

# THE STUMBLINGSTONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."—Romans IX., 33.

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To find our office and residence, take Monroe St. horse car and keep that street north westerly just two miles beyond street cars, then one hundred rods north on next street is our place. But we have also our residence and study at the Chapel house, 205 Tenth st., where some of us will be found most of the time.

We are hearing from thousands now in every state and country, nearly, who are getting their eyes open to the iniquity of the moneyed sect corporations called CHURCH, and are content to have Jesus only, and be impartially joined to all who are His, taking the Bible and not human tradition.

This issue is printed in March.

## What Constitutes a False PROPHET?

The most complete false prophet in the Bible sense is God's professed minister who preaches nothing but the truth, yet withholds part of the truth to avoid giving offense, or preaches the whole truth yet so as not to offend, or convict and purge the church of all sin. The more truth he preaches without searching out all church sin, and effecting either repentance for the same or irreconcilable enmity and opposition, the more dangerous is such false prophet.

No sinner besides will ever find so low a place in hell, or deserve or receive such indignation and wrath from a just and holy God.

## What is Meant By Baptism of the Holy Ghost?

Immersion sectarians are inclined to put their literal meaning on the word when spoken of the Holy Ghost. They would represent the Holy Ghost to be like literal water to be poured out or immersed in as if it was a liquid. This absurdity and false idea of the Holy Spirit comes through false teaching and ignorance of language. The Spirit of God is not a liquid like water. It is the very opposite of matter. It is only the mind and will-power of God himself incomprehensible. To be baptized with the Holy Spirit is to be baptized with the power of truth and of the mind and will of God, so that our will is the will of God. Not that we are God, but like him in our will, thought and affections; made so by his power.

To be baptized by the Holy Ghost is merely to be brought into this spiritual state of mind and soul harmony with God, by his new-creating power.

The word baptism is here used figuratively for a spiritual condition of mind by the power of truth and the Spirit of truth.

This is the principal use of the word, as baptism of suffering means a suffering condition; baptism of joy a joyful condition; baptism of death a dead condition; baptism of repentance, a penitent condition; and so in multitudes of ways the word was used by apostles and those who spoke that language to mean a condition or state into which a person was brought.

These facts which I know about this word from the best authority makes it plain how man may baptize with the Holy Ghost. He does it whenever by the truth and the Spirit of truth he converts men to God or to a higher state of holiness and spirituality. God indeed administers that baptism, but never without man's agency through the truth. So Paul says 2 Cor. 3: "Ye are epistles of Christ ministered by us, written not with ink but the Spirit of the living God. Who hath made us able ministers not of the letter but of the Spirit."

## Japanese, and American Christianity.

The following we take from the *Toledo Blade*, January 2:

"JAPAN is to investigate the claims of Christianity before embracing it. It is stated that a committee of Buddhist priests of Japan is to go to Europe to study Christianity, with a view to its adoption in lieu of Buddhism in case it should be found to be a better religion. The task before this committee is a difficult one. Which of the various forms of Christianity will they decide to investigate—Roman Catholicism, the Greek Church, the Anglican Church, the Methodist, Baptist, Presbyterian, or some other of the myriad sects that have sprung from the teachings of the Master? Or will they take the Bible for a basis, and repudiate all creeds?"

A heathen nation is going to send an embassy to investigate our Christianity to see whether it is better than the Japanese religion.

The *Blade*, a worldly paper, makes sensible suggestions. Where will the Japanese find out what Christianity is?

The Catholic, the Greek church, the Lutheran, Congregational, Episcopal, Methodist, Baptist, and those who take the Bible outside of all sects, present a wide field for investigation.

What can the poor heathen think of so many different religions claiming Christianity?

When they take the Bible and investigate the claims of all the different sects, which will they decide upon, when not one of them nor anything like them, is found in Scripture, but every sect is condemned by the very book they profess to be founded upon?

There is no religion that is more idolatrous or false to the God of the Bible and his holy religion than every division of Christendom by setting up a religious system of its own, and thus dividing in place of the common universal religion and faith of the Bible and its Christ.

The conclusion of the emperor of Japan will doubtless be that missionaries are needed here in this country to restore the American nation from polytheism to the worship of the one God and Christ of the Bible. The fact is, that these sect divisions have been the chief astonishment of the Japanese, and the great hindrance to them and all heathen nations from embracing Christianity.

When Japan was first opened to missionaries, there were three sent by the American foreign boards, one a Presbyterian, one Baptist and one Methodist and these missionaries, knowing the great embarrassment to their work a knowledge of their divisions would cause kept the matter a secret for several years. They preached the simple Bible faith without any sectarian teaching. Many were converted, and meetings were held in different cities of Japan by these missionaries with no name but Christian, and of the one Bible faith. But the sectarian boards finally required them to present their denominational claims.

They did so with some reluctance and embarrassment. The natives were astonished beyond measure. They held meetings in their own tongue and expressed surprise and sorrow for the sad news of divisions of Christ's body in America.

But in process of time their conscientious scruples were overcome by the corrupting power of American hypocrisy and money, and to-day various sects falsely called Christian, are established in that heathen land.

O, that the fallen church of America could learn some needful lessons from the uncorrupted simplicity of the heathen conscience.

## WRESTING SCRIPTURE.

There is no book more abused and dishonestly treated than the Bible, by which it is made to prove all the false doctrines by which souls are deceived. I will mention some of the ways in which it is perverted, and which proves a false prophet.

1 To reason that any thing in religion is right because there is nothing in the Bible against it. There is nothing in religion but what is sin unless it is ordained of God. To reason from the absence of God's authority in favor of an ordinance or duty is to reason falsely, because if there is no express command in its favor then the Bible is against it. Every law which is not of God Jesus forbids our teaching or regarding. Matt. 15: 9; Mark 7: 7, 8.

It is by this false reasoning that all man's institutions in religion which divide the christian world are defended from Scripture. Although sects, or denominations are so positively condemned in Scripture, yet the principal argument in their favor urged by sectarians is that there is nothing in the Bible against them. But this negative mode of reasoning only proves those false who use it. Unless sects are positively authorized

and commanded of God, they are proved to be of the devil, and all who defend them.

2 Like the above, a false reasoning from Scripture is the assumption of doctrines or commandments which men are required to accept because they cannot find texts to disprove them.

