

THE STUMBLINGSTONE.

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

VOL. 12.

TOLEDO,

OHIO.

JULY,

1886.

NO. 5.

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.

THE CAUSE OF SECTISM AND INFIDELITY.

The Sin of Adding to and Taking From the Word of God.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

THE CHRISTIAN WORLD AS IT NOW IS.

If I go into the meetings of any existing denomination, and have nothing but Jesus and salvation by faith in him I am not received as equal but set aside until I adopt something besides Christ.

Take every existing sect, and there is some additional idea or something wanting. I will begin with the Methodist Episcopal. Wesley defines Methodism to mean Bible holiness and salvation and nothing else. But I come with Bible holiness and salvation to a Methodist meeting. I am told that does not make me a Methodist of their order. Wesley is made a liar at the outset. A class book is presented for my name. I am not a Methodist until I enter my name on the class book and subscribe to the discipline of the M. E. sect, got up by man. John Wesley says *Methodist* means the same as saint of God in the Bible, and that he detests all other marks of distinction. But the M. E. discipline makes Wesley a liar, for it requires your name on a class book, adoption of a big book of discipline with many business laws, and to take the name Methodist and to worship in a certain place and under a certain priesthood as marks besides being a saint of God by faith in Christ. It adds to God's word nearly as much as the Roman Catholic.

Next I come to the Free Methodist. Test them by John Wesley and the rest. Although I am a saint of God I am not a Free Methodist. These make Wesley a liar also, and make the original name Methodist a fraud, a forgery. Here again is a class book and a book of discipline, and about as many marks as a Catholic has, besides the being a saint of God. To have Jesus, and completeness in him and perfect conformity with Scripture by no means makes me a Free Methodist.

There is not a sect that makes greater pretensions to holiness, and yet a man may be complete in Christ, sanctified in soul, body and spirit, and yet be as far from being a Free Methodist as any other sect. It has just as many and just as high bars of separation as the M. E. You have to add to Christ and to God's word and to entire holiness just as much to become a Free Methodist as to become an M. E. or a Catholic.

Besides the true saints of God are just as scarce among Free Methodists as most other sects. You can be a perfect worldling at heart, even be an immoral

man, and its name and forms, you can be a Free Methodist. The name thus designates something besides a christian or believer in the Bible. Hence it adds to and takes from the word of God, and divides the body of Christ. No one therefore who knows these facts can be a christian and uphold or belong to this sect.

I come next to the Wesleyan sect. This claims Wesley's name. But as in the above cases its Methodism gives Wesley the lie, for it requires precisely the same conditions, besides Christ and holiness, to become a Wesleyan Methodist as a Free Methodist.

Again, the Southern and Northern Methodists are distinguished from each other by adding a political distinction. The African Methodist add color to Methodism. So through all the Methodist list of names we find endless additions to John Wesley as well as to Jesus Christ.

We come next to the Baptist sect. Water is added to all other additions to Jesus Christ. Although I have Jesus and salvation by faith, yet I am not in any Baptist fold without immersion by water. Although I cannot find anywhere that literal water is made a test of fellowship, or of holiness; on the contrary Jesus says that love is the test, and not in a single instance gives any other test but a right heart and a holy life, yet I find added to the word of God this water condition. Although John says his baptism is water in distinction from Christ's, and this fact is stated six times over, yet it is made a lie by the assertion of men that Christ's baptism is water too.

The words of Jesus about being born of water is taken literally, just as Nicodemus took the birth literally, and it is said Jesus means baptism in literal water, when he says no such thing. By thus adding to God's word the Baptist sect is made.

The Dunkard sect adds three times dipping in water besides other conditions which make this sect.

The Presbyterians have elders and a catechism and an organization like other sects added to Christ, and salvation by faith. This makes this sect separate, with walls as high as any other division.

Congregationalists have an organization of their own. The name, government by the congregation marks them also as separated from others.

United Brethren is a name taken by another division. This is a good name, but alas it does not mean what it says. A man may be complete in Christ, saved from all sin, and yet he is no *United Brethren*.

That sect would not own him until he had adopted this organization made by man, and bowed down to the golden image they have set up. This is man's United Brethren which is necessary to membership and equality. United Brethren in Christ is as much a lie when applied to that sect, as "twenty dollars in United States currency" was ever a lie when printed on a counterfeit bill. And the religious forgery is a hundred fold worse than the counterfeit money. It is all made by adding to God's word other ideas and conditions besides the gospel.

Again there is a sect called "*The Church of God*." But a man who is a child of God, complete in Christ by the Holy Ghost does not belong to it! To join it he has not only to be immersed in water, but to wash feet and eat of the Passover as often as human Lords tell him to. And he must belong to their particular eldership, and have his name on their books. They claim to have nothing but the Bible for their discipline. But they lie when they say it. Because if any man takes the Bible and yet refuses to pay his money into their eldership, and come under their particular government, he is not a member of their Church of God. So we see there is a great difference between this *man's Church of God* and God's Church of God. It is a damnable addition to God's word, just like all the rest of the damnable sects.

There is a new *Church of God* got up by Warner and Fisher. They have added several more conditions than the other man's Church of God. You cannot be accepted by Warner and Fisher, although you are filled with the Holy Ghost and are saved from all sin, besides the three ordinances above mentioned of feet washing, the supper and baptism, unless you also hold to sanctification by just two works, and to lifting up holy hands, anointing with oil, and healing the sick, the holy kiss, and other conditions besides coming under their church government. They have added seven or eight conditions at least, besides being complete in Christ before you are complete in them.

There are also several sects called *Plymouth Brethren*, *Bible christians*, *believers*, etc., who claim to be outside of all sects. But you are not received by any of them unless besides being in Christ you break bread on every Lord's day, baptize with water, have Bible readings, require women to keep silence in meeting, and teach their theology which is that our hope is only in what Jesus is and has done, and not in any moral change produced by him in us. They have a system of teaching the finished work of Christ, so that if you talk your own experience instead of talking their system, you will be judged unworthy. You have to add their interpretations, their ideas of perseverance and holiness, as well as certain forms and their particular church relations and ways of talking. To be a saint of God, to be in Christ and to take the Bible as you understand it, leaves you still outside the fold of these so-called *Plymouth Brethren*, *believers*, etc.

Again there are some in Michigan who claim to be out of all sects, but they are separated from you by feet washing, supper and baptism by water. Then there are some who also add going without doctors. They are called healers. You may be a saint of God complete in Christ, but you are outside their church unless opposed to doctors.

Another sect has its center at Battle Creek, Mich., called Advents. They talk against all sects and call them Babylon. But you may be a true child of God and believe in Christ's second coming, and yet if you have not joined their body, submitted to their laws and creed you are not accepted by them. No matter though Christ is in you, you are not in their fold, unless you keep Saturday, the Jewish seventh day, as it is reckoned by the Atlantic Ocean, which would be Sunday if reckoned from the West by the Pacific ocean. As custom calls Saturday seventh day, they say you must keep that day in addition to being in Christ.

This is not all, but you must deny the immortality of the soul and an eternal hell, and not eat pork and pay your money to Battle Creek, and accept their interpretations of the prophecies of Daniel, and of Revelations. They tell just what all the mysterious passages of Revelations mean, and you must accept their representations.

Thousands of poor souls are deluded by them, and help to build up their damnable sect added to Jesus Christ.

Thus I might dwell on through the list of six hundred sects and mention what they have which separates them, and in every case it is something which they have added to the gospel of Jesus Christ.

WHO IS RESPONSIBLE FOR DIVISIONS?

How shall we determine what causes divisions? In every case what divides God's children is what one has in his religion that the other has not. If two persons are Christians then always what divides them is what is added to Christ, and hence provokes his jealousy, and is contrary to the gospel.

