

# THE STUMBLINGSTONE.

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

VOL. 12.

TOLEDO,

OHIO.

MARCH

1886.

NO. 1.

Entered at the Post Office at Toledo, O., as second-class matter THE STUMBLINGSTONE, published monthly at Toledo, Ohio, by Lyman H. Johnson. Address, 205 Tenth St., TOLEDO, OHIO.

Donations for the cause may be sent to the above address.

Our Office and Residence is 205 Tenth Street, Toledo, O.

We put no price on the paper, but send it to all subscribers who send us their names according to postal laws. We estimate the cost at 40 cents per copy for one year. But this is paid by voluntary donations, so that all who want the paper can have it whether they pay or not. The truth of God is not bought or sold. Send for, all you want. State the number, write the address plainly; give Post-office, County and State.

State the number of papers you can find readers for, send names of those who want it regularly, and those to whom one copy should be sent.

Inform us if any papers sent to your office are not taken out or not read; as we want none wasted.

Those wishing the paper discontinued, or an address changed, must give the name, the Post Office, County and State to which it has been sent.

If we do not hear from subscribers once a year we shall be likely to drop their names. It is not money that we want, but to know that the paper is wanted, and when the means sent us fails to equal the number sent for we shall stop sending. We are limited in other words to the means which God supplies us through contributions and other sources. We know that there is no other object for which money is paid that bears any comparison to the importance of sending out the truth we publish.

No paper can depend on human patronage and be a true mouthpiece for God.

## SPECIAL REQUEST.

We ask all to notify us by card once a year if you are willing to read; and don't let want of means hinder, nor feel delicate to ask, for it is the Lord's gospel and he will send the means. But if we do not hear, or think the paper is not read, we will discontinue. Please inform us also if not wanted by any at your office, that the thousands who hate lies and love the truth may have it, for whom alone there is hope.

## CONVERSIONS A TEST OF A GENUINE MINISTRY.

There is a question of great importance asked in view of what we published, and that is, as to whether a false prophet can be instrumental in converting sinners to God; and another like it, can a genuine minister of Jesus be without success in getting converts?

The truth needs to be understood on this subject because it is the chief means of deceiving the masses of the religious world. The real cause of the popular deception is in the fatal mistake of making success instead of righteousness the standard of judgment. If there is success in getting converts, little regard is paid to the character of the minister as measured by God's word. If there is no immediate success, no matter how faithful the preacher, and how deep root the truth is taking in the public conscience, he is considered as a failure, and that he has mistaken his calling.

God says: "To the law and the testimony if they speak not according to this word it is because there is no light in them." Again, if a prophet tell a dream or foretell an event and it comes to pass, he is to be accepted as a true prophet. But nowhere in Scripture is the number of followers a man wins, nor his ill-success, made a proof of a true minister of God. The Bible idea of success, is only this, success in pleasing God. And if we please God we will not be likely to please men, nor to win many followers, as a speedy result. On the contrary we shall be hated of all men. The faithful minister of Jesus will be likely to have the success of his Master when he was deserted by all his disciples, and died in disgrace, but after that had his resurrection and Pentecost.

Those who teach success in getting converts as a proof of God's ministry, by this prove that they are blind to his word, and that they know not God nor the qualification of his servants.

## CAN A FALSE PROPHET BE INSTRUMENTAL OF TRUE CONVERSIONS?

I answer yes. But let us understand what we mean by instrumental. God often uses the devil as his instrument for good, as he uses the wrath of man and evil designs of the wicked to effect his purposes. I don't mean that false prophets are the willing agents of salvation to any, nor that such instruments are to be credited with the good. But as God used Pharaoh, Nebuchadnezzar, and even those who crucified our Lord to accomplish his purposes of salvation; so he uses as unwilling instruments even hireling ministers who care more for money than righteousness, to bring some truth to sinners which may lead them to true conversion. While the great mass of converts, so-called, in modern revivals are only deceived, there may be some exceptions, of sinners who are sincerely seeking to know God who find genuine salvation in spite of the deception of a false gospel. To what extent this is true cannot be known by the religious fervor in such excitements. But when we see the settled and governing principle of life is righteousness, and against hypocrisy and all iniquity then we know there is a genuine conversion which is to be credited to God and his true servants, but never to the hireling who accidentally dropped some truth which God used.

The most important fact in regard to the work of these modern revivalists is that while multitudes are made religious, none are made righteous by them. The mistake of taking religion for righteousness and the service of the true God is what constitutes the deception.

I admit that thousands of drunkards are reformed, and profane swearers thieves, gamblers, prize-fighters and other rough sinners whitewashed, and made religious; but I deny that one among them all is by these means only, saved from all sin, and hypocrisy. If there was one soundly converted to God he would rebuke the iniquity and hypocrisy of the church and hireling ministry. Genuine salvation is as much against one sin, as another, and abhors hypocrisy above all else. Such converts would throw consternation into every modern revival camp. False workers want no such converts. They desire only to have the reputation they gain by whitewashing certain disreputable sins. The reforms of the world effect just as much as these surface revivals. I have seen enthusiasm run so high in temperance meetings as to have all the effect of these modern revivals. A zeal to reform, sign the pledge, and put away ugly sins and offensive sins has swept thousands out of debauchery into outward virtue and respectability; when it was all inspired by motives no purer than of the Pharisees whom Jesus denounced as worse than all other sinners for the same hypocrisy of outside whitewashing. The revivals of modern evangelists do not bring sinners up to as high a scale of virtue as the whited sepulchers Jesus rebuked. The churches of modern times tolerate a desecration of their sanctuaries, by a venality, sensuality and worldliness which would have shocked the Pharisees who murdered the Son of God. They attached a sacredness to the inner courts of the temple which Protestants do not to their sanctuaries. The unity of God's church was not marred by such entire separation into sects and parties by Jews as by modern pretenders to Christ. It is to this standard of hypocrisy which these revivals bring their converts. No stream can rise higher than its fountain; false churches and their tools, cannot effect genuine salvation from sin, since they discriminate against offensive sin and in favor of reputable sin. Such dishonesty with a pretense to Christ is the worst of all.

False prophets then can be the instruments of salvation to any only in spite of their work, and by the overruling power of God. Just as a wolf may be instrumental of saving a flock of sheep by scaring them into their fold. It is not to the credit of the wolf that any lambs are not devoured which stay into their dens. No more is it to the credit of the hirelings of these penal corporations that some have turned to Christ, and that God has a few in Babylon who have not been utterly corrupted and destroyed.

"THEY THAT TURN MANY TO RIGHTEOUSNESS." Dan. 12: 3.

The true prophet of God turns many to righteousness, but that is a very different thing from making converts to religion as modern revivalists do. Multitudes are religious without any righteousness.

The very religion of the Pharisees made them more obnoxious to Jesus. A religion or faith without righteousness is worse than none at all, and is so treated by Christ and holy prophets.

The only object of the gospel and of Christ's mission is to save men from sin. This means infinitely more than a moral reform, and plenty of religion besides, for the Pharisees had all this. Salvation from sin takes the evil principle from the heart, and writes God's law there. Such a heart hates whitewash sin worse than it does dirty sin. Such a heart can bear the open sin of saloons and brothels far better than it can bear the iniquity of a proud, idolatrous, sensual, false church. Since the true convert loves Jesus better than all besides, he hates all counterfeits of his body, the church, worse than all sin besides. He is more jealous of the purity of Christ's bride the church than he can be of the chastity of his own wife in the flesh. Such is the convert to righteousness made by God's true prophets. There is no selfish motive in such a heart. It abhors the sectarian principle of selfishness, and cannot deny Christ to please men by upholding partizan rings and institutions of idolatry.

