

HOLINESS ALL INCLUSIVE.

Rev. C. W. Ruth.

The experience of holiness includes all that is comprehended by the terms, "entire sanctification," "the baptism with the Holy Ghost," "perfect love," "the fulness of the blessing," "filled with the Spirit," "second blessing," "heart purity," etc. While these terms are not synonymous, because they represent different phases of the experience, no one can have the experience of holiness without having all that these various terms stand for.

In some localities there are those who teach that a person should "seek their Pentecost," and "be baptized with the Holy Ghost and fire" after they are sanctified. We would insist that it is the baptism with the Holy Ghost and fire that sanctifies and makes us holy. Whoever is truly sanctified and in the experience of holiness, has the baptism with the Holy Ghost and fire. Hence they who have not had their Pentecost, or the baptism with the Holy Ghost and fire, have not been sanctified and made holy. These terms do not represent two or three different experiences. To have the one is to have the other.

As in the experience of justification there is the pardon of sin, the "washing of regeneration," the quickening into newness of life, adoption, and the witness of the Spirit, and whoever has the one has the other, seeing they are inseparable, so it takes all that is included by the first named terms to make up the experience of holiness. Not only so, but he who has the experience of holiness has all that is included in the terms used to indicate and designate the experience of justification.

While there is a constant and endless development, expansion and growth in grace in the experience of holiness, we would insist there is no higher state of grace, or higher state of grace than is comprehended in the experience of holiness, until we reach the state of glorification. So when any one pretends or professes to have an experience, or something better and superior to the experience of holiness, we know they have become unscriptural and fanatical. There is positively nothing better than the experience of holiness in this life; and what is more, they who in reality have the experience of holiness want nothing better.

The gifts of the Spirit, such as the "gifts of healing," "miracles," "speaking with tongues," etc., are all of less value than the experience of holiness. For after enumerating all the gifts in the 12th chapter of 1st Corinthians, the inspired apostle exclaims, "And yet shew I unto you a more excellent way," (v. 31), and gives us the thirteenth chapter, on LOVE, which is none other than the experience of holiness. Note, he plainly says this is "more excellent." So we would repeat, he who has the experience of holiness has the best there is this side of glorification.

He who knows he has the best there is, will not likely become excited, and carried away by every new fad and doctrine that may come along. While there may be some gifts that he does not have for no one is supposed to have all the gifts, he knows he has that which is "more excellent," and so is perfectly satisfied.

Not only is holiness all inclusive as relating to all that is included in these various terms and comprehend by the highest state of grace this side of the state of glorification, but it is the objective point of every commandment and every promise—of every provision in the atonement. The purpose and object of the whole scheme of human redemption is our complete recovery from sin and restoration to holiness. He has "blessed us with all spiritual blessings, * * * according as he hath chosen us in him before the foundation of the world, THAT WE SHOULD BE

HOLY, and without blame before Him in love. "Eph. 1:3, 4. This is the objective point of every "spiritual blessing," "that we should be holy." "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved have turned aside into vain jangling. 1 Tim. 1:5, 6. There is nothing beyond "the end"—whether "the end" be the objective point or the terminus—but "vain jangling." Again we say, pure love in a pure heart, which is the experience of holiness, is "the end"—the highest and best state of grace there is. "Love is the fulfilling of the law." Rom. 13:10.

A person may reach heaven who does not have the "gifts of healing," the "gift of tongues," or any of the "gifts of the Spirit," but no one will reach heaven without holiness. Hence we must stick to the "main line," and "follow peace with all men and holiness, without which no man shall see the Lord." Heb. 12:14.

In the language of Bishop Foster concerning holiness in the Bible, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme, from its Alpha to its Omega, from its beginning to its end." "Holiness! holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty,—a present privilege,—a present enjoyment,—is the progress and completeness of its wondrous theme! It is the truth glowing all over—webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, and biography, and poetry, and prophecy, and precepts, and promise, and prayer—the great central truth of the system."

SUBTLE NAMES AND TERMS.

Rev. C. E. Cornell.

