

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

"Put Away All Filthiness."

Text:—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians vii, 1).

Minneapolis, July 17.—Pastor Russell of the Brooklyn Tabernacle today delivered two addresses to the International Bible Students Association, in the Auditorium. He had fine audiences and excellent attention. We report one of his discourses from the text foregoing. He said in part:—

Although the words of our text were not addressed by St. Paul to the world, they would, nevertheless, be excellent advice and very profitable to all in a general way all civilized people recognize that "cleanness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful. And impurity and filthiness are detested even by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the apostles have not addressed these words to the world.

"Having These Promises."

Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard—heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted

first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"—fit for a place on the Throne as a joint-heir with Christ (Luke ix, 62). They heard the further expression of St. Paul to all who would become joint-heirs with Christ in his Kingdom assuring them that if they suffer with Christ they shall reign with him.

"Beloved, Let Us Cleanse Ourselves."

We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great sacrifice for sin, so St. Paul loved the world—and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father and by the Son and by the apostles and by each other, we think of the special class of consecrated saints who Scripturally are described as of no earthly sect or party, but as "The Church of the Firstborns" whose names are written in heaven.

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. According to the flesh they are not all lovely or beautiful. St. Paul elsewhere admonishes us that amongst these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their riches and their nobility are not of the flesh, but of the spirit, of the heart, of the new will, to which they have been begotten of God by the Holy Spirit. This is surely the Apostle's thought, for, in the preceding verse, he speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty—hence, begotten again of the Holy Spirit—"new creatures in Christ Jesus" (II Corinthians v, 17). Ah, how wonderful it seems

Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and, by all means, do nothing to stumble each other in the narrow way.

The "saints" cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God—that is too Hebraic a task. God, as we have seen, has provided the thousand years of Messiah's reign for that purpose—to conquer the world, overthrow sin and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their Covenant of consecration which they have made to him. The heavenly promises with the still greater rewards of glories far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own flesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc. than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural

PLAYS AND PLAYERS.

Frederick Ward is to return to the stage in a special version of "Timon of Athens."

Next season Blanche Walsh will appear in a new play, called "Barbarosa," by J. Hartley Manners.

William Norris is to star in a new musical comedy of which Harry B. Smith is to write the book.

Rose Stahl will begin her tour this season in "The Chorus Lady," but will appear after the holidays in a new play by Charles Klein.

A burlesque on the Jeffries-Johnson fight will be introduced in "The Follies of 1910." Bert Williams and Billy Reeves will impersonate the fighters.

Otis Harlan is one of the wealthiest actors on the stage. He owns a chain of theatres in the south and has an interest in several traveling companies.

Charles Frohman has secured "The Eldest Son," the latest play written by John Galsworthy, for production at the Duke of York's Theatre next season.

Clayton White will be seen next season in a dramatization of "Get Rich Quick Wallingford," by George Randolph Chester. George M. Cohan is doing the dramatizing.

Henry W. Savage will produce a clever farce from the French entitled "Theodore and Company." He claims among its other merits that the piece is absolutely clean.

The dramatization of "The Trail of the Lonesome Pine," by John Fox, Jr., has been completed by Robert M. Baker. The play, it is announced, will be first produced in Chicago.

Edward Abeles has been engaged by Cohan & Harris to play the title role in "The Aviator." The play, which is by James Montgomery, is to be given its first production about August 1.

TO CHOOSE POSTMASTER.

Unusual Election Will Be Held at Abilene Saturday.

(Herald Special.)

Abilene, Texas, July 22.—In this city tomorrow, probably for the first time in the history of the country, a postmaster will be chosen by primary election. The choice will be made in conjunction with the regular primary for the state and other officers, the unique method having been agreed upon by the three men who have aspirations for the postmastership. Col. Cecil A. Lyon, republican leader of Texas, has agreed to recommend the successful candidate for appointment. Mrs. M. W. Morrow, a daughter of Sam Houston, has held the office under successive republican administrations and only re-enters now through her own personal choice in the matter.

seriously wounded stood many pains and hardships which only he himself knew. And that was not all; for he stood the troubles of this life without complaint, believing everything to be for the best, and the will of our Father in heaven. His gentle disposition made a true friend of every one who met him. No one could help but feel that they were made better by being with him, and wish to lead a life as near like his as possible in the way of self-sacrifice and good will toward his fellow-man, which is the will of the Lord. And while his dear, sweet, clear and gentle voice is missed more than words can express, we know he has gone to his reward, where he knows no trouble, and if he could only speak this day we know he would say he was with loving comrades that have gone before, and with the Lord who said "I will go and prepare a place for you that do my will." Oh that we could all live a life that would make others want to live better so as to be with us in the life to come. Now the life of trials is over. The eternal life's at hand.

Hamilton, W. M. & Hamilton, H. V., Jr. Palestine Daily Herald (Palestine, Tex), Vol. 8, No. 299, Ed. 1, Friday, July 22, 1910, newspaper, July 22, 1910; (https://texashistory.unt.edu/ark:/67531/metaph67454/m1/6/: accessed July 2, 2020), University of North Texas Libraries, The Portal to Texas History, texashistory.unt.edu; .