

PASTOR RUSSELL'S

SERMONS

God's Promises to the Church

NOV. 19.—Pastor Russell on the Atlantic, homeward bound. "Well, as usual, thank God," was Pastor Russell's word of greeting by wireless to the millions of readers of his sermons in the secular press. His message for Sunday was from down, oh my soul, and who are thou disquieted in me? Hope thou in God, for I shall yet praise him. All thy waves and thy billows are gone over me." We quote as follows: The postmaster's knowledge of the sea was probably limited to the vicinity of Jaffa (then Joppa), where tradition says King Solomon once had a little harbor, now filled in and cultivated with orange groves.

and while Satan is still the prince of this world? How should David and all who are typically represented conduct themselves in this late waiting for the glorious day? Should they bemoan their lot and be unhappy and repine? Nay, says the prophet in the night his song shall be with me, and my prayer shall be unto the God of my life. Only God's children can rejoice in the trials and difficulties of the night of darkness which covers the earth, and the groans which are heard from the heathen. Only these can sing with the spirit and with the understanding, because only these are in the light of the coming glorious, world-wide blessings which God has promised. The universe is ever, though good and moral, upright and noble cannot appreciate the deep things of God. They do indeed and temporary pleasures of various kinds, and even have a consolation that the Lord pours into the cup of his faithful ones, but after all their pleasures are shadows, and their chief pleasure is in seeking joy and not in realization.

"The World Knoweth Us Not." The world understands practically nothing about these things—this spirit of a new mind or will accord with rightness. It understands nothing about the anointing of the Holy Spirit, under the influence of which one is set away and new hopes and aims and objects in life take their places. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will—knows that he has consecrated his life to the kingdom and to the Lord's service, and realizes that an anointing has come to him. According to the Bible, man's ordination of God to act as his mouth-piece except they have received this anointing. Such may be known by the fruit of the spirit, which all the spirit-begotten ones will soon be able to detect, and which will more or less be manifest also to the world, although the world will not know how to make allowances for having the treasure of the new mind in an imperfect human being, although the world is never slow to sympathize with the weaknesses of the fallen flesh, and may often be apt to denounce and condemn as idle and walking to the best of their ability, not after the flesh, but after the spirit.

God's Ordination Versus Man's Ordination

We fear, however, that if this line were distinctly seen, many who are now prominent ministers, reverends, doctors of divinity, would be seen to be debauched from the Lord's service. Many of them have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to give any things to others. They have not been anointed or ordained of the Lord to preach. On the other hand, many of the Lord's people, misled by the human distinctions between clergy and laity, and the privileges and limitations accorded to those by churchianity, fail to recognize that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the divine will—falling to fulfill the ordination which was granted them of the Lord when they received the anointing of the Holy Spirit. This does not mean, however, that all who are anointed of the Holy Spirit are appointed of the Lord to preach in the same manner, for, as the apostle explains, we have gifts differing one from another, and as our Lord's parable explains, we have talents differing one from another, and our opportunities in life are among these talents. For instance, some may have the talent of preaching, and a divine message of mercy and truth in a divine manner, and may be very effective in their ministries, in their service, others may have other talents and opportunities for more public service. The sisters, for instance, are not scripturally authorized to preach, and their public functions of preaching, but they, nevertheless, have glorious opportunities in a most private way of conveying the praises of him who has called us from darkness into his marvelous light and who has anointed us to preach, to declare, to make known the good tidings.

Well did the Master say that those who are anointed and thrusting for a new man should come to him if they would be filled. This is the class described by the realist. In the parable, he likens himself to an antelope, famished for water and seeking a spring. He declares, "My soul thirsteth for God, for the living God; yet he has said, 'I will not be troubled, for I have found God.' If, as you say, you are his servant, his child, surely he would not permit adversity to cross your way." But the realist continued to hope, and all true Christians, whom he typically represented, have continued to trust, continued to sing, and to wait, giving in the night, continued to wait for the morning of the new dispensation, before early in which will come their own resurrection change. So the realist said, "When shall I come and appear before God?" and again, "I shall be satisfied when I awake in the likeness of God."