No one can be a christian without having Christ. Hence where two christians are divided it is by what one has in his religion that the other does not have, and that is what is added to Jesus Christ and the word of God.

If water baptism, for example, is inseparable from Christ, then none are christians without it, and it therefore cannot divide Christians. But since we know that a man may be a christian without water, then it is not water that makes him so, and hence all division among believers on water baptism is caused by adding water to the word and to Christ, when it does not belong to Christ.

There is but one question on this subject, which is this: Can a man be complete in Christ by faith? When he is pardoned and filled with the Holy Ghost by faith is he a christian? If he is, if Christ in him by faith makes him complete, a saint of God, then all division on water or any other outward rite, is caused by adding that to Christ. But if Christ is in

sufficient, and to be pardoned and cleansed from all sin is not the end of the commandment, but water is necessary to make us whole, entire as saints, then of course it is water that saves and makes us holy. So then in water we must be united or lost. Christ is not our foundation, but water.

O what fools or knaves are all men who pretend to Christ, but have added water as the ground of fellowship or test of character! The responsibility for all division of the family of God on earth, rests alone on those who have added water or anything else whatever to salvation by faith in Jesus Christ.

O hypocrites! remember that you who pretend to Christ, but have distracted and divided his precious body by adding to completeness in him your water, your organization, your theology, your Sabbath, your class book, your discipline, your fraudulent sect names and ideas whatever, you are the devil's prime ministers to destroy faith from the earth? You are responsible for Robert Ingersoll, for infidelity in every form, for the horrible abomination of anti-christ and church corruption!

No thanks to you that I am not an infidel to-day. I would be an infidel if I took your additions to God's word as of Bible authority. Millions will rise to curse you at the Judgment day for destroying their faith and making christianity a hissing and a by word in the earth by its countless contradictions to scripture.

In the name of the Great Jehovah and his son Jesus Christ, whose honor you have trodden in the dust, I say you are accursed as the direst foes of God and humanity!

O that every one of you would throw off your mask of hollow pretense to the Christ of the Bible, and openly go over to the world and the devil where you belong, and thus get out of the way of millions who would believe the Bible, but are stumbling over your additions, until they have lost sight of God's law in the confusion you have wrought!

O come out of Babylon, all this confusion, by being stripped of everything but Christ, everything but the word that saves. Leave out of the gospel altogether everything that does not save souls from sin.

No sinner was ever converted by preaching your God WATER, or your creed, or your class book, or your church, or anything else that ever divided the saints of God. Leave it all out of your gospel, and from henceforth and forever have nothing in your religion but salvation from sin, not any theories about salvation, but salvation itself, and salvation only, which is CHRIST ALONE.

Give Us God's Authority for Holy Time.

If God has a law it is for all our race. And if God has a holy day for us to observe he tells us which day it is. He gave Jews at Palestine holy days, and they knew when each holy day came to them. But East or West of Palestine makes one day's difference which way you reckon time. If time begins at Palestine east of that it is Saturday or seventh day, when it is Sunday or first day there. This is a fact. It all depends upon where we reckon the day from. As a fact by custom we reckon time from a meridian in the Pacific ocean. In California it is Saturday when it is Sunday in the Micronesia islands.

This is custom and not God's law. If we reckon time from a meridian on the Atlantic east of us then it would be Sunday here on the same day that it is now Saturday. If this country had been settled from the Pacific ocean and the West instead of the East, then every day of the week would have been one day later than it is. I have a right to say that our Sunday is the Jewish seventh day if I reckon time from the West.

Now I ask for God's authority which way to reckon time. Advents say that we must reckon as the Jews do around by the Atlantic ocean, and that the day is changed on the meridian of Behring straits, so that beyond that it is Sunday and this side is Saturday. I answer: Give us a thus saith the Lord for this distinction of days. My authority is just as good as any Sabbatarian for saying that the seventh day is our Sunday, as they have to say it is Saturday. Where in scripture does it say that for America the day must be reckoned by the Atlantic instead of the Pacific? "In vain ye worship me teaching for doctrine the commandments of men." There is no authority from God for any distinction of holy days under the gospel. While it is our duty to rest from worldly duties as the law requires one day in seven, to give our time to spiritual employments, it is not because one day is holier than another to a saint of God.

THE FREE METHODIST SECT.

What is it? John Wesley says *Methodist* means one who loves God with all his heart, a true saint, and has no reference to any distinction between believers, but only between them and the world. What, then, does *Free Methodist* mean? Is not a saint of God free? Or does it mean something besides a saint? How many kinds of saints does God have? Is there any thing in God's religion besides holiness or salvation from sin?

The Free Methodists claim in distinction from other sects, sanctification by a second work, anti Masonry, anti-tobacco and anti fashion.

But has God an unholy church, or any other holiness process, or a masonic, tobacco-using or fashionable church?

This F. M. church was got up by B. T. Roberts and Co. about thirty years ago. What straits was God reduced to that in these last days this ambitious bishop of Western New York had to get him up a church which should be a bulwark of true holiness which all the older organizations failed to secure? Where do we find in scripture that as often as the gates of hell prevail against one church, that man must get up another to rival the first, until there are several hundred churches of God in every city competing for the premium on holiness and the best adaptability for saving man? Are saving machines in the catalogue of inventions of these last days? What kind of a god is that which is so hard up for help in the world's salvation that he has to select among organizations which men have made his chosen instrumentality for saving sinners?

I am bold to say that no Free Methodist god, or Baptist god, or any other man made sect god is the God I worship.

I denounce all the religious world as fools in the worst sense for their gullibility, yea, depravity, in being deceived by so manifest a fraud, so absurd an imposture as a pretended holiness church of God made by man!

God's church, the body of Christ, is his own creation. 1 Cor. 13:15, and also the 12th chapter, etc.

The most amazing spectacle to God and angels in the phenomena of sin is the boasted wisdom and the arrant folly of this nineteenth century which glories in a competition of churches made by man for God to save men with, and that holiness itself should be the test of the quality of this fraud which men perpetrate on the body of Christ!

No criminal ever incarcerated in state's prison was guilty of more despicable fraud and forgery than every one who gives his name to one of these human patent holiness churches as God's soul saving machine, even as Christ's body the church!

HOLY DAYS.

Judaism Not Christianity.

THE BLINDING POWER OF CARNAL RELIGION.

There is nothing holy but God and the soul of the believer, his only temple on earth. "Ye are the temple of the living God." 2 Cor. 6:16. "Unto the pure all things are pure, but unto them that are defiled is nothing pure." Titus, 1:15.

I am tired of this bosh of Judaism with its holy days, and holy things, and holy places, and holy forms.

O that God would open the blind eyes of those who are holy one day in seven, or who worship holy time instead of a holy Christ! There is just as much idolatry in the worship of a day as there was among Jews who worshipped their temple instead of the Christ of whom it was a shadow, or among pagans, who worship gods of wood and stone.

This idolatry of Adventism, just like the idolatry of all other sects for their creeds and forms, and organisms, is deluding multitudes with a holiness which is iniquity in the sight of God.

I don't intend to spare this Sabbath idol which rivals Jesus Christ, and usurps his place in all assemblies of Sabbatarian sects.

Forty years ago my eyes were opened to the iniquity of a Sabbatarian gospel which had well nigh entrapped my soul, by the discovery that the Sabbath was a deadly rival to Jesus Christ. I saw that if all men were sinning who did not keep Saturday, that I would have to devote my life to preaching Saturday instead of Christ. I saw at once the devil in this snare. The lie was too manifest on its face. If holiness consists in a day observance, it is not in Christ nor in a spiritual state. If the law of God is broken by resting and working the wrong day, then it makes no difference how holy our hearts may be, or how perfect our faith in Christ, we are transgressors all the same, and have no more holiness than the thief, murderer, adulterer, swearer, or any other law breaker.