This lying trick of deception multitudes would not discover. Nearly all error is built on this sophistry. For example: I might affirm that it is sin to use artificial teeth, or spectacles and I will defy you to find any text of scripture which says it is right to use them. I may affirm that the moon is a silver platter and I will defy any man to prove to common people from Scripture or science that it is not true. I will assume that I am the third angel with the flying roll spoken of in Revelation and that all the people of this generation are under obligation to sell their property and build me a temple in Toledo, and railroads for me to travel on in my gospel work and I defy any man to find a text of scripture which says it is not so, or that I am not that angel. The Mormons assume that certain texts in Scripture mean that Jb. Smith was to dig up a gold-Bible and start the church of the Latter Day Saints and they defy any man to find scripture texts which say that it is not so. The Advents quote a hundred texts or more which they say mean that the dead have no spiritual existence, and then explaining away certain texts which teach the contrary, they challenge us to find any scripture which says that the Advent teaching of no soul existence is not true. So I might go on without end through every form of error. The more absurd the assumption and the less Scripture there is for it, the more difficult it is to refute it by scripture texts which will satisfy the common people in a controversy. Advocates of carnal ordinances, everlastingly repeat three or four texts which sound a little like their theories, and then defy any body to prove such are not the commandments of God. Those who assume it is sin to use doctors challenge us to find a text of scripture which says we ought to use them. I can also challenge them to find a text of scripture which says it is right to use horses, or black our boots.

I desire to uncover this nest of the devil which has ensnared so many simple minded people who are ignorant of the fact that negative proof is no proof at all. That is, it is no proof whatever in favor of any doctrine because you can't find any text against it. Don't be trapped by this false reasoning from Scripture.

3 Once more, soul-destroying lies are promulgated by texts which literally sound like the theory advocated, and then because you cannot find any text that says that it is false, error triumphs with the blind and ignorant people.

I exhort all to beware of this stratagem of the devil who is the shrewdest of scriptorians.

There is no doctrine whatever but can be proved in this way from the Bible. A skillful interpreter of Scripture can find texts without limit to prove any thing whatever by sentences and words which sound like the idea advocated.

A man may take five hundred texts which in detached words or phrases may say just what he wants it to say and thus confound any opponent before the people, and yet be as false as Jezebel. There is no errorist but with his string of texts has the advantage in a public discussion, because it is tedious and difficult to follow him up in every text and show from the whole Bible that it does not mean as he says it means. He cannot be successfully met on his ground before the people.

God's true gospel and its ministers do not hunt for texts of like sound and literal sense. They don't base their arguments on a few texts in their literal meaning unqualified by other Scripture. They have no theories to build, nor ideas to prove, but take the Scriptures as a whole and simply inquire for the mind of God. They don't labor to prove any thing from Scripture but simply seek for the mind, and will of God concerning sin and salvation. They read the Bible, just as they read a letter from a father, not to prove anything by it, but to find out what it says, taking its plain sense as a whole and not detached words and sentences.

The Bible was given not to build theories but to convert men from sin to holiness by the application of the truth to the heart and life.

Beware of all who take texts to prove their system to which they wish to convert you, instead of using the Bible simply to convert you from sin to God, for they are all false prophets and deceivers of souls every one of them.

## Who is My Law-Giver?

How many times I have been accused and heard others accused of breaking or setting aside God's commandments, when I did not know of any such command.

I want this one question settled, who is my law-giver? Am I to be judged for not keeping what men tell me God commands? or for not keeping what God tells me that he commands?

If I am obliged to obey every thing which men tell me God commands then surely I am at the mercy of priest-craft and have got to bow to every miscreant in sacerdotal who would put his sect yoke on my neck, or his finger in my purse.

There is no man in his senses but can see the false-

ness of the teaching that any one can be condemned for not keeping what men say. God commands. Yet this lie is the foundation of every damnable sect.

Men take the Bible and read a text here and a text there, and say it is God's command, and condemn us because we do not see it as they do, and cast us off for not putting them in the place of God of whom we can see no such command. This is the iniquity of antichrist and of all division.

There is no commandment nor can be to any man which he does not see for himself to be a command. It is only the commandment of men until we can see for ourselves that God commands it. To judge a man by a law he cannot see is just as unchristian as those who burned the martyrs for their conscience. It is taking the place of God, the very sin of antichrist.

Men say Jesus instituted and commanded ordinances. But thousands in every age of the most faithful saints and martyrs could not find any such teaching in the Bible.

Who then is our law-giver, men who command what we cannot find Jesus commanded, or Jesus to whom every servant of his must stand or fall for himself? O, then let us not judge one another any more by any law except what we know the Holy Ghost writes on every heart which is his temple, the eternal law of righteousness of which Christ is our minister, and which the world can see, and which convinces the world of sin, and about which men cannot honestly differ.

### Does the Gospel Reform the Outside?

There is a teaching, not from God, that the gospel confines its operations to the heart, and leaves sin on the outside untouched. In the effort to escape Pharisaism, which consists in outside white-washing, some have been deluded into the opposite error of a heart holiness with outside iniquity. They glory in raptures and blessings and inward sweetness, which they mistake for holiness, while the outside life betrays a carnal mind and a corrupt heart.

One text of God's word annihilates this false gospel, and corrects both of the opposite errors: Romans, 12: "Be not conformed to this world, but be ye transformed by the renewing of your mind."

This command to reform the outside, "be not conformed to this world, but transformed," and that by the renewing of the mind, cannot be misunderstood. The outside life is to be regulated, and that by regulating the heart. This is plain. It is of vital importance that nothing in the outside life conflict with God's law or the spirit and mind of Christ, or conform to the world wherein it is unlike Christ. Wherever we see worldly conformity we are to rebuke it, and by it to judge the heart to be wrong. He who says we are to let the outside alone is pleading for sin. While it is true we are to make due allowance for ignorance and habit and wrong teaching, we are not to neglect to bring the outward conduct into conformity to the spirit and teaching of the gospel by applying the truth to the heart for its perfection.

The Pharisee errs in trimming the outside without working at the heart, the corrupt church and false holiness errs on the opposite side by letting sin alone in the outward practice, with false pretences to heart work. The gospel shows the heart by the outside habit and practice and washes the body with pure water of the word, by having the heart sprinkled from an evil conscience. There is no touching or testing the heart except through the outside. The garments of pride without indicate a proud heart, and are to be removed by cleansing the heart from pride through searching truth and sanctifying power.

We cannot prescribe a form of humility, for this is Pharisaism. Nor can we bring all classes of society to the same habits of dress by the gospel, but all that extravagance which in the place and sphere where one lives, proves a heart of pride and vanity, or the carnal mind, will be stripped off by the faithful gospel, or else it will convict and condemn those who persist in worldly conformity.

I am well aware that there is much of pharisaical holiness which makes sanctification consist in outward humility without changing the heart. It is utterly useless to persuade anybody to adopt outward humility or to put away any outward sin until it is done by conviction of the truth in their own hearts that they ought to reform. If the change is wrought to please man or for selfish gain or credit for virtue, it is only the outside white-wash of hypocrisy.