"Yet He Learned Obedience." St. David's experiences were not only profitable to himself, but they were typical—illustrative of the experiences of Messiah—Jesus, the head and center of the church, his body. For nearly nineteen centuries the waves of adversity have been overwhelming the Lord's anointed—the head, and since that time each in his turn. St. Paul tells us the value of these tribulations. Of our Lord he says, "Yet he learned obedience by the things which he suffered." He humbled himself unto death, even the death of the cross; wherefore God also hath highly exalted him—the heavenly glory and divine nature. God has made similar promises to the church. If we suffer for him, we shall also reign with him. If it was necessary that Jesus should suffer before entering into his glory, assuredly it will be necessary for all those who constitute his glorious bride class to demonstrate their love and loyalty by suffering for righteousness' sake, that they can enter into glory with him—before "the marriage of the Lamb."

The World Has Lessons, Too.

Although the present time is the judgment day or trial day for the spirit-begotten new creation, it is nevertheless the effects of the reign of sin and death, and the waves of sorrow and trouble are not confined to the church. Although God's children receive extra waves of trouble as part of their special training, the world has a heavy load, too. St. Paul speaks of the groaning creation and we can readily understand why the world's lower waves of trouble are much more troublesome than the many of the Christian. Those divine providences teach the Christian his songs in the night, passing and pain. The chastening of his soul brings peace and joy and increasing faith and hope. None of these ameliorating conditions are possible to the world. Our Lord's ordination came into use, all of that labor and are heavy laden, and I will give you rest, is open, of course, to all who have the ear of understanding; all and the responsive conditions of heart; but the great mass hear not, neither do they understand. And poor every Christian and not his impressions and threats further and eternal torture in the future. The world is surely being the great "prize of the high calling" which the church will obtain. It deserves sympathy in respect to this loss, and as our eyes open to see the true plan of God, we may give to the world the message of God's word—"Good tidings of great joy, which shall be unto all people."—Luke II, 10.

All Heart-Breaking Lessons.

The lessons taught by the present reign of sin and death, sorrow and pain, are heart-breaking. God represents man as originally created in his own likeness and of tender sympathy—tender-hearted. Sin, depravity, selfishness, have

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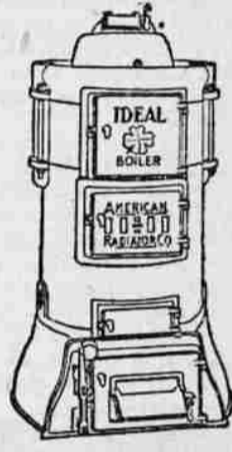
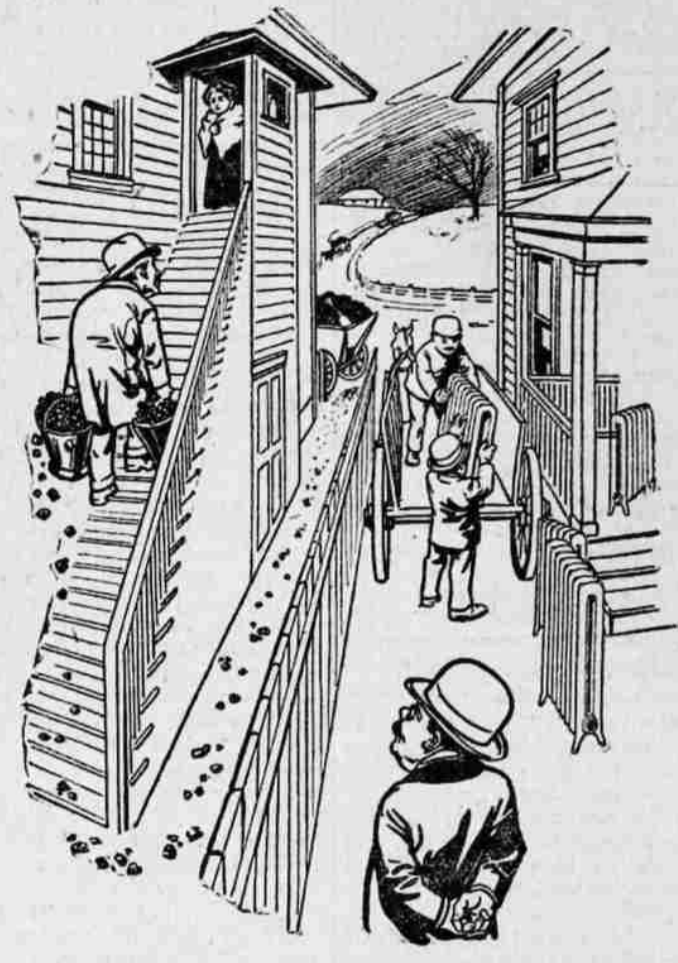
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