Now I ask in the name of God and humanity how many such converts are made by Mr. Jones or Moody or any of the popular evangelists of the day or by the Salvation Army? How many are saved from sin so that they see it as an offense toward God and not toward man? And hence see pride, idolatry and reputable sin to be just as vile as drunkenness, theft, murder, or disreputable dens? It is perfectly plain there are no such converts in these revivals. It is not sin they see at all, for they are not taught against sin, but only what is disagreeable to humanity, and mortifying to pride.

They talk about the sin of drunkenness, prostitution, stealing, Sabbath-breaking, and disreputable vice; but covetousness, pride and idolatry they don't treat as the same iniquity. It is not the sin they look at but only the disrepute. Drunkenness is not sin except for its offense to God. They look only at its offense to man, hence it is not the sin they see. Hence all this ado about converting poor sinners is a lie. It is only the whitewashing of respectability. I have listened to Moody for hours, and heard his vivid pictures of the misery and ruin of sin but it was all the inconvenience and shame for this life, and the offense to man, and the suffering it caused. He even has said that the reason why God hated sin was that it made man so unhappy. O this is not sin at all! The only thing that makes sin is that it is an offense to God and his law, hence pride, seeking honor of men, and love of money is as great a sin as stealing, prostitution and murder. But in this w

see the awful deception of the popular revivals. They convert men to religion, and from outward filth and disrepute, but convert none to righteousness and moral purity. A man who leaves off the cup and theft for honor and respectability and to please man is no better off morally than he was before. His moral principles which determine his character are not changed. A man who who hates sin because it makes misery does not hate sin at all, for it is not sin for the misery it makes, but only for its offense to God and righteous law. No drunkard is yet converted who leaves his cup for the misery it made him and his family. No thief is converted who stops stealing to escape prison, and the shame, or for any earthly end. No one who becomes religious to escape suffering, or to get happy, or for any other motive but regard for God and his law is converted at all. Yet in all the popular revivals this is all the conversion there is. The Salvation Army glories in its conversions to religion and reputation and outward virtue from filthy and disreputable habits, but this is not conversion from sin. It is only the whitewashing of hypocrisy in which the Pharisees were engaged who compassed land sea for converts, but made them no better than before, nor than themselves.

If Jones and Moody's converts were to righteousness, they would not know what to do with them. Converts to righteousness would rebuke the hypocrisy and corruption of the churches. Such a revivalist with such converts would feel like a hen which had brooded a nest of hawks. He and all the spectators would be scared to death by their own hatchlings. They would cackle like a scared rooster, and cry out: ENOUGH OF SUCH CONVERTS, THEY'LL RUIN ALL OUR CHURCHES! They would put out such revivals, as earnestly as men put out fire which burns their property.

Lot vexed his righteous soul from day to day with the unlawful deeds of the Sodomites, Jesus wept over and denounced the sin and hypocrisy of Jerusalem; Paul had great heaviness and continual sorrow of heart and "could wish himself accursed, for the iniquity of God's people, and was jealous over the church with godly jealousy." Such were Bible saints. Such are all true converts to-day. How do you think Jones and Moody and the worldly churches would like such converts? Churches with worldly frolics, festivals, shows, gambling lotteries, and full of pride, idolatry, and

such converts? There is no one, not even a fool but knows better than to believe such converts would be acceptable in such churches! And yet no others are true converts to the God of the Bible. It is manifest that no such converts are made by these modern revivals or the Salvation Army. What then are all these conversions reported but victims of a horrible delusion? They are not converted to righteousness, but to a blinding religion and to the whitewashing of deception and hypocrisy.

Thousands of these converts are sincere, and suppose they love the Christ and God of the Bible, but they have never known the true Christ, who is hated by every carnal mind; they have never known the cost of following him, of crucifixion to this world, the reproach of his name, or what sin is, or true repentance. And when Christ shall appear, and they shall say: "Lord have we not prophesied in thy name, in thy name cast out devils, and in thy name done many wonderful works, they will hear with awful disappointment I NEVER KNEW YOU, depart from me all ye that work iniquity."

Such is the work of these popular revivals, and all revivals in harmony with existing Christendom in its sectarian organized establishments. And it is impossible for any thing to be genuine that is not in conflict with existing sect establishments.

But as I have said before, in spite of these spurious revivals and corrupt Babylon, some have been truly converted to God by some means, and drawn into these organizations, and are spiritually dying there for want of the true bread of life. They are being corrupted and poisoned and are in peril, so God says to them: "Come out of her my people, that ye be not partakers of her sin, and that ye receive not of her plagues."

## HOW ARE SINNERS TURNED TO RIGHTEOUSNESS?

By hearing the whole truth, and nothing but the truth. "Father sanctify them through thy truth, thy word is truth." Is what Jesus says. By the Bible workers none were ever saved by exciting religious feelings, telling about dead relatives in heaven, working up sympathy, etc. Oh, no! No such work in the Bible. Prophets, apostles and Jesus rebuked sin, warned of its consequences, told the whole truth which uncovered heart corruption and lead to true repentance for sin. Paul says his work was to preach "REPENTANCE TOWARD GOD and faith toward our Lord Jesus Christ,"—and to "turn men from darkness to light, from the power of Satan unto God." Modern revivalists teach repentance toward men, and faith toward money, reputation, and to turn men from the disreputable and disagreeable to that which is highly esteemed among men, but an abomination to God; from outward filth to whitewash of deception, and hence to the power of Satan, the father of lies.

True gospel workers don't try to convert men to themselves, but to God by telling the truth that sin is only against him. "Against thee only have I sinned," is the language of true repentance, as we have it from David. Whatever is against God and provokes his jealousy is taught the people, hence that which per-

ains to a holy church, is the most conspicuous in the Bible, the burden of prophets, apostles and of Jesus, and that which most concerns the people to know.

The effect of this truth is to open men's eyes to what sin is in its only true sense, and hence to give the only repentance, not to be repented of.

The work of truth, is entirely different from the work of popular revivals. Its effect is different. It is not so quick, as appeals to feeling and sympathy. When he truth convicts of idolatry, lust, unholy affections, it sets people to thinking, it rouses opposition of the carnal mind which is at enmity to God, provokes persecution. Instead of a blind impulse of religious passion, it arouses conscience and awakens all the warring elements of sin within us, hence the immediate effect of truth is generally the opposite of success in winning converts. Apparently the whole cause is ruined. The world is turned upside down— or else run away and refuse to hear the word.

After a three years ministry, Christ's only disciples forsook him, and it looked for a season as if the cause was ruined, and his church destroyed. So likewise Paul lamented that all in Asia had forsaken him, and bonds and afflictions awaited him. So with the faithful martyrs as with all the true prophets discouragement, failure, disgrace and death mostly attended and ended their labors. But the blood of the martyrs was the seed of the church. After patient toils and tears the harvest of pentecost came, often after they were gone. The world looks on and jeers and mocks the apparent failure, but faith in truth and its God has its sure reward. The triumph comes at last, although the faithful minister may not see the results, never will see them fully, until he meets the souls redeemed by the word he preached at God's right hand in the burning day of truth's final victory.