But where pride is manifest, as it always is if it exists, in the outward life, it is to be rebuked the same as all other sin. We can point the slave of fashion to the marks of his or her idolatry without fear of mistake when the spirit backs home the truth to their own conscience, and they betray their guilt. If they are innocent they will not be offended. If they love Christ they will sacrifice useless superfluities for which they can give no reason but pride. If their conscience does not condemn them, and in other respects they show the spirit of Christ, we cannot condemn them.

The same applies to every unnatural habit and hurtful lust. If it is unnatural and useless it will bring condemnation. And no one can retain heart purity under convicting truth without walking in the light. The same rule applies to tobacco and strong drink, and gluttony, making a god of our appetites.

Although there is a flood of sham reform and white-wash literature in this direction, yet the gospel has important application to all bodily appetites which are to be regulated by getting the heart right. All unnatural and injurious habits and lusts of the flesh are to be preached against. The body must be crucified with Christ, and every passion and appetite brought into entire subjection to the spirit and law of God. This is an important work of sanctifying truth after conversion. And before any one can be converted his body must be laid on the altar and every appetite be subjected to Christ. There is no conversion without sanctification of bodily appetites so far as the light shines upon them. And from

this the work of truth is to complete the perfection of all our powers of body and soul in the image of Christ, from one degree of glory unto another.

### SECRET SOCIETIES.

If Paul was now living, and I was told that he had joined an oath bound secret society, I should know that he had backslid from what he was, or else that it was not Paul, but an imposter.

That a follower of Jesus who is dead to this world, and who is chosen out of the world, and who walks not in darkness but in the light, that his deeds "may be proved that they are wrought in God," should enter a secret league with the ungodly world, bound to them by the most sacred oaths, so that he could not divulge its secrets to a brother in Christ, and sworn to protect a brother in this worldly lodge in preference to a brother in Christ, I cannot possibly believe, because it is a square contradiction and falsehood.

The child of God cannot have any earthly bond as strong as the bonds of Christ, and if he would do more for a brother Mason than for a brother in Christ, he simply proves he is not Christ's. No one can dispute this honestly. Yet I presume that none will deny that Masonic bonds place the obligations of members to each other above their obligations to Christ in his little ones. This makes it antichrist: and whoever bows to this earthly yoke is necessarily false in any pretense he makes to Christ. None can be Christ's and have any yoke that is more binding than his, or that joins in a closer brotherhood than the bonds of Christ. You cannot serve two masters. You are compelled to renounce one or the other, or else act the hypocrite.

Some say that we must not touch secret societies. I answer, I am obliged to touch everything that rivals Christ, or that proposes any bonds of love stronger than his, whether it be secret societies or man-made church organizations. The gospel I preach wipes out every bond of love or obligation which rivals or supersedes the simple bonds of Christ which hold us impartially to all who are his by stronger ties than any bonds imposed by man. Hence the chief objection against oath bound lodges, what chiefly constitutes the sin, is precisely the same against church organizations made by man, because they put their bonds and obligations above individual conscience and the bonds of Christ which hold us to all who are his outside their selfish partisan rings. If I could join a sect organization I could join a Masonic lodge, for there is no difference, except that the one makes no false pretenses to Christ, and is hence least sinful of the two.

### GENERAL REMARKS.

I am aware that I give offence to many readers of the STUMBLINGSTONE by touching some of these outside things. But I want all to understand that our gospel is not a mere abstraction which spends itself on speculations and raptures and mysticisms, but touches every man's heart.

I have a right to follow every pilgrim where he has a right to go whether in the secret lodge or in the sacred secrecy of the family and hold the torch of God's word over every act. I have a right and obligation as God's minister to let the light shine on the most secret recesses of his life, on the food and drink which enter his mouth, on the trimming of his garment, on the cutting of his hair, and style of his living, that it may be made manifest whether he is a glutton, sot, fop, clown or christian. No reader need think he has a hiding place where we will not follow him, nor any thread of his garment, hair of his face or head, morsel or drink of his taste, nor penny of his wealth, on which we may not let the gospel light to uncover his heart.

We have no outward garment of pharisaism cut to order, but we have the searching word which will discover every spot or wrinkle of fleshly lust and unholy pride.

The lust of the flesh, the lust of the eyes and pride of life is always betrayed by some outside look or habit however slight, and the searching truth will reveal it.

It is true there is no uniform style to which the rich and poor or different classes can be reduced, yet there is an extravagance and gaudiness among both rich and poor which betray the same heart of pride. Vanity has its marks peculiar to every station in life so that it cannot be mistaken.

There are true saints with certain habits and surroundings which would admit of innocently wearing stand up collars and stove-pipe hats, and yet with others these would prove pride and apostasy from Christ. One raised in a royal family might have on jewels and be saved, while with most others it would prove estrangement from God. One may use tobacco under some circumstances and be a saint of God, and one cigar may cost another his soul. Saints have lived and gone to heaven from every sect, and from the church of Rome, but for those who have the light, and as sects now are, to join them would be to deny Christ and go over to the devil. Aaron made a golden calf and yet was saved, but this affords no hope that any will be saved who make or worship golden calves or church organisms to-day. The converted Indian may dance with the joys of salvation, with painted face, nose jewels and beads, but you paint your face and deck yourself with feathers and jewels and you will doubtless dance with devils in hell. Arabs and backwoodsman may have faces like buffalo skins and hair like horses manes and be filled with the joys of salvation, but you wear the slightest tuft of vanity on chin or lip and the devil may claim you by these marks for his own.

The banded hair, the beaucatcher curl, the nobby suit and jaunty hat, the glitter of pride, the lofty look, the mincing walk the affected tone, are marks of satan just as visible and sure as any owner ever put upon his herds; and no matter though these may be sometimes ignorantly worn by those to whom they do not belong, they are no less signs of vanity. Pictures on the walls betray "lust of the eyes," and were forbidden by the law, Ex. 20: 4, and are contrary to the death of the flesh which is in Christ.

No matter though God has saved others with some of these defects on the outside, his charge to you is: "Be not conformed to the world, but be ye transformed by the renewing of the mind."

I cannot make a law for the church on any of these things, nor pass an anti-tobacco ordinance like the Free Methodist, but I can hold the light of God on all these points until your soul is clogged with vanity and lust, and filled with joys spiritual, substantial and eternal.

I sometimes hear the remark, "I am not going to have others dictate to me what I shall eat, or how to dress or appear." Such remark may be a rebellion against the light of God. We want to carefully watch the spirit of all our outward life whether its motive be pure or corrupt. But we desire none to be outwardly transformed except by the renewing of the mind. When there is no condemning conscience, we cannot judge or condemn that person.