The subtle names and terms used by Mr. Russell, the head of the Millennial Dawn movement, are sure to deceive. He calls his paper that he distributes from house to house, "Everybody's Paper." He calls it: "An independent, unsectarian, religious newspaper, especially devoted to the forwarding of the Layman's Home Missionary Movement for the glory of God and the good of humanity." Note, "Layman's Home Missionary Movement" would make one think he was in sympathy with the Layman's Missionary Movement, that glorious body of laymen, who certainly stand for the Old Bible and the salvation of the wide world. He also advertises as "The International Bible Students Association," and then adds, "Organized for the purpose of teaching mankind to turn again to the Holy Scriptures as the only sure foundation of Christian knowledge and faith." He declares that according to his interpretation of the Bible the idea of eternity is "reasonable, consistent, comforting and satisfying." We should think it is all this when you can make the most pronounced skeptic and black-hearted sinner believe that there is no hell. Here are a few of his "catchy" advertisements:

"Thieves in Paradise." (Luke 23:43) This greatly misunderstood text explained in the People's Pulpit. "Where Are the Dead?" The interest aroused and the great demand for this sermon have been remarkable. "The Hope of Immortality." This subject, which has been so misunderstood, is convincingly and Scripturally treated in People's Pulpit. Read Pastor Russell's books, "Studies of the Scriptures," "What Say the Scriptures About Hell?"

This man is perhaps the most subtle deceiver of any age. He adroitly cov-

ers up his error with much truth. He holds out to humanity such a comfortable gospel, "that God is too good to punish the wicked." He does not believe in hell, teaches annihilation, probation after death, and has a scheme of his own all fixed up for every plain scripture, wresting it clearly out of its plain meaning. Scriptural interpretation as this high-handed deceiver.

But Russell is able to buy newspapers, and these are publishing column after column of his sermons. He advertises the "Brooklyn Tabernacle" as though it still existed as in Talmage's day. He recently had the gall to attach himself to the great Sunday School Convention held in San Francisco, and advertises that many of the delegates heard him with profound pleasure and surprise, as though he was a part of the program. Here is a notice that prefaced a sermon printed in the Los Angeles Times:

New York, May 7.—Pastor Russell preached today at the Academy of Music to an overflowing house. . . He has accepted a London pastorate, but with the clear understanding that he must not be expected to serve there more than four months in each year. More and more he feels that his ministry is a general one. He especially thanks God for the privilege of addressing ten million readers through the press of America and Great Britain.

These flattering notices are being printed everywhere and lead many simple souls to suppose that a regular John the Baptist has arisen to defend the truth. While all the time he is a deceiver and destroying the plain truth of the Bible.

Russell is able to ride in a private car, spend \$5000 advertising a single lecture in a great city, draw immense crowds, sell millions of his books under the guise of religion and grow fat and flourishing.

The ministry of the religious press of the country ought to awaken to the ravages of this heresy and faithfully warn their people, or thousands will be destroyed in hell because of this subtle teaching.

A MISSIONARY MESSAGE.

Throughout the Bible are scattered repeated prophecies that the whole world shall be blessed in the coming of Jesus; but the great promise in our text (given also in Gen. 12:3) is the first definite assurance of the universality and glory of the gift of Christ's love.

It is a singular commentary upon the dullness of mankind that the lesson of democracy taught throughout the Scriptures should have been so hard to learn and so long deferred.

The tendency of humanity is to divide into classes. The powerful of all ages have considered it right for them, because of their strength, to seize and keep all that they could. Having established themselves firmly, they have proceeded to reduce to submission, or even to slavery, those who opposed them or whom they could capture.

Hence arose monarchies and hereditary peerages, separating certain powerful groups in each country from the masses of the people, and conferring honor upon the one and ignominy upon the other.

Even the Jews, the one nation which worshiped an invisible God and exalted righteousness above "the glory of kings," could not grasp the tremendous significance of the Gospel idea. They could not believe, though their poets and prophets had assured them that their long-promised Messiah would help the poor and needy, that he would include the poor and needy of any nation but the Jews.

They had been told that the isles would wait for him and that he should be "a light unto the Gentiles." But they could not believe the full truth. Even when with fiery eloquence Carey

preached throughout the whole of England the duty of establishing missions, the vast mass of Christians remained indifferent to the fate of the heathen. The early missionary zeal of Paul's converts had then entirely died out. Even the great Reformation of the sixteenth century had failed to awaken any permanent interest in the conversion of those lying in darkness.

Not until a hundred years ago, when new methods of transportation and communication began to make practicable operations on a large scale to distant lands, did the great message to Abraham seem likely to attain fulfillment.

Now the world-wide "Students' Volunteer Movement," and the "Laymen's Missionary Movement" promise to prove that great word true.

It is remarkable that the first Protestant missions after the Reformation, though sent under the noblest auspices, should have been despatched to the most unpromising countries, and should have met with complete failure. The first was sent from France in 1555, largely through the influence of that distinguished Huguenot, Gaspard de Coligni. It consisted of 314 men and through treachery and wickedness, failed completely; but it has left to us many examples of exalted heroism.

In 1559, the great Gustavus Vasa sent a mission to Lapland. It also failed.