### Sam. Jones and Modern Revivals.

Another star revivalist has arisen in the theatres of sensational religion by which the sectarian churches are drawing the masses. Sam. Jones is now filling the largest halls of our cities, and thousands are said to be converted under his labors. Moody, Harrison, Hammond, and even General Booth with his Salvation Army are eclipsed by the wonderful power of this new salvation charmer of souls. His wit, and witchery of words, and home-spun manners delights the common people beyond the power of any other actor, and to this is added a fervor which wakens religious enthusiasm. His blunt remarks often startle his hearers, and then his wit and imagery and pathos carry them off their foundation like a sudden freshet. Loud bursts of applause break forth every now and then; and roars of laughter, and then weeping and floods of sympathy.

But how does he differ from the methods of prophets and apostles? Our inquiry is about Bible christianity. It is of infinite importance to know whether this kind of work saves from sin and makes christians, or whether it is like a grand temperance or political excitement, or mere religious enthusiasm which has no moral foundation, and which flows and ebbs like the tidal wave.

Was ever a soul converted in Bible times by God's ministers using wit and the tricks of orators, playing on men's passions? Did the crowds clap their hands at Jesus and Paul? Do we read of roars of laughter, and are their discourses marked by the frequent parenthesis, *applause*? Was it Peter's smartness, and drollery, or magic eloquence which won the converts of Pentecost? When the five thousand believed at the healing of the cripple, was it like Jones' pulpit entertainment which charmed them?

How about Jesus when the rich young man came to him to know what to do to be saved, was he charmed into religion by the wit and pathos of the Master? O, no, he went away disappointed at his words. The words of the Master had no charms for the ears of the rich as the words of Mr. Jones. The rich have a grand chance now to lay out their thousands. It takes millions more of money to run his revivals than those of Jesus and apostles in the cities of their labors.

The Scribes and Pharisees and magnates of the church have a far better position in the revivals of Jones than of Jesus. They never hear from Jones as from Jesus: "Woe unto you Scribes and Pharisees, hypocrites, Ye make clean the outside of the cup and platter, but within are full of corruption." O. No. They are honored with with the uppermost seats in all the meetings of this great evangelist.

Mr. Jones says "I want to be a gentleman in hell," if I never go to heaven. The beautiful outside is not depreciated by this preacher. The rough sinner of the saloons, the stingy sinners who refuse to pay their money into church treasuries, the disagreeable sinner who makes trouble in the family and in society receives the lashings of his tongue; but those who make long prayers, and are whitewashed with outward virtues whom Jesus denounced above all others, Mr. Jones has for his special co-workers in compassing land and sea for converts.

He thunders and lightens at all disreputable sin, until the slums of vice begin to boil with conviction for dirty sin, and the dens of open iniquity are emptied at his altars, and all the whited sepulchers of reputable hypocrisy hold a jubilee over his work as the mighty power of God, and Sam. Jones is honored in every city, as Jesus was despised in the cities of his day.

Jesus, apostles and prophets did not magnify the sins of the world. It was not disreputable sin they singled out. It was the whited sepulchers of virtue whose inward corruption was exposed. It was the sins of the church, and not of the world, Bible ministers uncovered. Reputable iniquity, pride, idolatry, covetousness, seeking honor of men, yea the long prayers, and deed of virtue and piety paraded by church officials to be seen of men were the sins lashed by the tongue of him who spake as never man spake.

Jesus Christ was backed up by no rich corporations in the cities where he labored. He had not the favor of this class. The thousand dollars of the merchants, and bankers, and capitalists of the cities did not pave his way to the public ear. He took up no moneyed collection for work, nor did his apostles. The money power, the aristocracy, the ecclesiastical dignitaries, and rulers were all against him and his followers. They combined at last to crucify him. He died in disgrace as a common criminal between two thieves. Sam. Jones has no such record in these cities where the secular and church powers are ten times as corrupt as Jerusalem ever was.

Sam. Jones sweeps through these cities like the pageant of a prince of this world. There is no cross for his flesh, not even in Chicago, that hot bed of hypocrisy, and seat of soul merchandise and of the American Babylon. No city is a greater center of the money power fraud in Jesus' name, but that power is all on Jones' side; precisely the same power that crucified Jesus, crowns Jones with glory.

Jesus says: "If ye were of the world the world would love its own. But because I have chosen you out of the world the world hateth you." The world, that hated Jesus loves this Sam. Jones. He speaks smoothly for the ecclesiastics and princes, and the great of earth, and they speak smoothly for him. There is no danger of his being crucified between two thieves. He will doubtless be unable to say with Paul: "I have suffered hunger and nakedness," etc. Sam. Jones and Moody don't want for money to buy eatables and clothing. Thousands of dollars at a collection is more than Bible-ministers had or needed to defray the expenses of their work. Paul says: "If any man will live godly in Christ-Jesus he shall suffer persecution."

What has changed, human nature or Jesus' Christ, or are these revivalists a fraud on the name of Jesus Christ, which?

#### REVIVALS OF WHAT?

There is unquestionably a wonderful stir, and religious enthusiasm, but what is it? People may go mad with religious zeal without any conviction about sin, or regard for the true God, Isaiah describes it in chap 1. Worshipers of Baal did at Carmel when Elijah mocked them. Israel did around the golden calf, the hosts of Babylon did at Nebuchadnezzar's golden image; no revival ever equaled the crusades under Peter the Hermit; pandemonium has broke loose thousands of times in church history under the infatuating oratory of a Tetzal or other church zealot, or enthusiast. But the one question of all others is, what is all this revival excitement about? Is it about Jones, or is it about Jesus Christ, and about holiness of heart and life? What is the talk in the crowds going to and from his meetings, is it about sin, and salvation from it; or is it about

I ask the crowds who attend the meetings of these evangelists, what is the talk by the way going and coming? Is it the attraction of the man, or is it truth respecting righteousness and sin you had not thought of before? Is the talk about the abominations of hypocrisy and deception, the sin of sectarian divisions, idolatry, love of money, pride, which makes these churches the great centers of worldliness and hypocrisy, a cause of infidelity, and the most corrupting power on earth? Is the talk about the iniquity of selling Jesus for money year by year as preachers do; making the pulpit and choir a show stage like the theatre, where oratory and song are exhibited for money, with Jesus, and the gospel for a show block on which to display talent? Is the talk about the iniquity of church fairs, christmas trees, neck-tie parties, church gambling, kissing games, dumb socials, and countless entertainments by which the church draws the world and money by the devil's fleshly-baits, and other abominations under the name of Jesus and his church; iniquity compared to which all rum-shops, houses of prostitution and theatres are almost innocent? Is the talk about this climax of sin?

Is it concern about sin? If it is, this greatest of all sin, church iniquity will be uppermost in the revival. God's revivals always contemplate first the sin of his people. Jesus says: "First of all, beware of the leaven of the scribes and pharisees which is hypocrisy."

The pharisees, let church iniquity alone, but compassed sea and land for the world's sinners. Hypocrisy always does this. What moves these revivals, jealousy for the honor of Jesus in a holy church, and to really save from sin? Or is it to get converts; and cover up iniquity at home as the hypocrites did anciently? What honesty is there in the zeal for sinners which passes by church abominations which the world's sinners never knew? It is only blind men who cannot see that money and sectarian designs are the moving power of all such revivals.

Jesus Christ expended his power on the church of God, purged the temple of its buyers and sellers, denounced the wrath of God on all the whited sepulchers, and gathered around him the disreputable, and the poor, and down trodden of earth. Jesus just reversed the work of all modern revivals, in his relative treatment of the church and world's sinners. So also did all prophets and apostles. Never did one true prophet of God or apostle of Jesus in all history meet with acceptance by his wayward church, or fail to be rejected by the same, and to find a welcome only among publicans and sinners, and mostly men of poverty and low estate.