But O, in the hideous earthliness of modern christianity, so-called, there are ten thousand marks of satan which stand out on every side in little things each of which is claimed as innocent, from "Progressive Euchre and Croquet to banded hair and hideous Turk and Arab faces or imitations of water spaniels cats and goats in the countenances which God made to shine forth his image!

It is soul sickening to look through the crowded cars or crowded congregations everywhere and see the vanity, VANITY, VANITY and basest LUST which glows or blears in face and eyes and dress of morally rotten humanity! O, it is more keenly felt than told! I can't draw the lines in this horrible conglomeration and moral mixture between the life and the death, or the pure and the vile in the outward appearance! Let God sift out the virtue if there is any! But, O, let saints in these awful times shun the very look of sin, the leprosy of lust in its slightest shades or symptoms of death. There is powerful preaching in the look or dress or gait of a genuine saint. And my prayer is: O God, deliver us from dead and deadly pharisaism which makes a virtue of externals on one side, and also likewise on the other side from the hideous conformity to the world in its loathsome garments of moral leprosy by the renewing of the mind! God grant that we be visibly a peculiar people unlike the world by having the mind of Christ.

### Diotrephes Turning Out of the Church.

A brother, Carrington, writes for my understanding of 3rd John, 10, where it speaks of Diotrephes who loves to have preeminence, "and receiveth us not—and casteth them out of the church."

The inquiry is as to how a man could cast any out of the church since Christ is the door, and to be in Christ is to be in the church. Sectarians take this and some other like texts to prove an organization or society, besides being in Christ.

I answer by another text which explains his meaning. John says, the epistle 2: 19, "They went out from us, but they were not of us; for if they had been of us they no doubt would have continued with us; but they went out that it might be made manifest that they were not all of us."

We see from this that some may be in the fellowship of the church, apparently in it who don't belong to it because not in Christ the door. Such when found out by their sin (1 Cor. 5: 7-13) ought to be turned out, that is not received as brethren. On the other hand Diotrephes who did not belong to the church because not in Christ, or else apostate, undertook to turn out the faithful. He usurped Christ's place, lorded it over God's heritage and cast out of church fellowship those who were in Christ and who belonged to his body. This is precisely what every sect pope does, he treats as outsiders all who are in Christ and who are of the church but not of his craft, and receives many who are not in Christ and belong outside merely because they bow to his usurped authority. In Revelation 2: 14: "Thou hast there them that hold the doctrine of Baalim" etc. We see that the churches of Asia had in them those who did not belong. The church of Sardis had but few left who were not dead, that is who were yet in Christ and alive.

We see from the above and other scripture that to be in Christ is to be in his church, that is to belong to it. And that it is an outrage, casting out Christ, not to receive and recognize as of the church all who are in him. The church is the body of all who are in him, to cast out of this church those who are in Christ means plainly to cast them out of its fellowship and to forbid brethren receiving them, which is just the outrage Diotrephes and every sect pope is guilty of. On the other hand many may be received and outwardly appear to be of the church who are not, who belong to the world and ought to be sifted out by the truth. It is only God who can add to or take away from the church, but man may usurp God's place which is the MAN OF SIN sitting in God's temple (the church) exalting itself above all that is called God and undertakes to receive or expel members and thus work great disaster and ruin to souls. Yet no antichrist has power to turn us out of Christ if we abide in him, although they may shut us out of the fellowship of brethren, and divide Christ's body by their damnable organisms, make us apparently outsiders while we are the true members, and they the false. This is the most horrible wickedness of which man can be guilty.

### A Brief Statement of the Gospel on Ordinances.

1 Christ and apostles were under the Mosaic law and kept all its outward rites as did all Jewish believers twenty seven years after Pentecost.

The Scriptures which show this fact are Acts 11, 15, and 21 chapters together with all the rest of the New Testament.

1 Water baptism and the Passover, the only supper Jesus ate with his disciples, twenty one times called

that, and only once called the "Lord's Supper," were Jewish rites required by the Mosaic law which Jesus and his apostles being Jews kept with all other rites. Scriptures which show this are Mark 7: 4 and 8, Luke 11: 38, Hebrews 9: 10 in which the word *wash* in English is Baptize in Greek, showing that *baptize* and *wash* are the same word, and were practiced under the law before Christ. And in Exodus, Leviticus and Numbers we find the law required various washings which Paul called baptisms. And in Matt., Mark, Luke and John and 1 Cor. the Passover was the Lord's Supper and a rite of Moses. This is the simple scripture testimony and no speculation of man's, as all can read for themselves.

3 Acts 15, the council at Jerusalem decided that Gentiles but not Jews were freed from the rites of Moses' law. This was nineteen years after Pentecost.

4 Jesus contrasts his baptism by the Spirit with the baptism by water in six plain passages in each of the gospels and Acts. And since we are freed from the law of types by what authority do men require us to take the literal water type instead of that substance which Jesus says is his baptism?

6 Now in face of God's word above, why do men deny that Jesus and apostles were under the law, and that baptism was under the law? Is the plain history of inspiration to be discredited? What was the council at Jerusalem for, if they were not under the law? and why did they except Gentiles but not Jews from keeping the law? It is only willful falsehood and deception, which claims that the law ended at the crucifixion or before, in the practice of Christ or apostles.

6 What authority, except tradition and false prophets, is there for excepting baptism by water and the Passover Supper from the other rites of Moses' law which we know the apostles did keep? What right have men to say we are not to follow Christ, and apostles in all Jewish ordinances, as well as those two? Why do men thus by manifest fraud construe Christ's words to authorize commandments which he never instituted?

I do not question the sincerity of thousands who have been deluded into this belief, but I charge this plain fraud upon false teachers who would compel us to follow Christ and apostles under the Mosaic yoke from which Christ has freed us by fulfilling that law.

Paul's epistle to the Hebrews, 31 years after Pentecost is the first instruction to Jewish believers to leave Moses' law.

## Guilt Stabs In the Dark.

### HOLINESS AT BLOOMINGTON, ILL.

One of the holiness sect sends a card from Bloomington, spitting venom like a wounded serpent. He makes a vile personal and lying assault which is not against us but against Jesus for his truth, and then boasts his sanctification and holiness experience! I pray God to save him from that kind. His guilt is shown by withholding his name. And then he has the audacity to ask us to stop the *STUMBLINGSTONE*. Since he withholds his name and we cannot tell who it is, of course he means that we ought to stop sending to our ten or fifty thousand or more interested readers to please him and relieve his conscience!

May God in mercy grant him the third blessing so as to be saved from the kind of holiness they have at Bloomington.