One of the most devoted of the early missionaries was the German, Peter Heyling. He has been compared to the saintly Henry Martyn. Young Heyling was deeply concerned for the welfare of the heathen, and started in 1632 for Abyssinia, where he labored faithfully for many years, though there are now to be seen no especial results from his efforts.

Let us think reverently of these unhappy martyrs to the cause of foreign missions. We talk often of the great successful missionaries. Let us not forget these who bore the bitterness of defeat as a climax to often unspeakable sufferings and sacrifices.

IS IT A SIN TO USE TOBACCO?

Why not? Using tobacco is an expensive and wasteful habit, tobacco costing more than bread; and is not needless waste a sin? What right have Christian men to waste the Lord's money in useless and expensive indulgences? What right have they to burn up that which might feed and clothe the suffering poor?

The use of tobacco is certainly needless, for many do without it and are none the worse, many who once used it have abandoned it to their great advantage, and the civilized world got on comfortably without tobacco from discovery of America, when white men the time of the creation down to the learned the nasty habit of the naked savages, giving them in return the devil's firewater to ruin them body and soul.

Tobacco using is an uncleanly habit. The miserable weed nauseates those learning to use it, and makes those who continue to use it an offense to decent people among whom they mingle. A tobacco-using minister going to the bedside of a delicate invalid, supposes himself to be ministering Christian consolation, when in fact he ministers only nausea and disgust. Many a tobacco-using clergyman will fill a room with the stench which is as far from the odor of sanctity as darkness is from light; and as for the smoke of tobacco, if the smoke of the bottomless pit is any worse, let us pray to be delivered from it.

Tobacco using is an unhealthy practice. Thousands doubtless are in their graves to-day who might have been alive and well if they had only let this poisonous drug alone. There is now and then a dyspeptic old glutton who thinks that tobacco does him good,

JOINED TO THE HIDDEN CHURCH

Weary of all this wordy strife

These nations, forms and modes and names,

To Thee, the Way, the Truth, the Life,
Whose love my simple heart inflames
Divinely taught, at last I fly
With Thee and Thine to live and die.

Fort from the midst of Babel brought
Parties and sects I cast behind,
Enlarge my heart and free my thought
Where'er the latent truth I find.
The latent truth with joy to own,
And bow to Jesus' name alone.

Redeemed by Thine almighty grace,
I taste my glorious liberty,
With open arms the world embrace,
But cleave to those who cleave to
Thee;
But only in Thy saints delight,
Who walk with God in purest white.

My brethren, friends and kinsmen these
Who do my Heavenly Father's will,
Who aim at perfect holiness,
And all Thy counsels to fulfill—
Athirst to be whate'er Thou art,
And love their God with all their
heart.

For these, howe'er in flesh disjoined,
Where'er dispersed o'er earth abroad,
Unfeigned, unbonded love I find,
And constant as the life of God;
Fountain of life from thence it sprung
As pure, as even, and as strong.

Joined to the hidden Church unknown
In this sure bond of perfectness,
Obscurely safe, I dwell alone
And glory in the uniting grace,
To me, to each believer, given,
To all Thy saints in earth and heaven
—Charles Wesley.

and that he cannot digest his food without it; just as there are men who think that they cannot do without strong drink. But if such men were put on short allowance for a little while, and made to earn the little they did eat, their stomachs would soon take care of a reasonable amount of food without the aid of this narcotic, as multitudes of men can testify who have quit their pipes and report themselves all the better for their abstinence.

Tobacco, like other narcotics, holds men with a grasp which they do not anticipate or realize. Any healthful article of food can be dispensed with without inconvenience. A man who has eaten bread, or potatoes, or beef for years, can omit any one of these articles and substitute something else in its place without uneasiness or difficulty, but when men are deprived of tobacco they are wicked, miserable, sick, and savage, and almost insane. This is the case of all unnatural appetites. They become tyrants and drive their slaves headlong to ruin.

Is it not time for Christians to shake themselves clear of such an unnatural, expensive, unhealthy and disgusting habit? Is it not time for ministers of Christ to purge themselves from all such filthiness of the flesh and spirit, and be clean and decent rather than dirty and disgusting? A man who prays to the Lord for a clean heart, ought to see to it himself that he has a clean mouth.

The evil example of tobacco using is most reprehensible. It is easier to lead the young astray than to guide sinners back to paths of virtue and obedience. Bad examples live when their authors are in their graves; hence Christian men, for the sake of their children, and the children of others, should abjure this evil habit and be clean. Nothing that defileth can enter the heavenly city hence we judge that pipes and cigars will be left outside the gates.—H. I. Hastings.

"Wishing for impossible things is a disease of the mind."—Fenelon.