Never did true servants of God work side by side with hypocrites for dirty sinners of the world. Never did one sent of God, leave a proud worldly church in its iniquity and devote himself to dirty sinners as worse off than the whited sepulchers. Never did God's revivalists treat drunkards and prostitutes and rum-sellers and gamblers as lower down, or more to be pitied, or specially to be sought after, rather than the lost sheep of Israel, or those sectarians who trusted their outward virtue and religion. Jesus said there was more

hope for the former than the latter, and all his faithful ministry wept over Jerusalem, and bestowed their labors on the people of God.

"God gave some prophets, and evangelists, and pastors, (etc.) for the perfecting of the saints." No where does it say that his ministry is for reforming the world. The gospel is preached to every creature, but only those who believe, the household of faith, have expended on them the labors of sanctifying truth for which his ministry are given.

There is no more patent fraud on earth than all that revival work which bears Christ's name, but which passes by church corruption in its zeal for poor sinners outside. There is no more manifest proof of a bogus revival than to see it harmonize with the old time church hypocrites in a combined effort for dirty sinners in distinction from the white washed ones; and gains the world's honor and glory by cleaning out the slums of grosser vice, while it thereby flatters the world's morality and church sepulchers of pharisaism, in God's sight a hundred fold worse, "cages of unclean birds, habitations of devils; and holds of every foul spirit." Rev. 18: 2.

The world's judgment of gospel work is only in favor of the whitewashing business. Revivals in harmony with this view are of the world, and are fraudulent in all their pretense to Christ. God's work is heart holiness and honesty and hence first purifies the church, the only fountain, thereby ensuring the genuine purity of the streams of public morals. It is only blind worldlings who cannot see through these surface revival shams.

I want to say of Mr. Jones, Moody, Harrison, and the Salvation Army workers and the like that I believe them to be sincere in one sense, they really believe they are working for God and the Christ of the Bible and the salvation of souls. They are intensely in earnest in their work much more than any bread and butter ministry ordinarily. From their standpoint they could do no good to attack church iniquity and hypocrisy as Jesus and all true prophets and apostles did, and all true reformers did. Oh, no! It would spoil their revivals and they could get no converts.

Moody, near fifteen years ago, admitted to me the sin of sectism and church iniquity just as I see it, but he said it would not do to touch it. That we must preach Jesus and the love of God for sinners and not attack these church sins as I was doing. He said to another person I was fanatical in this respect and could do no good. Moody said: "I WOULD HAVE TO PREACH TO NAKED WALLS." I state this as a fact of conversation I had with Moody five or six weeks before the Chicago fire.

So these evangelists are devoted to doing good, saving souls, as they could not if they were honest before God and dealt faithfully with the sin of his people. The money power would be against them. They could get only a few converts. The church iniquity such as this world never saw outside these cages, in order to have success in getting converts. They can convert dirty sinners of the dens of shame a hundred times easier than the whited sinners of the churches. So Booth with his army rushes into the slums of open vice and thus is crowned with glory by a hypocrite church and wicked world for his grand whitewashing job, cleaning up the sloughs and filthy alleys into respectability. So Sam. Jones gets success and glory as he could not, if like Jesus and holy prophets his work was genuine, and began at the fountain-head of virtue, the church, instead of the polluted streams which flow from it.

The difference then between these evangelists, and the old prophets and apostles and Jesus, is that the former healed slightly the hurt of the daughter of God's people, while the latter dealt honestly and truthfully; the former seek converts and success only by way of the cross and reproach.

The most stupendous delusion and fanaticism this world ever saw is all this revival work in Jesus' name which sacrifices honesty and righteousness for success in getting converts, and is doing good by the superficial judgment of a world that hates God. I admit the honesty of all such gospel workers, because they are given over to believe a lie. They are just as sincere as the worshipers of Baal at Carmel whom Elijah mocked and whose heads he chopped off.

#### The Last Days, Not Glorious, but Perilous Times.

BY PAUL GABEL.

My Bro. Paul says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

This Scripture is fulfilled, the time has come, every true Christian and lover of the truth will agree with me. The sects and all their hypocrites they hate sound doctrine; such as is revealed in the word of God. Some of the Babylonians told me not long ago my preaching and speaking was lost labor, no one will receive it; because I do not belong to a sect. My reply was I am in the true, Sheepfold of Christ, and my Lord says: "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine," etc. 2 Tim. 4: 2-4. "Whether they will hear, or whether they will forbear. Ezekiel 2: 5.

I know it would gladden the sects if I would be silent, but I cannot! I must testify the truth, which condemns all that is of the wicked one. Woe is unto me if I preach not the gospel! 1 Cor: 9: 16. In the name of Christ I may safely challenge the sects and all builders of sects to show me from Scripture the authority for building sects, and to call them the body of Christ. The body of Christ is not made of different sects, but of souls that are born again. They are bap-

tized by one spirit into living union with Christ. Here comes the proof: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 13. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ." Gal. 3: 26-28.

What is a sect? A sect is composed of those who meet together, or associate themselves together, on the ground of agreement in a certain doctrine, or as holding to a particular form of ecclesiastical polity. Thus Congregationalists, Baptists, Wesleyans, State Churchmen and Presbyterians are all sects; indeed, they speak of themselves as the different "sections" of the church. The Mennonite, German Baptists or Dunkards, River Brethren Church, United Mennonite, the church called John Holdemannonites these are all sects, they will not receive a true believer in the Lord as a brother, he must first join their sect. But thanks be to God, there are a few souls in these perilous days with Jesus alone, outside the camp, bearing his reproach. They gladly receive true believers on the Lord Jesus Christ; because they belong to the same body, namely: the body of Christ.

The church of man is led by men, man is the head, man is its lawgiver. The body of Christ is led by the Spirit of the living God, the Spirit of truth, see John 16: 13. Jesus Christ is the head, he is the law-giver. See Col. 1: 18; Matt. 28: 20.

All those that have the Spirit of Christ are one, they cannot be separated, because, they are combined in the love of Christ, which is the bond of perfection. They are of one heart and of one soul, they have God's love in their hearts, and where the love of God is there is unity and peace. For in Christ "neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6. I give thanks to God that he has brought me out from all confusion and sect systems, and that Jesus only is my guide. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—For in Christ neither circumcision availeth anything nor uncircumcision; but a new creature." Gal. 6: 14, 15.

I send in true love my greeting to all the true children of God. Yours truly in Him till he comes,  
Pettisville, Fulton Co., O.

#### TOUR IN TEXAS.

March 22, I left Toledo for Texas. The strike on the Missouri Pacific was then in progress, and I saw much excitement along the road after I reached St. Louis. A train was thrown from the track and several persons injured, just ahead of our train, the rails being unfastened by the strikers purposely to wreck the trains. This great strike is but the beginning of troubles which will yet distract our country. It is a quarrel between labor unions, and the great Railroad corporations, or between capital and labor. The union of certain classes of employees, and many who are not employed, and all the Anarchist element of society, and many ambitious men who only use sympathy for the poor laborer as a pretext for their own advancement, in a combination which is so powerful as almost to defy government, is declaring war against the rich men and corporations who own the railroads, demanding of them what they choose to consider the pay due them. Although many poor men are in these strikes who sincerely believe they are oppressed, and perhaps are unjustly oppressed in many cases, yet many are also in the strike only for evil designs, and are engaging in a movement which will be disastrous to the public peace and utterly fatal to the interests of the poor as well as the rich.