He says that I ought to publish the gospel and not always fight sects. So said rebellious Israel that their prophets ought to preach smooth things, and not always be harping on the one sin of idolatry. The gospel they love at Bloomington under the *Banner of Holiness* is to let the Baal of church idolatry alone, and preach about getting blessed. I am glad, there is a judgment day coming when that sort of holiness will be duly exposed and rewarded.

### The Reorganized Church of Latter Day Saints.

Elder E. C. Brand of Tabor, Iowa, one of the Seventy Mormon Apostles of the Reorganized church under Jo. Smith, jun., has written a letter affirming that half or two thirds of that church belong to some secret society and that he himself is a Mason and Odd Fellow. So he exposes the kind of saints of these latter days, the Mormons are composed of and lead by. I have no doubt that it is through the power of the secret lodge that they are having much of their success, and I believe also that this accounts for the sham and futile efforts of our government to put down polygamy at Salt Lake. The antichristian systems of secrecy can never be on the side of, but always averse to, genuine reform, for their principle is the corrupt policy of selfishness and deception, and not of open virtue and righteousness.

## God Requires Separation.

By HERBERT E. JOHNSON.

"How can two walk together except they be agreed."

The teaching of the Scripture is exceedingly plain and definite on this subject right in the face of the practice of the so-called christian world.

In looking into Old Testament history we find the cause of God's people Israel, so frequently falling into iniquity of various forms was through their mixing and compromising with the uncircumcised around them. God saw it, so he gave to Moses on Sinai those rigid laws of separation, for he was jealous for the holiness of his people.

How often were the terrible judgments of God sent upon the people for this great sin.

But the devil has been whispering in the ear of God's people that we are not under Sinai, times have changed and God has too, he now allows them to mingle with the world, to participate in their pursuits, and thus have an influence to bring them to Christ. Also he quotes: "Let the wheat and the tares grow together, (and adds to it) in the church." These suggestions just suit a wayward people as God speaks of ancient Israel: "My people love to have it so."

Well, we now come to the New Testament. Do we here under Calvary find the Lord less particular upon this point? NO, not one whit. Space will not permit

us to quote the many passages which show the decided separation of the church from the carnal world. A few will suffice: "If ye were of the world; the world would love his own, but because ye are not of the world but I have chosen you out of the world Therefore the world hateth you." John 15: 19. "But now I have written unto you not to keep company. If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not to eat." 1 Cor. 5: 11. "Have no fellowship with the unfruitful works of darkness but rather reprove them." Eph. 5: 11. In 2nd Cor. 6: 14-18, the Lord declares that our acceptance with him depends upon our separation from all that is unclean. Hear the Lord speak through Isaiah. "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out from the midst of her; be ye clean that bear the vessels of the Lord." Isaiah 51: 11.

Now to make this matter practical, let us take a view of the condition of God's professed people to-day, in the light of the above Scripture.

We find the great mass of them in the various denominations yoked up in religious fellowship with almost every sin this side of the bottomless pit. The sin of pride is most severely condemned by God's word; and where will you look for a more extravagant vain and absurd exhibition of it, than in almost every religious gathering. You see it in the style of preaching, singing, house and congregation.

If you would look for the most greed for filthy lucre, dishonesty, gambling, lotteries, partiality, selfishness, etc., etc., you need not go beyond the steeped synagogues of Babylon. Truly they are the "cages of unclean birds."

Now we ask in conclusion who is willing to obey the call of the Lord, "Come out of her my people, that ye be not partakers of her sin, and that ye receive not of her plagues?"

### The Church of God.

BY ARTHUR L. JOHNSON.

True My Home is There.

No man-made church but God's alone  
Is built on Christ the Corner Stone;  
Though wicked men this church assail,  
"The gates of hell cannot prevail."

CHOR.: With Jesus alone, with Jesus alone,  
For the only foundation and chief Corner Stone;  
Thro' faith in Christ, thro' Jesus' blood,  
We're members of the Church of God.

2 This "holy temple in the Lord—  
Is fitly framed" without discord;  
Of "polished stones" her walls are laid,  
"Complete in one," as Jesus prayed.

3 God joins the members' every one  
Unto this "body" of his Son.  
Their "names are in the Book of Life;"  
This holy church is Jesus' "wife."

4 "Built up in Christ their living head;  
Together quickened from the dead;  
This church of God is from above,  
Its only bond the bond of love."

5 The Prophets and Apostles true,  
The martyrs too with death in view,  
With all the saints have lived and died  
Within this church where we abide.

6 I dare not trust in human aid,  
Or join a church that man has made;  
Built on the sand, a Babel tall,  
"When storms arise her walls will fall."

## SOUL FISHERS.

Sacrificing to Their Net. Hab. 1: 16.

BY BURNELL D. JOHNSON.

Jesus and apostles were "fishers of men," but our twine-binding harvesters, our systems of transportation by steam, and communication by electricity are not nearly so far in advance of the times of Christ as are the modern methods of soul-saving ahead of those taught and practiced by Him.

These modern fishers have baits adapted to every lust and desire of the carnal heart.

For the devotees of art, lovers of music and oratory, etc., their gilded temples and charming services furnish abundant attractions. The proud, the ambitious, the covetous are pointed to the heavenly way,—no longer strait and narrow but broad and easy—as the path to worldly honor, wealth and respectability. Would you indulge baser passions?—Oh, "Tell it not in Gath!"—The gambling schemes, fairs, games, dog shows, woman shows, bazaars, bubble parties, blanket, box, bag, apron, neck-tie, night cap, calico, and three thousand other socials,—do you ask more? I dare not tell the worst: suffice it to say, the "lust of the flesh, lust of the eye and the pride of life," in every form are made to serve the sacred cause of religion! "The end sanctifies the means," they tell us.

On the other hand Jesus and apostles used no bait at all, (deception is associated with the very idea of a bait.)—"Not with enticing words of man's wisdom" or any of the arts of persuasion known to modern revivalists or christian workers, they "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commended themselves to every man's conscience in the sight of God." To be sure, at times many were attracted by their miracles but how quickly they were always dispersed, or maddened, or broken down by the utterance of some plain searching truth, apparently designed to discourage, or irritate and provoke them. See Luke 4: 16-30; 11: 29, and 39-54; 12: 1, and 13-15; 14: 25-33, Acts 7: 51, and many other scriptures.

The essential difference between the New Testament Christian workers and those of our times is this, the latter, like those of Hab. 1, are fishing in their own interest and that of their huge religious monopolies, and they must please men. The former sought only the glory of God through salvation of men from sin. They labored as the servants of God, expecting no reward

but from him, having no selfish or personal ends: serve they were not careful to please men, but concerned themselves only to deliver the message God gave them whether men would hear or forbear. The Bible plan is to take the fish right out of their native element (John 15: 19) without any deception or attempt to conceal the design. But wise men have discovered that this method was too slow. They must "allure through the lusts of the flesh;" but verily "while they promise them liberty they themselves are the servants of corruption."