Who believes it? Not one. It is a lie on its face! I therefore charge every Advent who makes the law of God hinge on a day observance, with being a consummate liar, because he squarely contradicts himself. He admits others to be saints who work Saturdays, and yet he says God's moral law is broken by them! Such is the contradictory position every Sabbatarian occupies. He pretends to Christ and yet denies him, by charging a law who are in Christ with breaking the moral law the same as a thief, or murderer, for working on Saturday!

Sabbatarians admit you to be a saint of God, and yet say you are the same as a thief, adulterer, and murderer! How astonishing that any can be so blind as not to see this falsehood. But such is the blinding nature of this carnal and false religion.

NO HOLY TIME FIXED FOR US.

No Sabbatarian can tell us on God's authority whether the day we call Sunday or the day before is the Jewish seventh day.

They answer that the Jews know their day. I answer that no Jew is my lawgiver.

I ask where the holy day begins in our world and where it ends? This is a necessary question for holy time. Because there is a perpetual day where the sun shines moving forward from East to West. And Sabbatarians are under obligations to tell us where holy time begins and where it ends. If it begins on the Atlantic it makes one day's difference with us from what it does if it begins on the Pacific, the place of common reckoning for the change of day. Since God has given us no law to mark holy time for us, we must fix it on our own authority.

No further fact is needed on this subject to forever settle the falseness of the assumption of holy time for any but Jews in Palestine, in the place where the law originated for Jews.

I have not touched the question of a day of rest from worldly business and attention to worship and spiritual duties. This is another question altogether. A division of time between labor and rest is a moral question, precisely as that about division of property, or earthly families, or giving alms, or deeds of charity. It is not a ceremonial observance, but a dictate of love, justice and religion.

While, therefore, there is no distinction of days, there is a distinction of duties to which days are devoted.

The law of God which requires spiritual employments, especially meetings for worship, preaching, teaching, exhortation, reading scripture and giving alms and aid to gospel work, makes the necessity of a day for that purpose. And because man in his fallen state would neglect such duties, forget his God and overwork his body and wrong his family and his fellows by his driving covetousness, God did under Moses appoint one day in seven and Sabbatical weeks and years, and times and seasons as holy for such purposes.

Civil law justly forces the Mosaic division of time for rest as it does division of property and marriage. The Christian of course needs no such law, but does by virtue of God's grace all and more than the law requires. The Christian would not have more than one wife if there was no civil law on the subject, nor would he fail to rest one day in seven, or to let others' property alone, even if there were no civil government. But for the world the civil law and the Mosaic law are needful to enforce moral duties.

CHANGE OF DAY.

I call attention to the error which helps perpetuate the Sabbatarian delusion. It is useless for Sunday keepers to undertake to prove to Jews and Adventists any change of day from the Seventh to the first day of the Jewish week, because there is no authority for such a change in Scripture. No where is the first day of the week called the Sabbath. Nor was it ever called *Sabbath* until centuries after Christ. The word *Sabbath* was never applied to any but Jewish holy days. Nor is there a shadow of ground for any holy time except to Jews under the law. Holy days are all of Jewish and Papal origin. Again Paul is very positive upon this subject. Romans 4:1-6.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks.

Paul is here speaking of the Law which he has repeated only eight verses previous, and forbids judgment of each other on the law about difference of days. He speaks of the controversy between Jews and Gentiles. Hence it is impossible to honestly deny his meaning all holy time is abolished.

"For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." This squarely cuts off all distinctions except what exists in the nature of things, which is not between one day and another.

Again, Galatians 4:10-11: "Ye observe days, and months, and times and seasons. I am afraid of you, lest I have bestowed upon you labor in vain." Here is a direct and unqualified condemnation of holy time observers. This is spoken to Gentile believers, hence no honest mind can question its utter extinction of holy time from the gospel. If there was one day excepted, then Paul saying this to the Gentiles who had no Sabbath, was a false teacher misleading them. It is a lie too manifest, to assume that Paul excepted any Sabbath day. I could have no confidence in him as a teacher if there was a law of righteousness under the gospel requiring any holy day observance.

I often hear Advents cite the prophecy about the Catholics "changing the times and seasons." What a falsehood is such an interpretation, since Paul curses the Judaizers and con-

demns the Galatians for teaching and observing times and seasons, thus turning from Christ to the law of Sinai, which he designates, verse 24, meaning the holy days given on Sinai.

O the curse of God is upon all who turn from Christ to day observance, as Paul says. We cannot escape this plain and direct language of the apostle.

But once more, Col. 2:16-7:

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.

Which are a shadow of things to come; but the body is of Christ.

This is a positive and pointed text in which the rites of the law are enumerated, and being addressed to the Gentiles, it cannot be explained away, for Gentiles have no Sabbath. "Holy days and the Sabbath day" covers the whole ground. It means ALL holy time. It says it in so many words.

If one day is reserved to be holy time under the gospel, then Paul is not God's minister. For no words can be more pointed and explicit. No one can pretend to the inspiration of the apostle, and say that there is a holy Sabbath perpetuated for Gentiles. For inspiration does not lie like that. At all events I stand as good a chance of heaven as Paul does, if I accept his words literally.

But this is not all. Read 2 Cor. 3 chapter. Speaking all through of the law which was to be done away, he says of that law:

But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away with.

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

Here the law on tables of stone is said to be that done away by the superior law of Christ. The similar statements in Romans 7:1-13, and Gal. 4 and 5 chapters, place the fact beyond all question that the law on Tables of Stone was in the abolished system, for it says so. Hence its holy day was included.

The spiritual law of righteousness, which is eternal, was not instituted nor abolished with Moses. It was only the system, the PARTITION WALL between Jew and Gentile. The doing away with the law on tables of stone has no more to do with christian character than the doing away with the American or British government would have. Man's obligation to love God and man, and to deal honestly, and to live uprightly, is no more affected by the law of Sinai than by the laws of any other nation. It would be just as wicked to steal if the American government or the Jewish government had never existed. The spiritual law of righteousness was made when God made moral beings. But no law for difference of days ever had any force except to Jews, to whom it was given.

CHRIST THE END OF THE LAW.

Jesus said in Matt. 5: "I came not to destroy the LAW and the PROPHETS but to fulfill. Not one jot or tittle shall pass from the law until all be fulfilled. Heaven and earth shall pass away first." The law and prophets is an expression for the whole old testament system. Jesus did not come to make them void, to defeat their design, or to contradict them, but just the opposite, to fulfill. They all pointed to him and ended in him.

There is a great difference between *destroy* and *fulfill*. The prophecies all centered in him and were fulfilled in him. The types and shadows, the holy day, and the rest day, all pointed to and were fulfilled or accomplished in him. The whole law given on Sinai on tables and on parchments.

"The end of the commandment is charity, not of a pure heart, and of a good conscience, and of unfeigned faith."

He finds this character in Christ.

Love is the fulfilling of the law. Of those, who show the fruits of the Spirit, God says: "There is no law against them." They have the end of the law. Those who are in Christ have no condemnation. They are no longer under Moses. They have a better law than that on tables of stone, says the apostle in 2 Cor. 3 chapter.

The scaffolding has its use until the house is built, then it is fulfilled. This is the meaning of the word *fulfill*. The design of the scaffolding is not defeated or destroyed but fulfilled. The carpenter came not to destroy the scaffolding but to fulfill. When the house is built the end of the scaffold is accomplished. The law was a schoolmaster to bring us to Christ. In Christ the house is built and the law has ended its use. When a man is made holy he needs no law. The law is only for the thief, the adulterer and the wicked. The christian who loves God and his neighbor as himself needs no law against stealing or murder, or keeping any day holy. He cannot keep any day unholy.

CHRIST'S TREATMENT OF THE SABBATH.