Many consider that a dollar and fifteen cents for common labor is so little that they will starve, and they would sooner fight than work for that price. Time has been when laborers would gladly get work at that price, and could live comfortably at that; but now since beer and costly dissipation is to be supported they will not work for wages at which sober men can live, hence they go to war. The danger to the peace of society from these combinations and secret organizations which no Christian can join is becoming very serious. They oppress all who do not join them. They outrage the rights of all peaceable laborers who refuse to come under their yoke; and threaten with violence and boycotting all who do business on their own individual convictions and by terrorizing and intimidation compel all working men to join them. So these Unions are becoming a systematic rebellion and outlawry to oppress and destroy the peace of society, and overturn all just government.

Christians cannot take sides in the political strife, but we have to show the iniquity which is destroying our national peace. And what I am aiming at is especially to note that these selfish unions are the direct product of the sectarian-partizan rings under the name of Christ falsely and blasphemously called his church. When Christians unite and form organizations for selfish and money considerations with Jesus, the gospel and the souls of men for merchandize, it corrupts the whole earth and causes all this social disorder which brings war and disaster on the nation.

March 26 I arrived at Gainesville. On my passage through the Indian Territory at night I fell in with a number of preachers on their way to Presbytery. When they inquired for my church connection I showed them the Bible church, but they did not seem to regard that church as sufficient. They seemed to think man could improve upon God's plan and have many churches of his own getting up. We had a long controversy, and they fully rejected the Bible plan as fanatical preferring their Presbyterian god.

I arrived at Gainesville, Texas, somewhat worn out.

We commenced meetings in the Campbellite meeting house. They claim to be very liberal, and in this plea did generously let us leave their house. But when I touched their water god the preacher was stirred up against us. He asked me if Peter spoke by the Holy Spirit when he commanded Cornelius to be baptized? I replied by asking him if Paul was moved by the Holy Spirit when he circumcised Timothy. He could not answer, so I did not answer him. I showed them from the Word that Peter did not know that the rites of baptism and the law were abolished for Gentiles until after his visit to the house of Cornelius. None could deny the record and their mouths were stopped. The lying priesthood of centuries past have Peter as authority for Gentiles on baptism, when his own testimony and the record of Acts shows the falseness of this teaching.

There was not a large attendance at the meetings here, but there were many who were much convicted by the truth. I did not find many brethren here. Some had moved away or died. A brother Kildow was almost the only one who was actively interested in having meetings at this place and desires future meetings here, and treated me with the greatest kindness and affection.

From Gainesville I came to Ennis toward central Texas. I found here a few faithful brethren and held meetings in their free house for nearly a week. The attendance was not large, but we had a glorious meeting. Bro. Hogan, Moncrief and a number of other dear saints are here, and we met Bro. Richardson of Corsicana, who left the F. M., and preaches the whole truth on the streets and all places. Several preachers were present at most of our meeting, F. M., Baptist, M. E., and Campbellite. The truth had access to many hearts. We felt the presence and power of the Holy Spirit. The dear children of God rejoiced exceedingly, and were very kind and affectionate and much concerned for my health and comfort. It was hard parting with the dear brethren. Several showed much conviction. I trust that there will be some fruit as the result of this meeting.

From Ennis, I came to Hill Creek, Bosque Co., and met with a number of saints at this place. I stopped with brother Osborn, and brother Glass and Brannon who reside here, also met brother Phipps and Norman and others who received me very kindly. We had a most glorious meeting here for nearly a week. Many seemed to embrace the truth, and saints were much encouraged.

Campbellites were much opposed here, but they were all put to silence, and the truth prevailed gloriously, praise God.

Our dear brother Osborn and Brannon accompanied me to Morgan, where I held one meeting April 14. It was hard parting with the dear ones at Hill Creek. I regretted the absence of dear Bro. Allen who was holding meetings in Northern Texas, God bless him in his labors and enable brethren to help him in his good work.

I am now on my way to Abilene, a hundred and fifty miles West.

I find that fanaticism has done fatal work in some cases in this region of country, but praise God some are being delivered from its lying spirits.

One general form of it is the rejecting of brethren contrary to God's word for imaginary faults. There is no ground of rejecting brethren except for known sin.

One instance of fanaticism is seen in this, one rejected the STUMBLINGSTONE because he found the word *fiatle out*, in it which he said was not a proper word. This is precisely the same as those who reject the Bible because it uses in the old Testament many words not suitable for refined ears, when the purity of the Spirit of God's word is entirely overlooked. Precisely in the same spirit Pharisees caught at Christ's words, "Strain at a gnat and swallow a camel" is an expression no better than those they catch at in the STUMBLINGSTONE, yet these nice pharisees who hate the truth, scruple at nothing that they can do to hinder the work of God. This lying spirit of false judging has often perverted the minds of pilgrims and brought division and ruin into the church of Christ. God save the pilgrims from judging one another on these surface matters, and help them to judge by the spirit of truth.

Friday, April 16, I came to Abilene, Taylor Co. Tex. Found that brethren whom I expected to meet lived twenty five miles away. I took the stage and came to their neighborhood, that evening met brother A. J. Black, who had been a Baptist preacher in years past but had for several years stood outside and preached the whole truth. There were two other brethren with him, fully in the faith, brother Williams and Lightfoot. We had a meeting at brother Black's house that night. The Lord met with us and we had a soul refreshing time. The wives and relatives of these brethren are also in the faith. Saturday we came to Abilene, a village of four or five thousand, county seat, and commenced meetings that night in the court house, which we continued until Tuesday night. We did not have very great congregations, but reached many ears with the truth. And a number seemed to receive the word with gladness, and professed their acceptance of the whole truth. Our labors here were not in vain although here as in all larger towns we had to stem the current of the money power of the harlot Babylon.

O, how painful is my realization at all times and in every place that but very few persons have any knowledge of what life is for. Universal conversation shows that money and pleasure and the things of this world are the end for which all are living. God's kingdom and righteousness are entirely lost sight of. It is only as religion may be tributary to human enjoyment that it has any consideration. Churches are for popular religious recreation, where religion and social pleasure are mingled together as the object, where conscience is appeased and guilty fears are soothed while the worship-

ers continue to live in pursuit of their worldly objects, and the indulgence of all their fleshly lusts.

The business of preachers is to minister to the religious interests of the people, to comfort them in their sins, and to make the way to heaven for them as smooth and as broad as possible.

April 24. I am now in Hopkins Co., Texas, at the house of dear brother Hargraves, fourteen miles from Sulphur Springs. I expect to preach here to-night, twice to-morrow, and once at Sulphur Bluff, four miles distant and two nights next week.

I came to Sulphur Springs, Thursday, Bro. Hargraves sought to find a place for meetings but was refused the Court House and every house applied for. The Sheriff who has opened the Court House to religious meetings heretofore, said that he could not open the place to impostors and improper characters. He acted upon the principle, in violation of all law which he claims to represent, that a man must be accounted guilty until he proves himself innocent. He gave as his reason that I was not endorsed by the ecclesiastical denominations or religious rings falsely called churches. It is sectarian votes which elected him to office, hence his subservency to the religious sects in violation of the honor and justice of the laws of which he is the sworn defender.