I attended one meeting of the M. E. Centennial Conference, recently held in this city, and believing it to represent the latest improvements in the artificial soul-saving industry, will give some account of it.

The Lord knoweth the burden of my soul as I sat in that gaudy temple, named, after the example of Mother Rome, in honor of the apostle to the Gentiles, "*St. Paul's*," amid the bewildering glitter of a modern fashionable congregation. The stage was occupied by a company of men and women arrayed in the latest styles, from Paris, with rich jewelry, exquisite mustaches and bushy bangs. Was I in a theatre? One of the men read a passage of Scripture and said a prayer. Then the huge organ began to groan and squeak and thunder, and from the discord and din of human voices and wood and metal I soon gathered that they were performing, not a piece from Shakspeare but:

"I love thy kingdom Lord,

The house of thine abode;

The church our blest Redeemer saved

With his own precious blood.

I love thy church O, God!" Etc.

O, if they had only said "our church" and "our kingdom," the blasphemous lie would have been changed into the manifest truth.

The speech that followed, like all the others of the evening, was no doubt entertaining to those who love "our church" and also to those who relish amusing anecdotes, jokes, etc. Closed by announcing that "while to-night we only say, 'How do you do,' Wednesday night at St. John's church we'll ask as John Chinaman would, 'How's your digestion?'"

In response the Presiding elder said among other things: "We" (members of the conference) "may congratulate ourselves on belonging to so great and distinguished a body as the Methodist Episcopal church." (Not "Thy church O, God" this time, but "our church," as he repeatedly called it.)

"We may congratulate ourselves on our numbers and respectability," quoth the eight hundred and fifty nice ministers of Jezebel's Church, while the lone prophet of God wandered a vagabond in the wilderness!

"We may congratulate ourselves for all men speak well of us," and Zedekiah son of Chenaanah with the four hundred preachers of Ahab's Zion were borne on the topmost wave of popular favor; while Micaiah, the hated oracle of God, languished in a dungeon!

"We may congratulate ourselves for we receive honor one of another and are highly esteemed among men;" and the pious pharisees of old Jerusalem looked down with pity and scorn on the lowly Jesus and his contemptible train of Galileans!

"We may congratulate ourselves for we are 'rich and increased in goods and have need of nothing,'" and the church of Laodicea rejoiced in her prosperity, till aroused by the voice of Jehovah, "I will spew thee out of my mouth!"

After a short speech on primitive Methodism, in which its most important characteristics were carefully concealed, came another on Missions present and future by "Rev." P. It was a grand effort. We were informed that all other branches of Missions dwindled into insignificance when compared with the M. E. Church, and while it was one of the youngest of the churches it had long since outstripped all competitors in the race for wealth and power. All this was proved by statistics. The church of Laodicea herself might well have envied such a record. "Our grand organizations—our wealth—our influence—our great achievements" and "our incomparable institutions," were dwelt upon, with a fervor and unction and listened to with a wrapt attention that unmistakably showed what god was worshipped by that representative assembly. *Great is Diana of the Methodists whom all America and the world worshipeth!*

But God's account given in Rev. 18 is better than any I can give, and I never before realized so fully its application: "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day," etc.

"The priests thereof teach for hire and the prophets divine for money: Yea will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us!"

We were assured that Methodism had not, as some supposed, degenerated spiritually in the 50 or 100 years past, but on the contrary, was ever increasing and deepening in spirituality, and to-day they had more self-sacrificing zeal among them than ever before. This was not proved by statistics, but no doubt the speaker supposed his hearers too willing to believe his flattering words to require evidence. One mark of improvement was given however, viz: of late they had "quit throwing stones." He told the familiar story of the new pastor who was accosted in the vestibule and cautioned against touching a certain sin because Mr. — paid well, etc., again in the aisle and at the pulpit he encountered similar instructions about certain other sins, etc. But Methodist preachers now have no such difficulty, since, as a rule, instead of preaching against sin, they "preach Christ!" They used to suppose it was their duty, to preach against Calvinism and Universalism, but they, "have quit pitching into *Sister Churches*," Very rarely now do they speak against these "or any other isms." (I give his words) Ah, no, they preach Christ (?) now!

Original Methodists, like Jesus and faithful prophets and apostles, were very injudicious. They frightened away many fine fat fish. They testified of the world that its works were evil. Worldly professors, lovers of pleasure, the proud, the covetous, respectable and pious sinners of every sort were driven from their presence like "the chaff of the summer threshing floor." They were distinguished, as Wesley tells us, by being "reprovers of outward sin." But not so with these wise, modern soul fishers. They reprove no sin till they have made very sure that it is an unpopular one or that such reproof will not interfere with the interests of their trade. We shall see this new plan well illustrated before we are through.

True to his character as a false prophet Mr. P., in conclusion, predicted a grand future for Methodism. Her work was only begun. He estimated that another century would see "four hundred millions of Methodists on earth, and five hundred millions in Glory!" While the millennium itself was only two hundred years ahead! What a charming picture! Was there, think you, a heart in all that assembly of Methodists so hard as not to be melted, "mashed," by such a fine presentation of Christ? (They preach nothing but Christ now.) How much better the effect of such preaching as this than that of the old fashioned preachers, poor simple souls—they didn't understand the art of fishing as it is now understood. (Nay rather they were not seeking to enrich themselves with the spoils of the deep, but labored only for righteousness and the glory of God.) The effect of their preaching was like that of a fanning-mill: confusion and noise, and everything but the pure wheat was driven away.

You will observe that the above calculations suppose every Methodist who dies is in "Glory." How comforting the prospect to every follower of this new "Christ," who has arisen within two centuries and who now says: "I am the doer, by me if any man enter in he shall be saved!"

I remember the account given by Wesley, of his going in imagination to the gate of heaven where he inquired in vain for Methodists, whom he found with all other sectarians on inquiry at the gate of hell.

Whitfield in Philadelphia, in the midst of a sermon, raised his hands to heaven and cried out: "Father Abraham, who have you in heaven? any Methodists there? No!" But this is a progressive age and 100 years hence there will be "500 000 000 Methodists in glory!" How long, O Lord, shall presumptuous men blaspheme thy name? Truly they are "An assembly of treacherous men. They bend their tongues like their bow for lies: they proceed from evil to evil, and they know not me saith the Lord. They will deceive every one his neighbor: they have taught their tongue to speak lies and weary themselves to commit iniquity!"