It is remarkable that in every instance Jesus Christ took pains to cross the track of the Pharisees on the sanctity of the Sabbath day. It was the Pharisees and not Jesus who were jealous of the Sabbath day forbidding to do any work. Not once did Jesus ever intimate any obligation to observe its sanctity, but every time he contradicted with them to the contrary. The Pharisees showed their hypocrisy in this, and Jesus specially struck at this outward sanctity to expose their falseness.

He healed the withered man on the Sabbath; he released the woman whom Satan had bound eighteen years on the Sabbath; he healed the cripple on the Sabbath, and told him to carry his bed on the Sabbath, whereas the law forbid carrying any burden on the Sabbath. Jeremiah 17:22. He made clay to annoint the eyes of the blind on the Sabbath day, and in every case made these holy day worshippers mad by his rebukes of their hypocritical sanctity in externals. He purposely set aside the sanctity of the day in which the law forbade any work or burden to be carried, and in this declared himself the Lord of the Sabbath. That is, he declared himself above the Sabbath law, its master instead of its subject.

They put the Sabbath law above Christ. He declared himself above it. This was the whole controversy. They would also put the Sabbath above man. But Jesus reversed it, and said the Sabbath was made for man and not man for the Sabbath. His disciples had transgressed the Sabbath sanctity by threshing wheat in their hands on that day because they were hungry. The Pharisees were filled with holy horror. But Jesus rebuked their hypocrisy, and said that David ate the shew bread, which was lawful for priests only to eat. Admitting that they broke the Sabbath law of sanctity. But he justified it from the fact that man was of more importance than the Sabbath day, that man was not an appendage of the Sabbath, but the reverse, the Sabbath of the man.

The Sabbatarians just reverse the meaning of Christ. They make him mean that the Sabbath is for man in the sense of its obligation being fastened on our race, just the contrary of the intent of his words, which is to rebuke the supremacy of the Sabbath over man and over Christ.

He is lord over the Sabbath, not that it is his pet law, but that he is above the law, not subject to it, but master of it, the end of it, so that it could no longer bind him or his disciples. O the dishonesty of Sabbatarians in twisting his words from their natural meaning to bind the Sabbath law on his church, when every utterance of Jesus was just the reverse to rebuke the hypocrisy of its burdensome observance, to declare man free from it, to do good on that day, and to exalt Jesus above that law. It shows the same Pharisaical spirit of Judaism to-day to bind the holy time upon Christ's disciples, compelling them to stop work on Saturday or be condemned as law breakers, as though man was made for the day and not the day for man, and as though the day were more than Christ, himself its Lord!

When we take all these many instances of Christ's treatment of the Sabbath, every time condemning its sanctity as

the Jews hold it, making man free from it to carry his bed or to thresh wheat or anything for man's good, and then in all the endless instructions of the New Testament in righteousness, not one mention or allusion to sacred times or seasons, but expressly to the contrary, teaching that all days are alike, and that holiness is not in externals, but in a pure heart, we are astonished that any claiming to be Christians should attempt to bind the Christian world with a holy day, which was only for Jews in Palestine, and cannot be fixed by God's word for the population of America or the islands of the sea.

The Advents, in reply to all this, say: Why make Sunday a holy day, a Sabbath? I answer I do not make it a holy day, but I rest upon Sunday, because it is not a holy day, and the Jewish holy days are abolished, so that Sunday is as holy as Saturday or any other day of the week. If the laws of the land required rest on Wednesday instead of Sunday, I would rest Wednesday and work Sunday. It is only those who hold to a sacred day and no other, who can object to resting Sunday and working Saturday.

I acknowledge the moral duty of a division of time between labor and rest. But with Paul I deny any holy days: On this account I can rest Sunday and work Saturday, according to the laws of the land. If I believed in a holy day I should have to find out what day it was and keep that. But I find that in scripture no day is marked for all our race as holy time. There is no law for a day for the populations of earth outside of the meridian of Palestine and Sinai, where the law was given, which I am not under.

If under the gospel of Christ there is a holy day, one or more, then every one of the evangelists and New Testament writers was a false witness for not giving us the day, and for total silence about holy time, except to condemn its observance.

If there is no holy day, if Christ is our Sabbath or rest from the works of the law, then we can meet, as did apostles, on the first day of the Jewish week, or any other seventh day as on the Jewish seventh day. It is nothing under the sun but idolatry for a day, a false sanctity attached to a day, soul damning Pharisaism or Judaism that prevents all believers resting and working on the days provided by law for labor and rest, since one seventh day is just as holy as any other.

I could not deny Jesus Christ by making holiness consist in Saturday keeping. I admit that Saturday is as holy as Sunday, but I also know that Sunday is as holy as Saturday, and that there is no holiness for either day by the New Testament law, nor any other law but Judaism, which is abolished in Christ. I keep no day unholy, nor do I keep any day holier than another. But I rest from worldly duties and attend to spiritual duties exclusively on one day in seven, which is as holy, the day set apart by our national laws, as any other day. So I have no condemnation, being in Christ, my perpetual Sabbath.

But God condemns that Judaism which observes holy days. So do I, because it denies Jesus Christ, makes void the gospel and destroys souls.

Paul commands: "Let no man judge you in meat or in drink, or in respect to an holy day, or the new moons or the Sabbath days, which are the shadow of things to come, but the body is of Christ." Since I have Christ I will allow no man to judge me about the rest day, since Christ is my rest. And the reason I refuse to rest on Saturday is because I cannot deny the sufficiency of Christ, the end of the law, nor encourage the fatal Judaism which turns us back to the law of Moses for perfection. If Sunday was the Jewish holy day, I would rest on Monday or Saturday to declare my deliverance from Moses and the supremacy of Christ. I understand this was the reason of the apostles meeting on the first day of the week instead of seventh day, except only when among Jews they met in their synagogues. To keep seventh day holy is a mark of Judaism and a denial of Christ.

"On the first day of the week, when the disciples came together to break bread, Paul preached unto them."

Although Paul had been there several days no mention is made of the Sabbath, but they came together on the first day of the week to break bread. That is they brought victuals for an all day meeting.

The custom of meeting on the first day of the week was universal among Gentile believers. Not that that day was holy, but Saturday was the holy day, and they wished to be free from the Jewish law.

Justin Martyr, who lived in the very days of the apostles, says:

"You (Trypho) need a second circumcision, and yet you think much of that of the flesh. The new law (the Christian) commands you to keep a perpetual Sabbath, and you rest in one day and think that you are religious, not thinking why the commandment was given you. . . . If any be an adulterer let him repent, and then he will have kept a true and pleasant Sabbath of God. If he has unclean hands let him wash and be pure. For it was not surely to the bath that Isaiah set you to wash away murder and those other sins from which all the waters of the sea cannot cleanse you, but, as one would think, there was of old the very washings of salvation which he spoke of, viz: that which is for those who repent, and who are no longer purified by the blood of goats or sheep, or the ashes of a heifer, or by offerings of fine flour, but by faith through the blood and death of Christ, who died for this very purpose.

"God thus commands you to wash in this laver, and to be circumcised with true circumcision;" and adds, "For we should practice your circumcision of the flesh, and should keep the Jewish Sabbaths and all the feasts, did we not know for what they were enjoined you, viz: for your sins and the hardness of your hearts. For if we endure all that is inflicted on us by wicked men, and evil spirits, and yet, in the midst of our indescribable modes of death and torture, pray that those who so torment may find mercy, why, Trypho, should we refuse to observe such rites as would do us no injury? such as fleshly circumcision and the keeping of the Sabbath and festivals? It is because circumcision is not necessary for all, but only for the Jews, that, as I said before, you might undergo your present just merited sufferings."

So Justin Martyr shows the Judaism of Sabbath sanctity. No day was holy more than another to Gentile believers. This is why they met the first day instead of the Jewish holy day, to exalt Christ above the law of outward observances.