I was introduced to the Methodist pastor. He appeared very gentlemanly, and expressed a desire to hear me; but he said the Methodist body bound him by a solemn oath not to admit any one into the Methodist pulpit who did not belong to one of the existing orthodox sect organizations of the day. I asked for his Bible authority for thus discriminating against a child of God. He appealed from scripture to reason and custom. God had these various divisions, and every Christian ought to find a home in one of them, and if I had no organization of man's to back me I could not be recognized. I asked him how it would be if Christ or apostles were on earth now, what sect they would join. He said we could not suppose any such thing, Jesus and apostles were not here, and we had no right ask what they would do if here. In other words Jesus and apostles were no examples for us to follow, since times and customs had changed! If this statement had come from Robert Ingersoll I would not have been surprised. But from a professed minister of Christ it was strange indeed. If we are not to ask what Jesus would do in our circumstances, and in our times then what on earth do we preach Christ for? If he is not our pattern in respect to joining sects, and every other question of duty in life, then it is false to pretend to preach Jesus at all. Thus was a false pretender to Christ exposed, although a gentleman, and a man of a sweet spirit as the world would judge. Oh, how deceived are thousands of professed ministers of Jesus who are not his ministers at all, but are the priests of an idolatrous system falsely called his church!

I spoke a few moments to an excited crowd on the streets as I announced the fact that I was shut out of all the houses of the city, and that I would preach next Wednesday on the public square if no house could be had. Finally I did hold a meeting in the Presbyterian house, well attended and some conviction manifest.

#### Return from Texas.

I am at home at last praise God, and in better health than when I went to Texas. I am better now than I have been for six months past. My trip to Texas was good for my health. I had a blessed time with all the brethren I met. I was treated with the greatest love and tender care by all whom I met in every place. The Lord specially remember the dear brethren whose kindness I experienced, beginning at Gainesville, brother Kildow and others; and at Ennis, Bro. Geo. Hogan, Moncrief, Milam, Lawson and others; and at Hill Creek, Osborn, Phillips, Braunon, Glass, Norman, and others, and at Abilene, Bro. A. J. Black, Lightfoot, Williams and others, and bro. Richardson of Corsicana, and Hargraves and others of Sulphur Springs and vicinity. All these brethren were very affectionate and kind, and helped us in temporal things, as they were able and more than some of them were able. The great expense of travel in Texas prevented my visiting other brethren I would gladly have seen. My fare on the roads in Texas was more than going or coming, and as brethren desired and promised to pay my expenses, and asked me to inform them I state here, for all, that I was on my return only 26 dollars behind of money which I borrowed from funds reserved to pay on a mortgage we are owing. But I would sooner toil with my hands to pay all expenses than to have missed the glorious meetings had in Texas. I shall however in future have to save the means we have for the paper which is more important than my visits. If the paper ceases I shall be cut off from thousands, and hundreds of thousands whom I can reach with print whom I can never see face to face. I am limited only by want of means. I could travel much and publish too but I prefer to cut short my personal visits than to stop or hinder the more extensive and important work of sending this paper to the masses in darkness. I am yet to give no print oftener, and to have means and help to make it a semi-monthly at least, and have room for many dear pilgrims to put their communications in these columns. Precious letters are now crowded out because I am no able to print often enough to get in all I feel the Lord wants me to say.

I make no appeal to brethren, but state these facts so that if the paper stops at any time it may be known that it is for want of means. While I look only to the Lord for help it is his plan to work through aid of his faithful people, and not to have us sell the word, or to beg of those who have no heart for the truth.

I shall make no compromise of principles to secure aid. If the paper goes down, it goes down a free gospel sheet, trusting in God alone. My will in this matter is only the will of my God.

#### Labor Unions and Strikes.

The selfish principle of sects is going to seed in the multiplicity of societies and unions based on the selfish principle: "You protect me and I will protect you."

If I could join a labor union, or any other combination of men for selfish advantage over the rest of mankind, then I could join a religious sect, and then I could join Satan who is the personation of selfishness.

The child of God who stands by faith in him alone wants no prop or security except what God provides for all our race, in the earthly relations he has ordained. But as this subject is not understood by many who are liable to be entrapped by these devices of Satan, I will state more fully the noble reasons and view of these unions.

In regard to partnerships and corporations which are necessary to any worldly business which is right it may be neces-

... sometimes to be connected with worldly men. But in no case can the Christian be so bound to any partnership in business in which wrong is practiced by the firm or corporation. For in such case every member of the firm or corporation becomes responsible for the wrong.

But secret societies of all kinds are of a different nature from necessary business partnerships. They are voluntary unions for the purpose of undue advantage of a few persons over the rest of mankind who are equally deserving of the same benefits. It is a flagrant violation of the law of holy love, which requires believers to love as they are loved, and without partiality or respect of persons. To voluntarily join ourselves to a clique or party to whom we are not indebted nor obligated by justice or the law of love any more than to all outside, is a sin which God's word in James 2, puts beside all other violation of God's law. It is the same sin to join any religious sect. And according to God's word we may just as well steal, lie, kill or be guilty of any other moral wrong.

The selfish principle therefore of these unions condemns them all alike. The iniquity of them is now being manifest in the terrible warlike spirit they are infusing in all society.

So far as strikes are concerned, this is plain: men have a right to quit work wherever they feel that their employers are unjust, or they are dissatisfied. All who feel that way have a right to agree to quit work together. But no such dissatisfied laborer has any right to create disaffection among others who are satisfied with their wages and work, nor breed any discontent in society. To do this is the sin and crime of social disturbance and cause of strife and war. Whoever does this, or joins any society or combination of men whose work is to breed discontent, is a criminal in the eyes of civil justice, and ought to be punished for all social disturbance that follows such conspiracy against the public peace. Therefore no one can be a Christian, nor worthy citizen, who knowingly joins or upholds such society which fosters or breeds such discontent.

Furthermore, God's word forbids our being unequally yoked with unbelievers. This command in 2 Cor. 6: 14-18, makes it impossible to join any religious sect in all of which are false professors of religion. So also if we join these labor unions are unequally yoked with wrong doers, and are unnecessarily joined to worldly men, united on selfish principles with them when God's word commands a separation from the world. While business partnerships may be necessary, these combinations are not a necessity, nor in the order of social relations God has ordained.

I am aware that in our cities and in large factories many would be thrown out of work if they did not join these unions. But it is far better to die of starvation, trusting God, while we are in God's order rather than join iniquitous unions which are fomenting discord and war. It is better to stand by unjust employers with scanty wages, and thus suffer wrong, rather than to join an organized rebellion against employer, and fall into the Socialist drift of these times which is scattering the seeds of infidelity and war.

I say to all pilgrims every where keep clear of all these rings and all political wrangles of these perilous times. Let us suffer with Jesus rather than to throw our influence on the side of infidelity, anarchy and war.

## EXCEEDING BROAD.

### METHODISM AS SET FORTH AT ST PAUL'S TOLEDO

On Sabbath eve, Feb. 21, we heard a preacher at St Paul's, Toledo entertain an audience with a school boy declamation, exceedingly oratorical and affected. Since writing this I have learned that the preacher was no other than the noted Rev. Vincent, of Chatanooga, N. Y., who is the leader and in vogue of modern Methodism and Sabatist school work, who furnished a specimen of the now growing gospel philosophy without a cross.

His subject was peculiarly fitted to the idea he and modern Methodism represents in contrast with the Methodism of John Wesley. "The commandment is exceeding broad." Psalm 119: 96.

His main object was to refute the charge infidels and liberals that the Bible and the Christian church are narrow and bigoted. He said that if there were any who were narrow and bigoted among the churches Catholic or Protestant it was owing to the defects of human nature. Instances of uncharitableness and narrowness might exist, but were the defects of humanity, and not of the churches or their religion.

He said the so-called liberal religionists and infidels who boasted of their broad views were the most uncharitable of any class he had met. They were the worst fault-finders and grumblers. But the genius of christianity was love. It took in all our race, and was exceeding broad and genial toward all men, hence was far more broad than infidelity or so-called liberalism!