Tuesday, the P. E. made an address on the future of the church with some of its needs. "One thing needed is a more intense spirit of denominational loyalty. We would be stronger should we believe more in ourselves." Yes, yes! Paul says "the just shall live by faith," but I hadn't supposed he meant faith in themselves. As this is "St. Paul's church," we might expect to hear Paul's gospel here.

"A more intense spirit of denominational loyalty." What does that mean? It means a more intense devotion to a sect. Paul says if "we or an angel from heaven preach any other gospel than that which we have preached let him be accursed!" Let us turn to 1 Cor. and read Elder W's. gospel there. "Now I praise you brethren that ye have maintained your loyalty to our denomination, inasmuch that though we began at the foot of the class we now stand at the head both in respect to wealth and numbers. For it hath been declared unto me by them which are of the house of Chloe that while Peter's and Apollos' churches are actually losing numbers ye have had many accessions. O, noble Paulites of Corinth, I predict a grand future for our church. But let me exhort you to even a more intense spirit of denominational loyalty. And above all have faith in yourselves! For we are the circumcision that worship God and rejoice in Christ and have great confidence in the flesh. Even as we taught you that your faith should stand in the wisdom of men and not in the power of God only." If the above is not the substance of Paul's gospel then the double curse of Gal. 1st is on the head of Elder W.

It would seem as though we have seen enough, but as the cup of their iniquity is not yet full, and the trail of the serpent is to be yet more clearly manifest as we approach the close of this meeting. It would appear that so long as they preached nothing but Christ, (Methodism,) there was peace and harmony, and all went well. But in an evil hour one of their number, a young man, was lead so far astray, as, instead of preaching Christ, to speak, like those of old, of the practical part of Christianity. Forgetful that his mission was only to "congratulate" and flatter and entertain his audience, he began to "throw stones." He spoke against card-playing, dancing, theatre-going and other "doubtful amusements." What now? Why, there's war in the camp, and the conference is divided. One arises in defense of his personal liberty. Says he thinks a man can do all these and be a Christian. He knows a prominent minister of this city who attends the theatre, believes him a good man, etc., and it's not right for the church to sit in judgment on these people. Others come to the defense of common decency and morality. But the Presiding Elder said he was "exceedingly sorry the question had come up." Ah, these words were no unmeaning slip of the tongue! They lay bare to the astonishment of angels and men the deep and damning plot, not merely of the infamous minister of Satan who uttered them but of modern Christianity in general and modern Methodism in particular. That's it exactly. They propose to take people to heaven by the million on this new plan by which they exclude the cross that crucifies to sin: exclude utterly the fan, the heart-searching truth which Jesus used to separate the

chaff from the wheat. They have taken unto themselves the whole armor of Satan, that the "sword of the Spirit, which is the word of God" may have no access to them. While they claim to be soldiers of Christ, fighting against sin and Satan, they are acting as his body-guard, jealously defending his citadel against any possible disturbance by truth against "spiritual wickedness in high places."

As I since talked with a member of this institution about these things he said he was very sorry to hear some things the Elder said on this occasion but if I had heard him at a certain meeting since, I would have been delighted. The difference between this man and me is this: he was sorry the rank rottenness of the deceiver was exposed, in his unguarded utterances. Would much prefer to see him acting the angel of light. Presenting a more passable counterfeit of the gospel of Christ. For almost every body, in these days, supposes that even tho' it be a false minister, or a false gospel, the more deceitful and plausible by an outside cover of truth and righteousness the better. Knowing, as I did, that he was one of the characters described in Hab. 1: 13-17, in Luke 20: 9-17 and in Ezek. 13 chap. (a most striking picture, please read, I could take no more pleasure in the good and true things he spoke than in the lies and blasphemies. I love to hear the voice of honest, earnest prayer but if the same words are spoken profanely, can I regard them with the same feelings? O when will men learn that the truth, "when held in unrighteousness," "good words and fair speeches," when used to "deceive the hearts of the simple," are themselves iniquity, and considering their use and design, the most barefaced falsehood or open infidelity is infinitely preferable to them.

John Wesley was often spoken of during the meeting and represented as the Father of Methodism. They have indeed stolen the name given to him and associates as a title of reproach, but what else have they in common with him? He and his associates as he says, "vehemently refused to be distinguished from others by any but the common fundamental principles of christianity. Abhorring and detesting all other marks of distinction. Whitfield says he regards all as Methodists who, being 'dead to sects and parties, aim at a holy method of living.'" But these openly avow and advocate sectarianism. Wesley says: "As riches increase, so will pride, anger, and love of the world in all its branches." Again: They that have most money have usually least grace." But these boast proudly of their wealth. Wesley says: "God never used us until we were a pover of reproach. Nor have we a jot more dishonor or evil report than we know is necessary both for us and for the people." And further "in defiance of worldly wisdom" he takes the position that being despised and reproached by the world is not only essential to our doing any good in the world, but "until he is thus despised no man is in a state of salvation." But all this nonsense has been long since exploded, and modern Methodism holds out worldly respectability and honor as an inducement to enter her fold. Wesley: "I am not afraid that the people called Methodists will ever cease to exist. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. Indeed already he discovers that "although the form of religion remains, the spirit is swiftly vanishing away."

Jer. 50 and 51. "Flee out of the midst of Babylon and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance—Behold I am against thee, O thou most proud saith the Lord of hosts.—O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

### Letters from Brethren.

Bro. D. L. Murphy of Kan., writes:—Dear Bro: Johnson, I can find readers for all I get and will send you a list of names soon. Since I saw you at Dunlap camp-meeting, I have learned many things by experience which you taught. When I left the M. E. church those who had been my friends sought to drag me down and I know what it means to suffer for Christ's sake, but was never so free before in Christ and as the refining fire burns the Christlike spirit becomes more clear and the light brighter and faith stronger.

We have a good society here of truly consecrated souls who take Christ alone but the enemy rages on every hand.

Wm. Clarke of Appleton, Wis., writes:

Lyman H. Johnson: Sir, I have just read your article on Mr. Moody and his methods, and here is my opinion of it. It is a mixture of ignorance, error, misrepresentation, prejudice, falsehood and gall, with a very slight sprinkling of the truth: The force of the last quality being destroyed by the spirit in which it is presented.

There is some gall in the above, [Ed.]

Bro. W. B. Imbler, of K., Mo., writes:

Dear Bro.—Are you now Editor of the STUMBLINGSTONE, if so, please let me know. I would be glad to become a subscriber and have some tracts upon baptism, sects, and schisms, from which I am free, glory to God, and sanctified wholly—yes I know the blood of Jesus Christ, God's Son, cleanses me from all sin while I am constantly in the fountain or under the blood. If I was sure that I have your proper address, I would send you a Postal note.

