PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL Pastor Brooklyn Tabernacle.

---O00

Sunday, Oct. 24.-Pastor Russell of the Brooklyn Tabernacle preached today from the text, "Grieve not the holy Spirit of God, by which you were scaled unto the day of deliverance" (Ephesians iv, 30). He said:

Most evidently our text is not addressed to the heathen, who know not God, nor to the masses of Christendom even, but merely to those who come to an intimate acquaintance with the Lord and who have received his holy Spirit as a seal, mark, evidence, proof, that they by and by will attain the fruition of their hopes-the completion of their redemption, their absolute deliverance from sin and death' conditions. Most assuredly no one could grieve the holy Spirit who had not re-

The expression, holy Spirit of God, is here used exactly in the same sense as if we were speaking to a dear earthly friend, whose sympathy, fellowship, favor we had learned to esteem very highly. Of such we might say in very similar language, If you do so and so, it would assuredly wound and grieve the spirit of your dearest friend. The Intimation would be that you would no longer have his esteem and favor as before; that the reprehended conduct would cause more or less of a breach between you and your friend. It would not mean that his acquaintance would necessarily be cut forever, and that he would become your enemy, instead of your friend. It would mean, rather, that having been your friend he would esteem you no longer worthy of the same degree of fellowship and confidence as before. He would no longer treat you as a dear and intimate friend, and communicate to you his plans and arrangements along various lines. He might still speak as be passed by, and treat you in every way kindly, yet there would be a difference, a coolness, a separation, a cloud, between. If you esteemed the love of your friend, his fellowship, his interest in all of your affairs, you would assuredly be continually on guard to do nothing that might wound, offend, grieve him and alienate his sympathy and fellowship-especially if he were on a higher plane of wealth or bonor or intelligence than yourself, and one, therefore, whose patronage, advice and counsel you needed and desired.

This, we take it, is the thought behind the Apostle's word "grieve" in our text. It is closely ailled with the thought of offending our best friend, our Creator, our Heavenly Father, We are not to get the thought that the great Creator of the Universe could be actually caused sorrow, grief, repining, pain, by any conduct of ours. He is too great and we are too insignificant. Yet our Heavenly Father takes mankind. He has provided for our relief from sin and its penalty, death. He is specially interested in those who have responded to his gracious proffers. "Like as a father pitieth his children, so the Lord pitieth them that reverence him" (Psalm cili, 13). His pity extended beyond this-even to love, when we heartly accepted his favor and made full consecration of our little all to him. It was then that he was pleased to seaf us, to give us the mark or stamp of sonship, to evidence to us that we have been begotten again to a New Nature, to immortality, to glory with himselfif so be that we continue faithful to our yow of consecration.

The Lord's Jewels.

As a father he watches over the interests of this consecrated class. Although, as the Scriptures say, they are "few," he estimates them very highly and, amougst other precious names, gives to these sons of God the title of "jewels." The experiences of the present life are intended to polish these jewels-to prepare them for a beavenly setting in the Resurrection Morning. "They shall be mine, saith the Lord of bosts, in that day when I make up my jewels" (Mainchi III, 17).

As the lapidary first washes the diamond which has been picked from the miry clay; as he then critically examines it to note its very best possibilities; as he then gives direction to the workman respecting its cutting and subsequently respecting its polishing. we have the Divine illustration of how God's providence through the holy Spirit, the boly Power of God, overrules and guides in all the experiences of this consecrated "jewel" class. It is required of them that they exercise faith and learn to rejoice in tribulations, as well as in more pleasurable experiences, knowing that they are in God's hand, and that, if they are submissive to him, he will "work out for them a far more exceeding and eternal weight of glory" through the disappointments, the frictions, the sorrows, the tears, the anguish even, of earthly experiences-if these be endured for righteousness' sake.

Coming down to human comprehension, the Lord represents himself as pleased or displeased, rejoiced or grieved, after the manner of the most noble of the human family. Because of his generosity, his benevolence, his desire to do good unto all, and especially to jed in his steps of devotion to God and from his old sins" (Il Peter 1. 8. 9). the household of faith, and particularly to the fully consecrated, our Creator takes pleasure in the working out of a great Plan of Salvation for humanity. then gives us of the holy Spirit's opera- message and blessed influence slip.

Grieving the Spirit.

Text, "Grieve Not the Holy Spirit of God, by Which You Were Sealed Unto the Day of Deliverance" (Ephesians iv, 30).

For six thousand years our loving Creator has permitted Adam's disobe dience to bring upon his family a terrible reign of sin and death. God sympathizes with the "groaning creation" and has promised assistance-deliverance. But his Wisdom determines that the lesson of the sinfulness of sin and the bitterness of its fruit must first be thoroughly learned. Then the deliverance to righteousness and life may be the better appreciated and all danger of a reversion to sin be avoided, and the Spirit." Its instructions, encouran eternity of righteousness and blessing result.