The subtlety of this philosophy is that it makes christianity broad in the sense it is not. The truth is that from the standpoint of infidelity, christianity is necessarily narrow and bigoted, because it is contrary to the flesh and crucifies it. The love of the Christian cannot take in the worker of iniquity. The Catholic and true Protestant are to-day square antagonisms. So are all sects the object of just abhorrence by the saint of God, hence he is of necessity narrow in his views from the standpoint of both the infidel and sectarian church. But this infamous deceiver made the church and christianity more broad in its fellowship and love than the infidel. The infidel cannot take in the hypocrite, nor sectarian church, with its corruptions and false pretensions. But this Vincent and Chattanooga christianity takes it all in the arms of its love, and condemns nothing and nobody! He made charity the test of broadness in the sense that it condemned none, whereas the infidel was a fault-finder and bitterly censorious. So the christianity of this modern light is leading the church in a broader way than the infidel world are traveling! "What then has become of the narrow way teaching of Jesus? From beginning to end he was careful not to quote scripture on any point which involved the real distinction of Christ's narrow way. This preacher placed the church of Rome alongside of Methodist, Baptist and evangelical sects, all with every difference of faith being included in his broad grand christian church.

### THE PHILOSOPHICAL CROSS.

To escape the lie which would have been too glaring, he did introduce a deceptive cross and narrowness which probably most of his hearers would not discover to be other than the cross of Christ. He illustrated christian narrowness thus: To touch the electric wire is certain death. The broad idea man may say he would not be restricted from touching the wire, so he is killed. Thus God limits our action in morals just as in electricity, against certain indulgences which are perilous. Thus Joseph denied himself, and had to suffer imprisonment, but in the end he sat on the throne. Thus the law of indulgence and self-denial in all things involves death or life, misery or happiness. Thus far the world's philosopher can go and say amen. The broadness of christianity then is limited only by temporal ruin and injury, and not by Christ's law of death to this world. The subtlety of this philosopher was shown in substituting the limits of human convenience, for the limits of death to self and this world which constitutes the true cross. There was not an infidel philosopher but from his own standpoint could accept all the preacher said as according to the wisdom of this world. But no infidel from his standpoint by worldly wisdom could accept that cross which is foolishness to the wise of this world. Every true christian would quickly detect the total absence of the cross of Christ from this man's preaching, but squarely opposite to the cross, carnality and self-indulgence glared from every sentence and tone of voice.

### SO BROAD AS TO TAKE IN ALL SECT DIVISIONS.

He said that man would think, and formulate his thought in creeds or statements, and would think differently; and hence because of difference of ideas, divisions were a necessity; hence we have Methodist, Presbyterian, Baptist, Catholic, Protestant, etc., and all were included in this broad christianity. And this was God's order, unity with diversity as branches of a tree from one common trunk. This was at least the substance of his remarks on this point.

Now place beside this teaching what Jesus says in his new command, and prayer for unity, and what Paul says 1 Cor. 1: 10-13, commanding believers to think the same things, speak the same thing, and to be of one mind and judgment, and to allow no divisions or denominations and by this alone Vincent is proved a false prophet.

To admit of different faiths, and divisions makes the Bible a lie more squarely than any infidel ever made it.

If we admit this man's teaching of different faiths, then there is no limit, and we can take in every contradictory doctrine between heaven and hell. There is no fool but knows better than to accept all these divisions as from the same God. I have more charity for Robert Ingersoll than for such a clerical mountebank.

### BROADNESS OF THE CHURCH.

He said that at the church, especially Methodist, was so broad and liberal that an infidel could sit in its pews twenty-five years and not pay a cent! Although he thought it an extreme feat, yet broad Methodism could even bear that a man should come and not pay for the preaching. This is indeed remarkable for Methodism of these times when they do charge ten cents at all their campmeeting gates and its preachers thousands for preaching. But I don't know as it is remarkable for the followers of that Jesus who never charged a cent for his services to humanity.

But, says the preacher, the liberty of the pulpit is another thing. Methodists want men to preach only, who preach their doctrines. Indeed—Ah—Yes—Ahem!—Well how would it be if Jesus or Paul should step into their pulpit? Is Jesus a Methodist or Presbyterian? I know, and so does that hypocrite, that Jesus, nor Paul, nor Wesley, nor any other true minister of God would find liberty in that pulpit. Methodism, so-called now, is not broad enough for Jesus or the word of God. There is no more liberty for the Bible in the Methodist pulpit than there ever was in the darkest days of Roman Hierarchy!

The people of course are free to hear (especially who pay) the postage served out by the Methodist hirelings. But there is no more liberty for an honest soul to worship God according to the dictates of his own conscience under the Methodist hierarchy, than under the bloody Queen Mary or the cruel Jeffreys. A man must surrender his conscience to the hierarchy to be tolerated under so-called Methodism just as much as under the English or Roman establishments. Such is the falsehood of Vincent in his representations of Methodism.

### ANTI-ANTI-SECTARIAN HOLINESS.

The *Christian Harvester* says: "It is bad to be sectarian for a denomination, and against one or all, for sectarianism is sin and corruption."

If any person can get any sense out of this contradictory statement they certainly have superior light to what any have except those who have attained this second work.

A Denomination is a sect named apart from the rest of Christ's body, as at Corinth some said I am a *Paulite* or a *Peterite*, etc., from *De-nominate* to name apart. The *Harvester* says: "To be sectarian for or against a sect or all sects. The *Harvester* therefore is a sectarian against sectarians against sects, one or all, hence by its own words is self condemned as a sinner and corrupt. If it is a sin to be sectarian against sects one or all, then it is a sin to be sectarian against sectarian anti-sectarians. Or else its holiness excepts its own sect or sects from the rule it applies to the sect it specially hates. How is it? Is the sectarian anti-sect a more sinful sect than sectarian sects? To be sectarian means simply to divide Christ's body by upholding a sect. To be opposed to such division is to be unsectarian, to belong to them is to be sectarian. If sects are right and it is sin to oppose them, then it is a duty to be sectarian and whoever says sectarianism is sin is a liar. None but a knave or a fool will uphold sects and condemn sectarians for the word means the practice of a sect. *Arian* only adds the idea of agent to the word sect.

## ANSWERS TO CORRESPONDENCE.

Charles Wheeler, Clark's Corners, writes: "PROVE ALL THINGS, HOLD FAST TO THAT WHICH IS GOOD."

In the Dec. No. of the *STUMBLING-STONE* I find an article entitled "Healing Fanaticism." I desire to say a few things. As I understand it, the work of healing the sick is not the work of miracles. 1 Cor. 12, we find many gifts, one of which is healing, to another miracles. I don't see how any one can blend the two together, and claim it to be God's order. James 5: 14-15, does not look like inferior gifts, for it is certain the sick are saved, and sins forgiven.

You say if God was in this healing there would be no failure. God was with his disciples, Luke 9: 40, and they could not cast out a devil. God was with Jesus yet he could do no mighty works save that he laid his hands on a few sick folks and healed them. Matt. 13: 58. He did not many mighty works because of their unbelief. I am in for every man to abide in his calling where he is called, but some are dissatisfied to have any other do more than they have been able to do. I have a detector and I use it to tell which is bogus, and I abhor that which is evil and cleave to that which is good. God's ways are equal, man's ways are unequal. With love to all, Charles Wheeler.

