

PEOPLE'S PULPIT...



Sermon by
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Workmen Needing Not to Be Ashamed.

"Study to Show Thyself Approved Unto God, a Workman That Needeth Not to Be Ashamed, Rightly Dividing the Word of Truth" (II Timothy ii. 15).

Louisville, Ky., June 19.—Pastor Russell of the Brooklyn Tabernacle, New York, today addressed the International Bible Students' Association here, using the above text. He also gave a public address under the auspices of the association. He had crowded houses and earnest attention. On the above text he said in part:

I address you, dear friends, as Christians, students of God's Word, and not as sectarians. Although the world is full of denominations, each claiming to be the Church of Christ, we all admit that there is but the one "Church of the firstborns whose names are written in heaven" (Hebrews xii, 23). This conviction is being borne in upon us more and more as the days go by, and as the eyes of our understanding open more widely to the teachings of God's Word. We realize increasingly that our division means our shame in the eyes of the world, and that our Creedal contradictions imply that we are not all led in all things by the Holy Spirit, the teachings of which cannot be Yes and Nay upon the same subject. It is this sentiment which is taking hold of the ministry of all denominations and making them anxious for an outward show of Unity in Church Federation, which will shortly be effected. The Christian public, however, and especially Bible students, are not deeply sympathetic with the Federation idea. They realize that at most it would be a gloss of deception so far as doctrinal oneness is concerned; and that otherwise it is but a business or worldly combination.

Bible Students are more and more coming to prefer the Lord's way—the Scriptural way. They are coming to realize that what God's people need is not more organization but less organization, not more explicit creeds but the one standard of fellowship which the Bible sets up. They are learning that this simple creed is—a turning from sin and acceptance of the Lord Jesus as the Redeemer from sin and death and the full consecration of the believer, mind and body, to know and to do the Lord's will to the best of his ability, under the Lord's Providential

Many of our dear Christian friends say, What lack we yet? Have we not really attained the goal of our Church ambition? Should we build finer edifices or pay larger salaries? Are we not straining ourselves with collections at every turn? What more could God ask of us? "We are rich and increased in goods and have need of nothing" (Revelation iii, 16-19).

In reply we may suppose the Lord to ask, Where did I give you instruction respecting these things? Where in my Word did you find the suggestion that what I desired you to do in the world was to erect great church edifices, piles of stone and iron and mortar, polished woods and stained glass? You are not rightly reading my Word! However good in intention, you have failed to "rightly divide the Word of Truth." The Temple respecting which I gave instruction is the *spiritual one*, the Temple of the *holy Spirit*—the Body of Christ which is the Church. I fear that you have forgotten the true temple of God while rearing so many temples of earthly materials. Concerning the true Temple I instructed you that "the temple of God is holy, which temple ye are"—"living stones" being shaped and polished "for the habitation of God through the Spirit." Show me what you have accomplished in this way. Show me to what extent you have rightly divided my Word, and properly instructed mankind respecting my glorious character and my great Divine Plan of the Ages! Show me fruitage of the glorious message!

How many in all the millions that you report are "New Creatures in Christ Jesus," who "walk not after the flesh, but after the Spirit?" Let me hear the message of my love and grace in Christ as you are proclaiming it! What mean these sectarian divisions amongst you? Why are there so many Church edifices and so few salutary worshippers? Who authorized you to put these creedal fences between my people to divide the flock? Know ye not that I said, there is one flock and one Shepherd? Why have you so neglected the spiritual interests of my flock and their instruction in

Higher Criticism, to Evolution—wandering farther and farther daily from the "faith once delivered to the saints" (Jude iii). We fault them no more than we fault ourselves. As a whole we have been workmen who need to be ashamed. We have dishonored God through misunderstanding and misrepresenting his Word and his Character. We have driven away from God and the Bible some of the most intelligent of our fellows, by reason of the contradictory nonsense of our creeds.