Preparation for this great program has not been swift, nor is haste necessary. The lesson of sin and its bitter fruitage has come to the world during six thousand years, though no single member of the race needed or received so prolonged a lesson. The first step of recovery was accomplished by our Redeemer's sacrifice of himself. The second step has been in process since Pentecost (the calling and accepting

of the antitypical Levites) specially amongst these of the antitypical priesthood, who now rejoicingly suffer with the great High Priest. They lay down their lives in his service, under the promise that in the First Resurrection they shall be with their Redeemer and share his glory and, as a "royal priesthood" under him, rule, instruct, and every way assist in uplifting the "grouning creation" during the Millennial Kingdom of the great Mediator, whose members they will be. This step in the Divine Plan is spoken of in the Scriptures as "The Mystery of God;" that the Church now being selected are "members" of The Christ, As soon as this "mystery bidden from ages" shall be completed and the Church be glorified, with her Lord, then our prayer and the prayer of our Redeemer will begin to have fulfillment-"Thy Kingdom come; thy will be done on earth since which is to be theirs with the as it is done in heaven.' Not all who have named the name of

Christ; not all who have turned away from sin; not all who have made full consecration of themselves even will attain to the glorious "things which God hath in reservation for them that love him." Only such of the consecrated as learn in the School of Christ the great lesson of supreme love to God and heart obedience to his will (outward obedience also to the extent of ability) only these will be accounted worthy to share in the Kingdom. It is these that are mentioned in our text as sealed by the boly Spirit of promise and waiting for the resurrection morning, the deliverance day, the day of attainment to the glorious things which God has in reservation for the faithful. As a loving parent watches the progress of his child in school, so the Heavenly Father is interested in great Deliverance Day or, as shown by our progress, and desirous that we shall make our calling and our election sure to the beavenly glories. Hence he pictures himself as pleased with our progress and as grieved when we fail to learn the necessary lessons. He has promised us a place with our Lord in his Millennial Kingdom Throne, but the promise is a conditional one. Our Redeemer expresses it thus: "To him that overcometh will I grant to sit with me in my Throne." Thus we get a glimpse of God's special interest in each of his consecrated, spirit-begotten children. They have his love and favor and smile in proportion as they follow the Redeemer's footsteps. A failure to walk in this way grieves the Lord's spirit or figuratively brings his frown instead of his smile and tends to sep-

arate us from his love. The child of God should seek to ever live in the sunshine of the Heavenly Father's favor. Whatever clouds arise between such and their very best earthly friends will be light afflictions indeed, if they still abide in fellowship with the Heavenly Father and the Son. through the holy Spirit-the spirit of love, the spirit of Truth, the spirit of obedience, the spirit of self sacrifice. Indeed, if earthly friendships and earthly loves he entirely severed through faithfulness to the Lord, the loyal one may reach the place where he can "rejoice in tribulation also."

Sealed by the Holy Spirit.

A seal is an authoritative mark. With a signature a seal implies that the contract of the document is no longer open, no longer a mere proposal, but an accomplished, finished agreement or bargain. - In olden times, sents were usually impressed in wax while it was yet soft; the seal itself represented a coat of arms or something representing the personality of the one who used it. The pressure upon the soft wax was gradually increased and then held firmly until the wax had cooled, hardened, and permitted the removal of the seal, without injury to the impress which then was clearly revealed. This is the mental picture which our text brings before our minds. God our Creator, our Father, impresses upon our willing hearts by his boly Spirit his own character likeness, which is specially exemplified for us in the words and doings of our Redeemer and the apostles who walkto righteousness and in self sacrifice in

the interest of others.

tion upon our neares, searing the time ing us, continually deepening the time pression, eventually transforming us, pression, eventually transforming us, continually transforming us, pression, eventually transforming us, continually us, continu Resurrection, the sealing processes shall have been accomplished. Then the glorious promises of God's Word having been fully realized, we shall be like our Lord on the spirit plane and sharers of his glory. Then we shall be granted the privileges of association with him to his Millennial Kinglora work for the uplifting, the restitution the blessing, of Israel and all the fam llies of the earth. But let us not forget that no one is sealed with the boly Spirit of promise, except he has turn ed from sin and accepted our Lord Jesus as his Redeemer and who has, additionally, consecrated unto death all his buman rights and interests of every kind-to sacrifice the same as guided by the holy Spirit of the Lord.