Advents tell us Sunday is a sacrilegious day, because it was the day sun worshippers had defiled.

I answer on this account we prefer that day, since it is holy time the gospel condemns, and to the believers in Christ no day can be holy or vile. To allow the yoke of such outward distinctions of holy or vile things to be put upon us is to deny Jesus Christ. In Christ no day, nor any outward thing is holy or vile, but to the pure all things are pure; but to those whose hearts are vile there is nothing pure.

And in God's sight there is nothing so vile as the Pharisaism of this outside whitewashing of holy days, holy places, holy things, holy words, which are put in place of that holiness of heart by faith alone in Jesus Christ.

O the subtlety of that serpent Adventism, or Judaism which seeks a righteousness of its own, in holy externals while the heart is full of corruption, is the greatest curse of the Christian world.

No wonder Paul said to these Jewish corruptors, "Let them be accursed. He meant nothing more nor less than this heathen Battle Creek Adventism, and also Pharisaism of the sectarian world which puts holiness in outward forms and holy days, and places, and houses, and ecstasies, and fleshly conditions, and fasts and purifying days, bodily exercises, meats and drinks and pennance, instead of heart purity by faith in Christ!

Look at the soul-damning curse of this day worshipping business, by which hundreds of thousands are distracted from Christ are contending for a day, when not one of them can keep any day holy out of Christ, nor any day unholy if in Christ! See them quarrel on the brink of an endless hell about a day, when both parties will drop into it because they have got their eyes off from Christ!

O, these schisms about a day help to make up the grand

infidel argument, which, with the writings of Tom Paine and Ingalls, are despoiling faith in the Bible and are filling the bottomless pit. I have no choice between the writings of Tom Paine and the Sabbath tracts of Battle Creek. One is doing just as much as the other to destroy faith in the Bible and its God. I prefer the open infidel indeed to those hypocrites who are splitting Christ's church for the difference of a day! Give me the open enemy of Christ in preference to the masked pretender who puts day sanctity before the sanctity of Christ, and condemns all who are in him by faith as law breakers because they happen to work at threshing on Saturday instead of Sunday, as did his disciples.

Who art thou that judgest another man's servant? To his own master he shall stand or fall. Who is he that condemns one of Christ's little ones who shows the fruits of the spirit and has the seal of the Holy Ghost? This Advent devil, accuser of the brethren, who dares to lay his finger on one who is in Christ, while he pretends to his name, will be cast down to the bottomless pit that was dug for his special benefit.

Who shall lay anything to the charge of God's elect? It is God that justifieth. It was Christ that died.

The mark upon the foreheads of believers is not a day, as Advents teach, but "His name shall be in their foreheads." Rev. 22:4. One of the names of blasphemy, *Advent, Sabbatarian*, with six hundred others, is the mark in the foreheads of the worshippers of the beast.

Government Interference About Sunday.

Advents say a great deal about our government persecuting them for the Sabbath, and that this is prophesied of those who don't have the mark of the beast, which they say is Sunday.

This is all imaginary. Our government is on just the opposite side from persecution for any day. The way bands of music, and beer gardens and saloons have it on Sunday don't look like oppressive strictness so far. Would to God there was strictness enough to stop some of this Sunday revelry and debauch! On the contrary our government never has, and never can, forbid any conscientious observance of any other day besides Sunday.

All our government can do is simply from a business necessity designate a day for rest that all may have the same day, and that poor men and beasts may be protected from overwork, and that business may not be interfered with by having different days.

But there is no law, nor can be in this country, forbidding idolatry for any other day. There is liberty for any to worship days or to worship images if they choose.

What is the Campbellite Sect?

We are asked this question by some who don't know what we mean by the term, and others who object to being called a sect of that name.

I answer: Alexander Campbell is the man who started a division of professed followers of Christ which claim to be no sect, but hold the following peculiar views: They call themselves Christians or Disciples, meaning thereby that they have no views different from any other Christians, and hence cannot be a separate body from any other. But I mention the following points of difference:

First, they hold only to baptism by immersion, once in literal water; and hence differ from all Christians who believe in baptism by the Holy Spirit as being the only or the essential baptism; and also from those who believe in the several other forms of water baptism, and those who baptize three times. Secondly, they believe in taking bread and wine every Lord's day, and thus differ from those who take it once in two or three months, and also those who do not eat Christ's body literally, but spiritually.

Thirdly, they hold no other ordinances but the two, and differ from those who do.

Fourthly, they deny a miraculous birth by the Holy Ghost, and hence differ most widely from all the true Christian world.

Fifthly, they differ from other Baptists by teaching Baptism of water before conversion, or as constituting conversion by its obedience; whereas all evangelical baptists require evidence of conversion first. Campbellites take Peter at the Pentecost baptizing the believers first, and other Baptists take Peter at the house of Cornelius, the first, Gentile, baptizing after conversion, and the Spirit's baptism as the rule in this regard.

Sixthly, they reject all written creeds, and everything but the Bible, and in this differ from those who add disciplines and creeds to the Bible. If this was genuine it would be in their favor.

Sevently, they lie when they claim to take the Bible alone and no other discipline, because while they have no written creed, they will receive no one who does not take their interpretation of the Bible on baptism, and ordinances, and other things named above. So it is precisely the same as if was written out, because it is a creed unadmitted, if not written.

Eighthly, by falsehood they differ from all true Christians in pretending to be no sect when they are a sect.

GOD'S TRUE CHURCH CONTRASTED.

God's church consists of all who are in Christ by faith and the Holy Ghost, saved from all sin, living all righteousness and believing the whole truth.

In these vital matters none can be Christians and differ from each other: And they add no tests or conditions or fellowship whatever which are not vital to the Christian character. Whatsoever is more than this faith, or less than this faith; is of the devil, and makes sects and destroys souls.

Hypocrisy of Sectarian Missionaries.

The following is from *The Christian*, published at Boston. It shows how infidelity is made in all the world by the damnable Christian sects upheld by professedly Christian and scriptural people. O what hypocrisy to labor and pray for the conversion of the heathen, and then uphold divisions, which is the strongest possible argument to make infidels at home and in heathen lands:

"HOW THE HEATHEN TALK."

We have received from a correspondent in Ceylon a copy of a Buddhist paper in which, along with some fourteen columns of printing which is as unintelligible to us as Sanscrit, we find some two columns printed "*The Crumbling of Christianity*." Taking as a text a paper by an English bishop concerning certain dangers which threaten the Church of England, after mentioning some of them, the Buddhist writer says:

"This is a pretty sight for us Buddhists, indeed. The Catholics mean to destroy the Church of England; the Presbyterians, Baptist and Methodist sects hate it, and all hate and would destroy each other. . . . The third danger is the alarming progress of infidelity, or the total disbelief in the Bible and the Christian religion. This shows what a false appearance of strength the Padres are making to us in Ceylon. They would make us believe that their religion is so true that all the European nations accept it implicitly. And now it appears that the opposite is the fact, and that the number of Christians is growing smaller every day. . . . Let us but wait patiently and we may see the whole mass of quarrelling sects fall into the gulf dug by the pioneers of reason and free thought."

This is the way the name of God is blasphemed among the heathen on account of the sectarianism of Christendom at the present day. Little do the poor benighted Buddhists understand that if all these isms and schisms should succeed in destroying each other, genuine Christianity might be none the worse, but infinitely better for the change; and if all the "quarrelling sects" were to fall into the "gulf" which "free-thinkers" are digging, there would still be left the glorious doctrine of the blessed God, and the gospel of the Lord Jesus Christ, who is the way, the truth and the life; and many of his true followers among all sects would feel themselves relieved of sore burdens which neither they nor their fathers were able to bear.

Possibly the people who are endeavoring to convert the

heathen with sectarian arguments to sectarian ideas will yet wake to see that much of their labor is wasted, and will yet turn their feet into testimonies of the Lord, and leaving human names and creed and forms, will preach the word which he has given, which is the power of God unto salvation to every one that believeth.