Remarks. None can reasonably object to healing or miracles if one has the gift or has this faith and does these things. But what I have spoken against has been abominable frauds now prevailing all over the land. There is no instance in the Bible, as I said, of any attempt at miracles with a failure, except in the case of false prophets and magicians. Neither Jesus nor disciples ever undertook to heal or raise the dead with a wretched failure as with Warner and all these modern workers. Nor was there any abominable lying or boasting about such miracles by any true saints of God, as by all these modern workers. None were told to believe as they were healed, when they were not, as by these modern workers. The disciples did not attempt to cast out that devil, they themselves had not faith to do it. Jesus did not attempt any mighty works and fail. But he required faith, and never failed what he undertook to do, nor any other work who had faith himself.

I only repeat what Jesus says: "Greater than these shall ye do," and there are no greater works than miracles he did except in spiritual things.

BELOW is another letter from Thomas H. Lowe. It is all Bible truth except only the one expressed that the Holy Ghost cannot be received until one is born of God, and not at the time of the new birth. There are indeed Bible examples to show that one can be accepted of God and not have the baptism of the Holy Ghost, as where persons never

heard of the Holy Ghost, or under the old dispensation before the Spirit was specially given to any. But the Bible don't say that no believer can have the Holy Ghost when he believes. Cornelius, the Eunuch, and the three thousand at Pentecost, and others under Paul's preaching did receive it on their faith and obedience, and there is no Scripture requiring any to wait one hour or moment after they truly believe. It is true, Paul says: "After that ye believed ye were sealed with that Holy Spirit of promise." It was not before they believed. Ungodly sinners cannot have the Holy Ghost. But God says: "The promise is to all that are afar off, as many as the Lord our God shall call," as soon as they comply with the conditions of faith the whole promise is theirs, and they need not wait one moment, and no sinner should wait, but believe at once and not rest a moment until filled with the Holy Ghost. I see no authority for waiting any season. I know there are spiritual baptisms besides conversion. But I do not understand that there is on can be a genuine Holy Ghost conversion under the gospel dispensation without its baptism precisely as the three thousand at Pentecost and Cornelius. Men may believe and be converted in a sense, as were the apostles under the law, but they are not endued with power, nor new creatures of born again until they have the Holy Ghost baptism. Thousands come up to heaven's gate who fail to enter because they have not the essential baptism. They are convicted, have good desires and resolutions, but have not faith to claim the promise, hence fail to enter in, and if they have had the light and do not have the Holy Ghost experience they will be lost.

Those who never heard the whole gospel or the promise of God, of course will not be judged by the same. God only knows the heart. I don't wish to speculate on such questions. But this is our only inquiry. Has a man salvation now? Has he the Holy Ghost? and not, How did he get it? Don't let us grieve others by our experience, or our opinions of the word, but this only, what God says, and what he requires and promises. The apostles had more than one Holy Ghost baptism. See Acts 4: 31. So we may have special bestowments of power. God forbid that we should limit his willingness to bestow the Spirit on such as ask it.

Brother Lowe writes as follows:

### THE HOLY GHOST BAPTISM.

"I indeed have baptized you with water, but He shall baptize you with the Holy Ghost." Mark 1: 8.

I wish to call the attention of all the children of God to whom this article may come to a few texts in regard to the reception of the Holy Ghost in its personality. Jesus, speaking of the comforter or the Spirit of truth (John 14: 17,) says to the believer, ye know him for the Spirit of truth dwelleth with you and SHALL BE IN YOU. Now beloved, take notice of the difference between the expression, with you and in you and let me say, to the glory of God and good of all that Jesus plainly said, that the world (meaning sinners) could not receive the Spirit of truth. John 14: 17. He (Jesus) promised it alone to those who were already loving him and keeping his commands. "If ye love me keep my commandments and I will pray the father and he shall give you another comforter that he may abide with you forever;" now please note the fact that these were believers and loved Jesus, and kept his commandments and were already comforted in a measure. (none can dispute this.) and to these in this experience Jesus says the father will give you another comforter. Oh, Bro. and Sister, if not yet do now tarry at Jerusalem until you get the other comforter.

But some will say Bro. Lowe you are mistaken. After pentecost believers received the Holy Ghost after conversion did they not? Well turn to Acts 19: 1-6. Apollus was a converted man and was fervent in the Spirit and taught diligently and was acknowledged a brother in Christ, and yet he had not taught the Holy Ghost baptism to the people at Ephesus. He said: "Because he did not yet understand it. So with the converts. There they had no more than the baptism of water, a Holy Ghost. But note Apollus' action, as well as the converts at Ephesus. When they heard of it they did not begin to doubt or to hunt up Scripture to prove they already had it, but they frankly confessed they did not have it, and now they wanted it, and it was not long until they did have it, glory to God! Jesus says: "My sheep hear my voice and they follow me." Jesus says to-day to every child of his, receive ye the Holy Ghost, and if wicked men would quit perverting the Word, all truly converted souls would hear this command to tarry for the power. Oh, children of the living God, put on the whole armour. There are times of peril we cannot stand unless we have on the whole armour, with all the rest of the armour take the sword of the Spirit which is the word of God, and John 16: 13, we are plainly taught the office of the Spirit in giving light.

The Holy Ghost sanctifies the living sacrifice, Rom. 15: 19; and 12: 1-2, so we call it entire sanctification. Our bodies are the temple of the Holy Ghost. 1 Cor. 6: 19, and the temple is holy, so we dare call it holiness. Glory to God! And it is pure. John 3: 3; so we will call it heart purity. Amen!

As there is a very evident advancement in the life of every one that receives the Holy Ghost, as much so as the difference in the life of the disciples before and after Pentecost. While they tarried at Jerusalem they could praise God with one accord. But after Pentecost they could work and suffer with Jesus. Before Pentecost they could shout when Jesus rode into Jerusalem as a king and the crowds were running after him, but when at Pilate's bar the crowds went the other way and bold Peter denied Jesus. So to-day, many lepers come for healing but few return to give God the glory. It is a mighty change from sin to holiness as many sectarians teach, for none are converted and retain that experience that keep on sinning; but it is from a saved to a saved and sealed condition, and all that have the experience fully understand what is meant by a second experience.

Reader, could you have stood beside Peter on the day of Pentecost and heard him say these are not drunken as ye suppose, but baptized with the Holy Ghost, you would have been convinced that Peter himself had received an experience different from what he had ever known before. While I write these words the glory of God fills the temple. Praise God that he ever let me come into the holiest place! I entered by the blood of Jesus. Oh, believer, the shadowing veil now hangs aside, enter by the blood of Jesus. We must get into the holy place first, which is Christ. No sin in Christ, then enter where the veil was rent, into the most holy place which is deeper into Christ. Here in this most holy place is the golden pot that has the manna and here is the holy law written in our hearts.

Oh, I want to be understood! I am not opposed to entire sanctification, the baptism of the Holy Ghost, which only can be received after conversion, but I am at war with all sham holiness work and workers, claiming apostolic healing and casting out of imaginary devils and trying to make dead bodies alive when God is not in it, is of the devil and have his mark, signal failure, so often. God's mark is never fail if we do our part. Let us obey God, that the full stature of Christ may be set up in full working order when the dead shall be raised as of old.

I am for genuine holiness, for all God may do now and eternally, and by the grace of God I will use the truth to expose all counterfeits. Amen! Let us follow Jesus in the faith that has unity in it. Eph. 4: 13.

In love to all saints,

Thomas H. Lowe.

CAMP OR TENT MEETINGS. We have a tent and camp meeting near Carland station, Shiawassee Co., Mich., June 3.

TENT MEETING at Gaines Station, Mich., Wednesday, June 9th, on our return from Shiawassee Co.

TENT MEETING on our farm near Toledo, Wed, July 7.