The Sealing Operation. God's boly Spirit, in effecting this sealing of our hearts, in making this impress of the Divine character upon us as New Creatures, uses various means. One of these is the Word of God, sometimes called "the sword of agements, warnings and promises constitute a power of God upon the hearts of those who love righteousness and hate iniquity and who are striving to serve the Lord with willing and selfsacrificing hearts. The Word of God may reach others and influence them more or less this way or that, but only upon this one special class does it exercise this scaling power. Another agency for the impressing of the Divine will, "the mind of Christ," the holy Spirit, upon our hearts is God's Providences. These, however, can be rightly understood only by those enlightened by the Word, the Bible, and can be rightly applied only by the meek, the humble, the trustful, who have made the consecration and are seeking to make their calling and election sure.

The boly Spirit uses these different means of developing in the consecrated ones the mind of Christ, the spirit of God, the holy Spirit; and the sealing thus effected marks each individual as one of the Lord's "jewels," one of the Kingdom. There is a blessing experi enced in conjunction with the scaling fiself-a joy, a peace, a rest of heart. which the world can neither give nor take away. However, these blessings of the present time are merely a foretaste or "earnest" of the great inberit completion of their experiences in the School of Christ. In the end of this age all of these faithful ones, "not many," "a little flock." will reach the end of the Journey and, by the First Resurrection, be "changed in a moment, in the twinkling of an eye." into the glorious likeness of the Redeemer. That wonderful moment will be in the enrly dawn of the Millennial Day, which is the Day of Redemption, the Day of Deliverance.

Deliverance For the World. But while the Church will be the first to be blessed in that deliverance day, the Scriptures assure us that others also will be delivered-"the groaning creation." But the Church wift be first every way, and then through it as the Body of Christ, the blessings of restitution opportunities will be extended to all others. That will be earth's the Jewish types, it will be the antitypical Jubilee Year, in which the world will be released from its bondage to sin and death. As St. James declares (i. 18) the Church is "a kind of first-fruits unto God of His creatures." But the first-fruits will have a great pre-eminence, in that the First Resurrection will bring them spiritual perfection, as well as a share in the Millennial Kingdom. Theirs will be an instantaneous change, while the opportunities of the world will be that of gradual uplifting from sin and death conditions to the perfection of manhood, such as Adam enjoyed before he sinned, and in a world-wide Eden

The grieving of the boly Spirit, then, would signify that the sealing processes would discontinue; that the work would not be accomplished; that the Word and Providences of God would not prove effective in the heart which had grieved the Spirit. In other words. it is required that this work of senling shall be fully with our consent icooperation), else it cannot proceed. The Apostle intimates that self-will on our part, or a recurrence to the spirit of the world, would have this blighting effect. This is shown in the context preceding, which should be fully stud-

It is not our wish to discourage anybody in any measure of well dolog. On the contrary, we encourage all with the Scriptural assurance that not a single act of kindness done to one of the least of the Lord's disciples will fail of its reward-even a cup of cold water. It is our duty, however, to call attention, not only to the grandeur of the prize which the Lord has set before his Church, but also with equapersistency to call attention to the particular terms upon which it may be secured. It is not in vain that the Apostle wrote, "If ye do these things. shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. In the very same connection the Apostle calls our attention to some who with they were scaled unto the day of deliverance, saying: "But he that lacketh these things is blind and cannot see afar off (has tost his spiritual sight) and has forgotten that he was purged So, then, dear brethren, let us give the more earnest heed to the Word of the What a beautiful picture our text Lord, lest we should let the blessed

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E. C. Minton had a little experience last night rather out of the usual or-He has been in rather poor health and has been in the habit of letting his lamp burn at night. Last night a bold, bad burglar went into Mr. Minton's rooms on North Commercial and out of the kindness of heart which suggested he should not wake a sick man he turned down the light. This made Mr. Minton wake up, for no good real estate man warts to be left in the dark about anything, and the first thing he saw way the porch climber reaching for his purse. However, he was frightened purse. However, he was frightened and skipped, leaving the purse, but he had previously found \$1.50 and he got away with that all right.

Just Dirty Old Boss.

New York, Oct. 29 .- Richard Croker, formerly "boss" of Tammany hall," returned to this country today. He denied to the reporters that he intended to oust Charles F. Murphy as leader of the Tammany forces and resume control himself. Croker aunounced that he was en route to his country home.

MINERS IN WALES

[UNITED PRESS LEASED WISE.] Darrak, Wales, Oct. 29 .- Twentytwo miners are entombed in the shaft of the Rhymney Iron company, which was wrecked by an explosion occuring while 48 men were entering the shaft.

Eighteen of the number escaped unaided while rescuers saved eight. The fate of the entombed men in unknown, but it is feared that they have met death.

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