is a liar which teaches otherwise than that the Scriptures, which mean all Bible writings are of divine authority and able to make men perfect in all wisdom and knowledge. We had better believe Paul than any modern teacher who denies the sufficiency and authority of the Bible writings.

Peter also says "We have a more sure word of prophecy to which ye do well that ye take heed as unto a light that shineth in a dark place."

I warn Pilgrims to beware of all teachers who opposed searching the Scriptures, or who do not not require fidelity to them, or who question their sufficiency for all wisdom to those who are born of God, and who therefore have the Holy Spirit.

All fanaticism is marked by a dependence on inward light and leadings instead of the plain writings of inspiration.

The true Spirit leads to the written word, and not from it. By this we know the Holy Spirit, and we are to try all spirits by it, and follow only that spirit which perfectly agrees with all Scripture. The Scriptures are perfectly plain and easy to be understood so far as needful by all who are obedient to them. The great want is not more light, but obedience to the light we have. Any spirit leadings which are different from what we see in the lives of Bible history are not a safe guide. The apostles did not set aside their reason and judgment for understanding of Scripture to follow impressions. Sometimes they had revelations and impressions. But they did not seek these, they were governed by common sense and reason and a sound mind. see Acts 6: 2. 2 Tim. 1: 7. Phil. 4: 8, 9. Titus 2. 8.

That Free House in North Toledo.

In our Feb. issue we gave a favorable notice of a free gospel house and its minister in North Toledo. To clear ourselves of responsibility, and to guard pilgrims against deceivers, we are compelled to state that we were entirely deceived, like many others, by the untruthful representations of the pastor, A. L. Murray, who said that the house was the Lord's and free for all his children as no sect house is; and that it is held by no sect organization. I find these representations to be contrary to the facts in every particular; and according to his own account, the money he raised for the house was obtained by these false pretenses.

We find that this A. L. Murray is described by the loving apostle John, 3d epistle, "I wrote unto the church, But Diotrephes who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church."

In a speech before a political caucus of this city lately he exclaimed in these words: "I am an independent Green Backer to the back bone." which is an expression no disciple of Jesus could use.

We have sought to overlook his accustomed levity, worldliness and resentful spirit, hoping that grace did exist nevertheless. But his untruthfulness in so many instances, and slander of brethren from the pulpit which he says is free, while he refuses them liberty for any defense, an outrage of all law, civil or moral, have thrown him outside of any Bible limit of confidence or fellowship of which we know. The name of Mr. Murray's new sect is "United Methodist."

LETTERS FROM BRETHREN.

A Buzzard.

Editor of the Stumbling Stone, Dear brother, I am told that the Rev. J. G. Kimball Pastor of the Missionary Baptist Church at Indian Creek, in his discourse on the second sabbath in the present month alluded to the Stumbling Stone and said that those who took an interest in its circulation were

only such as the Churches had rejected or excommunicated. It is true that many honest souls attach themselves to these sect organizations and after seeing their hypocrisy and corruption they prefer to come out, or be excommunicated, rather than be corrupted by them. We no doubt find many of this kind of people advocating the doctrine of Christ taught by the S. S. He went on further to compare it to a buzzard, by saying it was like a certain "Black bird, &c. You can readily see his vanity by his being too fastidious to call the fowls of the air by their proper names. Since I am an advocate of the doctrines taught in the S.S. I accept the situation, and beg leave to say, that Buzzard is the most harmless and inoffensive fowl that flies in the air. In his flight he soars high and heavenward, when he visits the earth it is only on a mission for good. He only preys upon filth, stench, and dead carcasses, consuming and removing that which would otherwise be an evil and injury to mankind generally. And I am glad to say that his only enemies are of the canine creation, which from selfish motives pursue and drive him from carrying out his mission. Then if the S. S. is the Buzzard, its enemies must be the dogs. When we examine the Bible we find that nothing is said against the Buzzard, but Paul saw fit to warn the people against his enemy the dog, saying "Beware of dogs, beware of evil workers." Phil. 3d; 2nd. So we see while the Buzzard would cleanse the earth of its filth and corruption, its enemies consisting of false professors would drive it away and seek to cover up their carcass, which is corruption and hypocrisy.