Before a united testimony to the truth as it is in Jesus Christ, infidelity, atheism, Buddhism and heathenism will stand dumb and confounded. But so long as men preach their own systems and names and creeds and sects, so long will the heathen scoff, and so long will the Saviour's prayer that "They may be one in us, that the world may believe," remain unanswered.

The Various Reforms of the Day.

We are living in a time of peculiar boasting of reform and progress. There are various political reforms, civil service reform, social reforms, reform parties, Prohibition reforms, non-partizan temperance reforms, secret society reforms, labor reforms, tobacco reforms, church reforms, holiness reforms, educational reforms, peace reforms, and so on without end, and still the world don't seem to get much better, except in its self-conceit.

I will only state the position of the believer in Jesus Christ. He is in no whitewashing business, and knows that the world cannot be purified except by being burned up and purified, both literally and spiritually. The Christian sees the fact that man is by nature depraved, and that there is only one remedy for this depravity, and that is in the gospel, a radical change of heart and of principles. And hence he cannot help the work of deception by engaging in any mere outside reform of society or of the world. He cannot be zealous in any mere doing away of outward evil by any other means except in God's appointed way, first by the gospel, and secondly by the restraints of civil law so far as it is the province of law to check evil, and thirdly by rebuking all sin and discountenancing it in practice and in fellowship.

By separating from sinners in his religious fellowship, he condemns sin. The most direct testimony is borne by saints against all sin is by refusing to receive as brethren in Christ any who willfully live in known sin without repentance. The most effectual way to uphold church iniquity is by church fellowship. There is not an existing sect but what has known sinners in it. Hence by belonging to that sect in covenant fellowship we indorse and partake of all sin in such fellowship.

It is utterly useless to profess Christ or to preach his gospel so long as we willfully fellowship, as brethren, any whom we know to be in willful sin. This profession of Christ, while we thus by works deny him, by indorsing workers of iniquity, is more fatal than any open denial of Christ on our part could be.

In regard to the outward evils of intemperance, secret societies, sect organizations and the evils which the world condemn, the Christian keeps himself clear from them, and in all things is on the side of justice and righteousness against iniquity. While the Christian cannot entangle himself in reform parties and worldly politics, yet he acts conscientiously in regard to all earthly relations, and if he votes or legislates it is only in favor of righteousness, and never for a party or a tool of political aspirants.

Demagogues cannot use the Christian as a tool to get them into power. He is free from all men and parties, and he is free to act by vote or legislation for the ends of just government so far as he sees it to be duty, with no one to judge his liberty.

His treasures are not upon earth, hence he cannot be carried away by a zeal for success of any earthly party or object. He is governed by a regard to God's approval only, and not any question of policy or success whatever.

The difference between the Christian and Sam Jones and worldly evangelists and reformers, is this: They make success or worldly policy their criterion, and he makes only the known word or will of God his criterion, success or no success, and at the risk or expectation of any and every possible disaster or disgrace in this life.

O how infinite the contrast between the man who makes God's law his rule of action, and those who make the success in getting converts, or money, or honor of this world the rule of conduct. The former is the only Christian method, and the latter only the method of hypocrites and scoundrels.

The only Bible holiness or sanctification there is what makes man of the above character, who is concerned, not about success or happiness, but only about righteousness and the glory of God. No man is in a state of justification short of this. His whole being's end and aim is to please God and to promote his kingdom and righteousness in the earth.

False holiness and every religious counterfeit of Satan has this invariable mark that it seeks success in getting converts and its own glory and happiness.

Its whole talk is about how good it feels, and never about how good God feels in view of our conduct or state. It cares only for self and nothing for God, or righteousness. Beware of all religion which has this mark, and which glories in self instead of God and his righteousness and pleasure.

REMARKS TO SUBSCRIBERS.

To all outward appearance it looks now as if I had reached near the limit of the means for continuing this paper. The names are pouring in beyond our ability to record them or get them up, yet means do not come in so but we have to go in debt. Of course we cannot go in debt beyond our means to pay, but unless the way opens we will have to suspend until means can be earned. We have, however, so often seemed to reach the end of our means to publish, and God has opened the way still ahead, that we still hope and pray to be able to supply the multiplying thousands of our readers. But we have to go by faith and not by sight.

I mention these facts so that if the paper fails to come, or your letters are unanswered, you will know it is because we are wading beyond our depth in this mighty work, and have not means or time to attend to letters or supply our readers.

But always remember we have back numbers on hand, and we mean to keep tracts in print to supply all who call for them, although a little short of tracts just now.

The Spirit in Which Church Corruption Should be Treated

All modern false holiness and sectarian Christianity is marked by its lightness and honey treatment toward that which defiles God's temple or Christ's body, the church. It demands smoothness towards hypocrites, sectarians, a healing ministry, the merchandise of souls, church sprees and all that iniquity which is the only object of all Bible denunciation.

On the other hand it deals its thunders of denunciation against rum sellers and Mormons and disreputable sinners of the world who do not pay to support church finances. In this is seen the surest mark of hypocrisy and lies the devil incarnate ever bore.

The holy prophets, Jesus and apostles, did not attack this world's sinners, but specially and almost exclusively the sinners of Zion, and the corruption of the church, and the spirit in which such iniquity is treated is always marked by the uttermost abhorrence and expressions of wrath and detestation which language admits. True holiness never can use lightness or any smoothness towards church iniquity, which is the only sin on earth that dishonors Christ.

It is only false holiness, the devil's most glaring counterfeit, which honeys church iniquity or apologizes for it, or pleads any excuse whatever.

WE have large supplies of back numbers of the STUMBLING-STONE. And a tract on *Adventism*.

Labor and Capital, Organizations, Eight Hours, Etc.

I have received letters inquiring what duty is in reference to capital and labor, and the existing organizations and associations of various kinds upon the subject. One writes from Illinois that somebody's children is crying for bread because the father is thrown out of work through the oppression of monopolies.

It is a fact that we live in a world of sin, suffering and death. Suffering comes, by pestilence, famine, earthquakes, tornadoes, and wars and social evils of every kind. During the first three centuries three million suffered martyrdom for their faith in Christ alone, besides the millions more who suffered everything but death for the truth's sake. Jesus says: "In this world ye shall have great tribulation. Ye shall be hated of all men for the truth's sake;" or, "for my sake," which is the same thing. And the worst feature of the case is that the good often suffer more than the bad so far as outward trouble is concerned, which shows that this world is not the place where sin is punished or virtue rewarded.

In regard to capital and labor, there always has been and always will be oppression by rich men and suffering by the poor. When men get riches and powers they are likely to use them to their own advantage at the expense of the poor, although there are some exceptions. The rich will grow richer and the poor poorer.

One advantage which wealth possesses in these last times it never had before, and that is in the multitude of labor saving inventions and machinery which money alone can purchase and control. Railroads, manufactories and monopolies of every branch of industry are in the hands of rich men and rich corporations, and the poor are dependent on them, and more or less at their mercy.

The design of earthly governments is to protect all classes and secure justice as far as possible. But earthly governments are often corrupted and controlled by the money of the rich. Hence the difficulty of securing justice and equality in this world.

In view of these facts, what Christians wish to know is what the gospel requires under our circumstances. I shall answer this question by the authority only of scripture and reason.

The Bible admonishes both the rich and the poor, both masters and servants, the oppressor and the oppressed. Readers of this paper are among all classes, but mostly the poor. This paper receives its chief support from the poor and laboring classes.