Bro. J. B. Hough, of S., Westmoreland Co., Pa., writes:

Brother Lyman Johnson, May the Lord prosper you and keep you faithful, always abounding in the work of the Lord. The STUMBLINGSTONE has come to me for some time. At first I did not take much stock in it but thank God the true light shineth now and I give God the glory. It belongs to God. I will, as soon as I can, send pay for what your paper costs or something. I am a poor man and have a family to maintain and times are hard but will attend to it soon if God permits. Pray for me that I may be able to let the light shine so that others may see too as I see.

There has been a meeting in our village, held by one of the ungodly sects, M. E. They have just come here and began taking in the church as they call it, sinners of all descriptions. Odd Fellows, drunkards, well anything. It is of no use to name them all over, at least it is lead by the blind and they will all fall in the ditch together. Keep sending me your pa-

per. Please give me the address of the *Sword*, edited by T. F. Dolau, I want to write to him. That paper did my soul good.

J. L. Gutzler, Constantine, Mich., writes:

Lyman H. Johnson, Sir You discontinue the STUMBLINGSTONE as I do not think it amounts to anything. I wish Editors of such simple papers as yours would not bother me for I do not believe in such trash. It seems to me men that publish such trash is a little out of their mind.

Bro. Isaac Green of Carmel Ind., writes:

To the brethren which are at Toledo. Praise God for his mercies to us, he is using this poor being to glorify himself all of which I am unworthy. A few evenings ago I was in a M. E. sect meeting and was using the privilege given to testify and to exhort and teach a little and the preacher in charge cut me off before I through and then in his harangue after he did so bragged that he had comprehended the brothe and after meeting in our conversation he said he believed I would be saved in my belief, but he said I was on no foundation and ought and must belong to some church. This is his foundation. I will send you another name for the STUMBLINGSTONE. He wants to find a friend, such an one to whom he can make all his complaints. I told him of Christ and exhorted him to make him this friend. He seems anxious and honest and also able to see some of the evils of some in the sects.

Bro. Hugh Bracelin, of C., Wexford county, Michigan, writes:

Dear Brother. I am a stranger to you, but I am not a stranger to Christ, and having seen one of your papers the STUMBLINGSTONE, and have read it very carefully, and I can say it came to me when I was in great need. I was born into the kingdom of God fifteen years last January and he saved me from all my sins, and the Lord called me to labor in his vineyard. I united with the Wesleyan Methodist church, and they gave me a license to preach the gospel of Jesus Christ, but I have a license in my heart, and I am still preaching his word to sinners. I was ordained five years ago an Elder in the Wesleyan church. One year ago I left the Conference on account of abuse, the last three years I was with them it was war all the time for preaching the truth for I do believe his word and I bless him for it. When I left the church there was thirty of the members left with me, and we banded ourselves together to keep his word and follow Jesus, for we all thought we could not live outside a sect, but the good Lord has give more light, and still my people are very much tied to sects, but I am trying with the help of God, to lead them to follow Jesus and not man. I was brought up a Catholic and when I was 28 years old I left them and for four years I tried to abuse God's word and joined the Lodge and used tobacco, but the Lord has saved me from them all.

We are wonderfully dispised by the churches around us but we still keep together, and I made up my mind before I saw your paper I should never have anything to do with them but I did not see the wrong as I do now, for every one is working for their own creed and they are damnable heresies, an as soon as I can get my people to see the truth, we shall have no more bands or sects for me, and now dear Bro. please send me the STUMBLINGSTONE, and if you are a traveling man, I should be glad to have you call and see me, and my brethren and sisters in Christ, and preach to us. Your paper pleased me very much. I know that God's dear children are one in Christ, and we are not of the world therefore the world hateth us.

I am holding meetings at three different points, and the Lord is with me and I shall preach against all sects and bands. I shall write to you again soon and God bless you and yours. Pray for me.

### MORMONISM EXPOSED.

Elder Braden of Stewartville, Mo., has collected a vast amount of sworn testimony and published facts which cannot be denied, from Jo. Smith himself and his followers and hundreds of witnesses certified by the courts and documents published while Smith was living, proving his polygamy and the teaching of it in many instances and the fraud of his Bible imposture. The following is a scrap cut at random out of columns of testimony. Also the important fact that by fraud and deception the leaders of the Re-organized Church of Latter-day Saints have gone to the greatest pains and expense to destroy all the testimony they could find on this subject. Their rascality and the proofs of it can be read by sending to *Investigator* published at Stewartville, Mo., the December 27 and other numbers in particular.

"Joe was married to Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence, in the presence of his wife Emma Smith. So Emma Smith told her niece, Lovena Smith, daughter of Hyrum Smith, as Lovena Smith, now Lovena Walker, testifies in an affidavit, published on page 646 of "The Saints' Herald" of 1883. On the same page of the same paper is an affidavit of Emily Partridge that she was married by James Adams to Joseph Smith, in the presence of his first wife, Emma Smith; on the 11th day of May 1843, in Nauvoo, Ill. Eliza R. Snow, Eliza Partridge, Emily Partridge, Lucy Walker, Eliza H. Jacobs, wife of B. H. Jacobs, all testify that they were married to Joseph Smith in plural marriage. William Noble testifies that Joseph Smith united him in plural marriage to one of his wives. John D. Lee, John Taylor, Lorenzo Snow, Erastus Snow, Orson Pratt, and scores of others testify that Joseph Smith taught them polygamy. Wm. Noble, Joseph B. Noble and James Adams testify that they united Joseph Smith in plural marriage to several women."

"There was published in Nauvoo, in the Nauvoo Expositor of June 18th, 1844, an affidavit of Austin Cowles making the same statement as that made by Fulmer, Grover, Johnson and James Alfred, and stating that Hyrum Smith presented the revelation, pretending to have been given to Joe Smith in favor of polygamy, to the High Council, and that he expressly said he had it from the prophet Joe Smith. Hyrum Smith and every member of the High Council were present then and there and not one of them ever denied the statement. Several of the twelve apostles of 1843 and 1844 have positively declared the revelation was submitted to them and accepted by "The Twelve."

### A General Assembly in Toledo.

Wednesday March 18th, we will appoint a general assembly in Toledo, to which we will invite all pilgrims for one week. We will endeavor to secure reduced fare on Rail Roads, and desire to be informed who will come. Come to camp in our chapel house the same as at camp-meeting, bringing quilts, etc., if convenient. We have plenty of straw and shelter, etc. Let all come who can.

P. S. I am doubtful about half fare, but will, notify in time if any roads will allow half fare.