So it is better by far to come in the humble name of the Buzzard, pointing out to men their sins, that they may turn, repent and be saved, than in the strength of his enemies the dogs, or garb of the false professor and finally reap the reward of the hypocrite.

Woe unto you Scribes and Pharisees, hypocrites, ye garnish the sepulchres of the prophets, and your fathers killed them, and for a pretense you make long prayers to be seen and heard of men, Oh! how can you escape the damnation of hell!

Yours in Christ,
Locust Grove Ga. Feb. 26th '77 H. T. Dickin.

Whitehall Ill. Jan. 2nd '77

Dear Brother J and family, beloved in the Lord, I am happy to say that I still belong to the Church described in the last S. S. And truly I am your kindred in distress, away here in this wicked Sodom all alone with Jesus. Bless His holy name, he gives me the assurance that I am his, "one of the blood-washed." I feel that our Heavenly Father will soon set His poor children free, and that even now we ought to lift up our heads for our redemption draweth nigh.

The Free Methodists are holding what they call a revival meeting. I have attended some. I want to see sinners converted to Jesus only. I told them that I could not pray for the Lord to make one Free Methodist, but pray "Thy kingdom come, Thy will be done." They can't use me very well in their building, but the stone that the builders reject always becomes the head of the corner. They think I pray too long and too loud. They do not know what to do with God's lively stones. O may God ever keep His true children, and may they never go down among the uncircumcised, or make leagues with other nations. O how nicely the devil has got all these sects, falsely called churches of Christ. Why the F. M. church or sect here, is just as formal as the old M. E. is. O how true is all you have written about them, they, just like their sister churches, will not say one word against that free-lover, perjurer and buffoon, H. W. B., for they are all in the same ring. I tell them that poor L. H. Johnson has to stand almost alone in this awful world, to tell the truth and expose the corruption of the times in church and state.

Well, about the press I feel that the Lord will help his little ones to assist in the matter; times are hard here as well as every where else, I cannot send my \$5.00 at present but will as soon as the Lord helps me to, and as much more as he provides. I remain yours in love and fellowship, John Ebeey.

Eagle Harbor, Mar 29th 1877.

My Dear Brother

As our dear Sr. McCreery, cannot write you any more from her own hand, she wishes me to do it for her. She wishes to say on account of her failing eyesight she did not visit all the saints, as she intended to. But had a precious visit with Bro. Newton, Hall and wife, and Clamer.

She found them shut up in God like Lydia of old, having a church in their own house. Bro Newton is yet undecided where to go, thinks however he must leave the Sodom city of New York. We received and read his last Tract with much profit.

Sister McCreery wishes to say "her eyes began to fail last spring, she consulted one of the best Occulists in the State Dr. Ryden of Rochester, he calls it hardening of the eyeballs, and will result in total blindness. But she suffers no pain and to a casual observer, her eyes show no change, only a slight dullness in the expression."

While sitting in the Office of the Occulists she says "The sudden announcement of total blindness ere long caused a sharp conflict for several moments, and faith was severely tested, but in looking unto Jesus the author and finisher of our faith, Victory came! She has been enabled to triumph in a wonderful manner ever since. To God be all the Glory! As her natural vision becomes obscured, the spiritual vision grows more bright and clear. She never saw so much fullness and true riches in the Word of Promise. And like Paul can say "as having nothing, and yet possessing all things." She rejoices to know the Lord has opened a door of entrance to you in the city of Toledo. She has received copies of the S. S. which she heard read with much interest and profit, especially the article on Holiness. She still prays that God will open the way for the Publication of God's own unvarnished truth, and that fields of labor may be granted to you and your sons and grace given you to rejoice, even though you receive the same salary with the great apostle Paul, left on record 2 Cor. 6. Yours in the bonds of the gospel.

Sidney McCreery, by Sophia Phipps