What is required of the rich is well known. That they trust not in uncertain riches; that they lay not up treasures upon earth; that they be rich toward God, rich in good works; that they "make friends of the mammon of unrighteousness;" that the money which is generally made a curse be made a blessing instead of a curse by using it for the good of man and the glory of God. Money is a trust, a talent with which we may serve God and lay up treasures in heaven. The widow with the two mites could cast more into the Lord's treasury than those who cast in of their abundance. The measure of the gift in God's kingdom is the heart with which it is given, and not by the scale of dollars and cents, as the world judges. The rich have great opportunities of doing good with their money. But they must also remember the peril of seeking riches which drown men in perdition. "Go to, ye rich men; weep and howl for your miseries." This is never said of poor men. "God hath chosen the poor who are rich in faith."

These general teachings of the scripture for the rich are well known. I only add that in these times all who have riches should see that their riches are not idle or useless, but that this talent be used to the best advantage for God's kingdom and for the good of mankind. Capitalists who invest in enterprises where labor is employed, should study the equal rights and good of the laboring classes. Counting all the risks and uncertainty of capital, they ought to find out what is just to the laborer employed, and to hear his complaints, and do the best that can be afforded by the capital invested, remembering that there is a God who will require us to give account for every dollar in the day of final reckoning.

But my advice is principally needed by the laboring classes, to whom these pages are chiefly sent. What does God's word say to you? The Bible guards against covetousness and greed for riches on your part. Having food and raiment we are to be therewith content, seeking first the kingdom of God and his righteousness. God forbids all anxiety about temporal things, but to trust him, who has numbered the hairs of our heads. While we are to be diligent in business, faithful in all lawful and righteous employments, we are not to be discontented with our lot in temporal things.

Money should never be our primary object in anything, but to do what will most please God and his kingdom and righteousness. This is the secret of true contentment. But if we are after money we never can be content with what we have of earth. Money is not the Christian's god, hence he can be satisfied with little as well as much, as shall be the dictate of Providence.

I have said enough already to cover the ground of the labor strikes and of the whole controversy. If it was not for covetousness and false ideas of wealth there would be no labor troubles. The poor would be content with their wages, whether more or less, because they are Christians.

No Christian can resort to any other means to secure his rights in money matters than God has provided in just government, and which accord with Christian principles. The Christian cannot retaliate by law, nor by personal methods of any kind. He leaves vengeance with God, and returns good for evil.

But so far as equal rights can be secured in regard to earthly things by law, we can use the law of the land. We hold property by titles from government, and accept its protection against all kinds of theft, fraud and robbery. But for purposes of revenge we have nothing to do with law. The Christian chooses to suffer wrong.

If laws exist or can be made to protect the poor against oppression that is right, and the true province of earthly government. The poor have a right to use such protection so far as it is afforded by civil power. If laboring classes can secure justice to the oppressed by lawful methods, it is right and in harmony with Christian principles.

But I want to say that beyond this all labor movements against capital are unchristian, as well as all combinations of capital against labor.

Any movement which appeals to human lust for gain is unchristian, and any combination which is sectarian, and has respect of persons, is unchristian, because it leaves out and discriminates against one class in favor of another unjustly.

It matters not whether men are rich or poor, black or white, capitalists or laborers, unionists or non-union, we have no right to join ourselves to any one class against another, or to show partiality or respect of persons. This is the selfish principle whence all wars proceed and every evil work.

If I join a labor union I discriminate against those outside. If I join Masons or Odd Fellows I am likewise partial to such. If I join a political party I am a respecter of persons. If I join a sect of believers I am the worst of all partisans and corrupters.

I repeat what I have published before, that all unions whatever, except in God's order of the family, the church, and the state, and necessary business partnerships, are of the devil, and breed iniquity and war.

There is a necessity for men to incorporate to hold property in this world, and earthly governments are based on this principle, which is approved of God. In temporal things men have to combine to effect worldly business under government protection. But in religion no combination is allowed but what takes in all of God's children without partiality. Not outside of the earthly family can I join myself to one person more than another who has equal claims, without injustice and sin, except on the line between holiness and sin, the pure and the vile. I can join the holy in distinction from the wicked, but I cannot join nor uphold any unions whatever on any other but gospel grounds.

The main condemnation of all secret lodges is the selfish prin-

ciple and the union with the wicked in them, and separation from the more worthy ones outside. This is precisely the iniquity of every religious sect, only it is far worse hypocrisy in a sect professing Christ, than in a society of this world which makes no pretense to Christ.

I am aware that secret societies and labor unions claim to be like business partnerships of the world. Men unite for business interests merely, and justify themselves in it merely as a necessary business security. I admit that there is far more excuse for such combinations than for the religious sect corporations of Christ's professed body. These earthly corporations do not profess the same high and holy principles as the church. Indeed they do not claim Christ, or to be his body, or to have Bible faith.

But let us sift this claim. Business partnerships and corporations are entirely different. Where a business cannot be effected, as a railroad to be built and operated by one man, a combination becomes a necessity of this business, which is for the impartial good of the public. Such combinations are a public necessity, and for the benefit of all mankind, just like civil government. No moral principle is violated by any union which has no partiality in the benefits it confers, where it is only like one man in a business which gives employment to thousands of others, and the business is for the impartial good of all men.

The secret societies and labor unions are all purely selfish. They are designed for the special benefit of only the members of their rings. They discriminate against all outside. Their bonds of love are bonds of selfishness. They leave humanity outside to shift for itself, but center all their care and devotion upon their own partizan rings. Self, and not humanity at large, is the end of their concern. They oppose the employment of any non-unionists. They have no care for the masses of humanity who suffer from their strike. Fifty thousand unionists must have their precious interests secured if the railroads are all torn up, factories all burned, mines all abandoned, and fifty millions of people are wrecked in business and life. No matter though all industry is stopped and hell is let loose, OUR UNION MUST PREVAIL!

This is the direct effect of every selfish combination. It sears conscience and blinds the eyes to all but the selfish idol, THE RING INTEREST. This principle of sectarian combination begun in the church, gone to seed in the world, is threatening the nations with anarchy and ruin.

I unhesitatingly say to all pilgrims: Keep clear from all partizan rings whatever which conflict with the principles of holy impartial love to all mankind, and specially to all brethren in Christ. When you make up your mind to go to hell join a sect in religion or in the world, and cultivate a corresponding partiality to its membership. There is no sect but the righteous, the blood-washed, that will ever see the inside of heaven.

Beware of all the lies by which labor unions or any other selfish combination could entangle you, and cut off your liberty in Christ. This is what Paul means, Gal. 5:1.

In regard to the eight hour rule, it is unjust and injurious to both laborer and employer, and except only as a matter of free voluntary agreement. In most cases extra time is wanted to spend at saloons and in dissipation. I served a regular apprenticeship at the mason's trade and know something about labor. I often had to work fourteen hours a day. Yet I then found time to pursue my studies.

I learned to read Latin on my way to and from my work, and rainy days and nights, at work fourteen hours a day. I praise God I was trained to work, and know what it is to work hard and long. It was good for me. I got an education in spite of these difficulties. So can you. I think ten hours a day, however, is good time for most kinds of labor. But I have no sympathy with any who feel oppressed at ten or twelve hours work, or at a dollar a day at common labor. Many of my readers in the South, good and noble men, cannot get seventy-five cents at common labor. Yet they are content with such wages as they can get until God opens a way to honestly get more. Beware of the spirit of covetousness in all these labor strikes. It is poisonous to the soul. Contentment is Christianity, contentment with the best that can be had. In attempting to get more thousands in these satanic strikes have been reduced to starvation. This is the effect of blind greed.

THE SECOND BLESSING—HOW CAN I GET IT?

Some of my dear brethren who hold the second work theory are anxious that I should have the second work experience and theory too.