The Apostle urges, "Study to show thyself approved unto God." We are not to suppose, therefore, that the highest of all science, that which pertains to the Divine purpose and the Divine plan, can be acquired without study. We are not in this claiming that study alone would bring the desired results of proper knowledge. We heartily agree in the Scriptural proposition that "the world by wisdom knows not God." We are not there fore to study along the lines of worldly wisdom, but along the lines of "that wisdom that cometh from above"—along the lines of the Inspired Scriptures. We must study! Whoever will not study will not know. "The secret of the Lord is with them that reverence Him." And reverencing him means the giving of our best thoughts and talents to the study of his Word, that we may "know the things freely given to us of God" (I Corinthians ii, 12).

We should note further as Bible students that we must not study to be approved of men, but to have the Divine approval. This will bring to us, as it did to the Master and his apostles, the disapprobation of the worldly-wise and nominally religious. It was the Chief Priests and Scribes and Pharisees, and not the common people of the Jews, nor the Roman soldiers, who were guilty of the crucifixion of our Lord. And we must expect similar conditions, because, as the Apostle says, "As he was so are we in this world." The class who called the Master Beelzebub is the same class which will oppose his footstep followers.

God permits all this with wise and loving foreintention. Nothing connected with the opposing forces is in any sense of the word interfering with his great Program. He set apart with Divine wisdom this Gospel Age of nearly nineteen centuries for the sole purpose of selecting from the world "the Church of the firstborns"—the antitypical Priests and Levites. The restriction of his message, the darkening of counsel, the clashing of creeds, the opposition of the world, the flesh and the Devil, are all wisely permitted with the foreintention on God's part that thus all through the Age the way of the cross—in the footsteps of Jesus—should be a "narrow way," so that comparatively few finding it would

WHAT CAME OF A FLIRTATION

By E. BARTLET THORPE

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Jack Meadenhall and myself were midshipmen together in the navy. One day while our ship was lying at anchor in Japanese waters Jack and I got permission to go ashore together.

We sauntered along one of the streets till we came to the outskirts. Here the houses were farther apart and their surroundings more ample. Passing a garden inclosed by a low wall, we saw a couple of pretty Japanese girls picking flowers. Jack took out his handkerchief—the method in those days of flirting—I don't know how they do it now—and waved it. We were not more than a dozen yards from the girls, one of whom, seeing a couple of European youngsters in uniform, tossed a rose over the wall. It fell at Jack's feet. He picked it up, inhaled its odor, kissed it and put it in the buttonhole of his jacket.

Both girls laughed, and the other girl threw another rose, which I picked up, inhaled, kissed and put in my own buttonholes. Then, like good boys, we walked on. We didn't care to appear too presuming, and we didn't wish to frighten the little birds by rushing matters. But we didn't walk very far. We soon turned and went back toward the place where we had seen the girls. We argued that if they wished for our further acquaintance they would remain where they were, expecting our return.

We found them in exactly the same place, but as we drew near they turned their backs upon us. Jack gave a loud "Ahem!" One of the girls turned and smiled. I gave another "Ahem!" and the other girl turned also. This was enough for Jack, who needed only a moiety of encouragement, and he vaulted the wall. I followed him. It was making an acquaintance under difficulties, we not speaking the Japanese language and they not knowing a word of English. Jack, whose boldness naturally gave him the initiative, pointed to the flowers growing about us and by a well enacted pantomime indicated that we would like some of them. The girls understood, plucked a lot for each of us, then by pantomime asked us to inspect the grounds.

Of course we got separated, Jack going with her who had thrown him the rose, I with her companion, who had favored me. Why they took the liberty of receiving us so unceremoniously I didn't know. They were surely of the amoral class and must have been of a wealthy and respectable nar-

King A Crow



Photo by American Press Association

When the King with the pictures under way in Belgium and but few Americans opened the fair a crowd.

Business



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Cuts

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