Well, beloved, I must have a candid talk with you about it and tell you my experience. I was religious when I was a child. I never awakened in the morning nor closed my eyes at night without prayer from my infancy. I know that I had as much religion then as most holiness people have now. But when I was fourteen years of age, after I had been seeking two years for the witness and satisfactory evidence of my entire acceptance with God, making an entire consecration of my all, expecting to devote my life to the gospel ministry, as I had always expected from the time I was five or six years of age, under the teaching of a godly grandmother, at fourteen, 1844, I experienced as never before the power of the Holy Spirit renewing my whole being. From that time forward I was active in God's work, leading many others to Christ. At eighteen years of age I held a protracted meeting, at which there were twelve or fourteen conversions, most of whom joined the Methodists, although I was a Presbyterian. I after that pursued the regular course of education for the ministry, continuing to preach and work for God.

My education and experience with the popular churches was averse to true Godliness, and it is a wonder I was not swept away with the false religion of the day. But during my course of study I had great battles with false religion, a proud and popular christianity, and was often blessed with victories for God and righteousness. I had great struggles at times, but by obeying the truth was richly rewarded in my experience.

After I entered the ministry as pastor my chief battles of life began. My plan was to reform and purify the churches and bring them all together. But my efforts for holiness in the church only uncovered its horrible iniquity. For eight years I battled with corruption and sought to enforce discipline, turn out bad members and purify the church.

But my effort was precisely the same as if I had tried to purify a house of prostitution and make it virtuous and a respected brothel. It was an impossibility. The mongrel corporation of Jesus was itself iniquity, a false body of Christ. In 1865 I was purged out of the harlot Babylon, instead of purifying the harlot.

During this period I had several new and wonderful experiences. In 1866 I was saved from written sermons and had a new and entire crucifixion to the opinions of men, and experienced a power in preaching that I never had before. I was no longer tied to men or to brethren, but was freer than I had been before.

After this I fell in with the Free Methodists and those who taught the second work. I claimed the experience of entire sanctification and knew that I had it. I found none among those who taught the second work but what showed carnality from which God had saved me years before. This has been true of all my observation in every part of the country.

But it was among some of these holiness people that I fell under the power of fanaticism. We were seeking a power besides true Bible holiness. We got lifted up, deceived by the blind power of enthusiasm, mistaken for holiness.

By my confidence in those who claimed supernatural gifts and experience I was misled for a season. In 1872 my experience with fanaticism was the worst. In the year 1873 I was delivered entirely from such delusions. It was the most trying and yet beneficial experience of my life. I learned after that to gauge my experience by the Holy Scriptures and not to follow a blind power. I was gloriously saved, and more deeply rooted and grounded in Christ than ever before. Fourteen years next January have passed since I was delivered from fanaticism of that

form. But in 1875 I had to have one more experience to prepare me for the battle with the false prophet. I attended a Free Methodist camp-meeting at Delta, O. I went there expecting a battle, as that jealous sect had been very bitter against me, because I had made its holiness idol the object of my special assaults.

But they met me with love and sweetness. They did not fight me. I was unprepared to fight love. They preached a baptism of love for me, and said I needed sweetness. I was not prepared for this method of attack. I was overcome. I had a wonderful baptism of love. It was a peculiar experience. Their preachers embraced me, threw me down in the straw, and had a great victory.

For three months I was all love. There was no fight in me. Even the F. M. brethren told me I was too pliable. My gospel sword was sheathed, the rock of offense was gone. I was astonished at myself. I did not understand the power I was under. It was all love to everybody and everything. I could not even hurt the devil. Every pulpit was now open to me. All sectarianism rejoiced and exulted. All over the land the F. M. sect reported my sanctification, and that I was henceforth harmless.

But on the other side my true and faithful friends outside with Jesus alone were grieved and alarmed at my change. Brother Newton warned and expostulated with me. Others kindly warned me.

God took me in hand. I had to go on a journey from home, and was taken sick among strangers. God held me over hell, and my soul was filled with horror at what I had done. I had compromised the truth and Bible holiness among the Free Methodists. I was blinded by a power that was not of God. I had been baptized with the devil's Free Methodist baptism. My eyes were fully opened to the awful deception. I promised God I would take up the sword again. I immediately wrote an article on the *Free Methodist Golden Calf* and printed it. Then the F. M. paper turned upon me its flood of the vilest slander. This was in December and January of 1875 '76. The F. M. preachers have kept on their lies against me ever since to destroy, if possible, my influence over their members. There has been nothing too vile of falsehood and slander for them to say against me. So also the rest of the so-called holiness movement, which is a holiness in feeling, but not by the word of God.

Since I have resumed the sharp two-edged sword my soul is filled with peace, while war on every side rages against me. I am dead to this world, crucified with Christ and raised to newness of life in him.

Now, I ask, how is it possible for me to get the second blessing after I have had so many? How can I accept the second work of those who have not had the light and experience I have had? I would have to go a long way backward in my experience to get where all are who are resting in a second work. Shall I go back on the light of God, and take up with carnality I see in every one who professes second faith?

O brethren, there is a great mistake about this modern theorizing! The error is not in having a second work, nor in entire sanctification and experience of the power of God. I had all that at fourteen years of age, although not taught by theory as a second work. Every experience I have had since has also been that of entire sanctification. I never made a partial consecration nor received a partial sanctification. I do not deny but you have had a second work. But I deny that the Bible authorizes you to rest with the second any more than with the first experience. When the light comes you will need a second work, and a third as much as the first, for we are sanctified through the truth, and not by numbers. When we are convicted of unholiness or want of power, then we need another experience of grace. O don't rest in past experience! What we need is a present entire salvation.

You say that conversion is the first work. That is true. And you say to go on to perfection is a second work. That is true also. But is it true that after you have become a saint you have got gone going on to perfection? Have you got past all conviction for more holiness? Have you all the sanctifying power that you don't need any more preaching, or that for your perfection in holiness? If so, then the devil surely has got you. For the Bible teaches that God gave his ministry for the perfection of the saints, and that this is what all affliction is for. If you are beyond this, then you are beyond Paul, and beyond any of the New Testament church. And yet it is also true that our present sanctification in every case ought to be entire, without spot or wrinkle. God grant us this present experience. I claim it now by faith.

CHRISTIANS IN THE SECTS.

Are there not Christians in the denominations? Are those ministers who are gathering converts into the sects the devil's agents, and will they be lost?

These are questions which are asked by those who apologize for existing denominations which we denounce.

I might with the same consistency ask if Aaron, who made the golden calf, or David, who murdered Uriah and took his wife, and Solomon with his three hundred wives, and Noah, who got drunk, and Lot guilty of incest, and Peter a liar and a profane swearer, are in heaven?

Shall I plead for sin because good men have been in it, or are they ignorantly in it? Are you to follow good men or God's word?

I want to say this, that not a soul will ever enter heaven who does what he knows the Bible condemns, on the ground that other saints have done the same. You look in the wrong direction if you are following men, or measuring yourself by them instead of Scripture. If that is what you are doing you may just as well make up your mind that hell is your doom!

No saint of God ever turns from his word to justify himself by what other saints have done.

You can never go to heaven by the same light which another had when you are convinced of any more or different light.

God's children are in Babylon. Thousands are where they ought not to be, and they will come out when they are convinced of the call of God. God says: "Come out of her my people, that ye receive not of her plagues, and that ye be not partakers of her sins." God's children obey him. All who stay in after they hear what God says, and understand the facts, are the devil's children, and not God's.

We do not know how many are God's children in truth who are in the sects and seem to do great good. Here what Jesus says: "Many will say unto me, 'Have we not prophesied in thy name, in thy name have cast out devils, and in thy name have done many wonderful works, and I will profess unto them I never knew you,' depart from me all ye that work iniquity."

No one is a child of God who will not bear these words, and who prefers to do as other Christians do and teach, instead of what God says.

God bears long with the ignorant and wayward, but he will not bear with those presumptuous souls who presume upon his forbearance, and who plead the example of others he has saved as an excuse for this sin.