

Pastor Russell's Sermon

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

Pastor Russell of the Brooklyn Tabernacle preached Sunday from the text, "Grieve not the holy spirit of God, by which you were sealed 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. Many 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 its conditions. Most assuredly no one could grieve the holy spirit who had not received it!

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 received and esteem very highly. Of such we might say in very similar language, if you do so and so, it would seem to me that you grieve the spirit of your dearest friend. The intimation would be that you no longer have his esteem and favor as before; that the respect and 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 seem to 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 if he cared for you in every way kindly, yet there would be a difference, a coolness, a separation, a cloud, between you. 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 offend or grieve him and alienate his sympathy and fellowship, especially if he were on a higher plane of wealth or honor 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 allied 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, pain, by any conduct of ours. He is too great and we are too insignificant. Yet our Heavenly Father takes note of us as a world of mankind. He has provided for our relief from sin and its penalty, death. He is specially interested in those who have turned to His gracious proffer. "Like as a father pitieth his children, so the Lord pitieth them that reverence Him" (Psalm ciii, 13). His pity extends beyond this—even to love, when we have accepted His favor and made full consecration of our little all to Him. It was then that He was pleased to seal 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 Himself—if so be that we continue faithful to our vow of consecration.

As a father He watches over the interests of this consecrated class. Altho, as the Scriptures say, they are "few," He esteems them very highly and, amongst 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 heavenly setting in the resurrection morning.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Malachi iii, 17).

As the lapidary first washes the diamond which has been picked from the myrr 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 thru the holy spirit, the holy 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" thru the disappointments, the frictions, the sorrows, the tears, the anguish even, of earthly experiences—if these be endured or 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 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.

For six thousand years our loving Creator has permitted Adam's disobedience 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 an 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, 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 joyfully 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, a devery way assist in uplifting the "groaning 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 hidden 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, they will be done on earth as it is done in heaven."

Not all who have named the name of Christ; 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 (without conditions also) to the glory of His Father, only these will be accounted worthy to share in the Kingdom. It is these that are mentioned in our text as sealed by the Holy 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 our progress, and desirous that we shall make our calling and our election sure to the heavenly 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 He promises it on conditions. 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 binds His crown instead of His smile and tends to separate 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, thru 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 be entirely severed thru faithfulness to the Lord, the loyal one may reach the place where he can "rejoice in tribulation also."

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 seals were usually impressed in wax while it was yet soft; the seal itself represented a coat of arms of 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 Holy Spirit His own characteristics, which is specially exemplified for us in the words and doings of our Redeemer and the Apostles who walk like our Lord on the spirit plane and share of His glory. Then we shall be granted the privileges of association with Him in His millennial kingdom work for the uplifting, the restoration, the blessing of Israel and all the families of the earth. But let us not forget that no one is sealed with the Holy Spirit of promise, except he has turned from sin and accepted our Lord Jesus as his Redeemer and who has, additionally, consecrated unto death all his human rights and interests in every kind—to sacrifice the same as guided by the holy spirit of the Lord.

God's holy 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 the Spirit." His instructions, encouragements, 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 self-sacrificing hearts. The Word of God may reach others and influence them more or less this way or that, but only upon this special class does it exercise this sealing power. Another agency for the impressing of the divine will, "the mind of Christ," the holy spirit upon our hearts is God's Providence. 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 holy spirit uses these different means of developing in the consecrated ones of 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 Lord's "members," in preparation for a share with the Lord in the heavenly Kingdom. There is a blessing expressed in conjunction with the sealing itself—a joy, a peace, a rest of heart, which the world can neither give nor take away. However, these gifts of the present time are merely a foretaste or "earnest" of the great inheritance which is to be theirs with the completion of their experiences in the school of Christ. In the end of this age all of the faithful ones, "not many," "a little flock," will reach the end of the journey and, by the first resurrection, be "changed in a moment," into the twinkling of an eye, "into the glorious likeness of the Redeemer." That wonderful moment will be in the early dawn of the millennial day, which is the day of redemption, the day of deliverance.

MURDER, THEN SUICIDE IN TRIO OF TRAGEDIES

Chorus Girl Shot by Husband, Who Had Served Term in Prison—Wife Slays Husband.

WASHINGTON, D.C., Oct. 24.—Enraged because his chorus girl wife, Evelyn Howard, preferred the life of the stage to his companionship, Wm. H. Short of New York City today shot and fatally wounded her in the Union Station here today. He then fired a bullet into his own head and died an hour later.

Mrs. Short had just alighted from a cab, which also was occupied by her husband and her girl friend, Miss Maud Caldwell, and was endeavoring to catch a train for Pittsburg when Short fired three bullets from a revolver into her back.

She was formerly Evelyn Lewis of Jacksonville, Fla., and married Short, who is from Livingston, Ala., about seven years ago. They lived in New York, where she was employed as a bookkeeper in a bank. Soon after her marriage Short was arrested for alleged misappropriation of funds, and served a term in Sing Sing, and she drifted to the stage. Short recently was paroled from prison. He followed her here, endeavoring to persuade her to quit the stage and return to New York with him.

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KILLS HUSBAND AND SELF

Before Drowning Herself, Woman Wrote News to Son.

WARREN, Pa., Oct. 24.—"I have killed father and have made my own grave. When you receive this, I will be dead," was read in a letter received here today by Elmer Anderson of this city from his mother.

Alarmed, young Anderson went to the home of his parents, five miles from here, and found his father, F. O. Anderson, dead. Two bullet wounds and two deep knife scars were in the body. It is believed the woman has drowned herself.

Anderson was a wealthy man and had extensive oil interests.

Murder and Suicide Over a Parrot. ANDERSON, Ind., Oct. 24.—As the result of a quarrel over the possession of a parrot, Chas. Bunn today shot and fatally wounded his landlady, Mrs. Robert Nelson, and then shot and killed himself. It is said that the parrot was first taken from Bunn by Mrs. Nelson, but he went to her home and recovered it. She filed an affidavit charging him with the theft of the bird. Today he went to her home, and the double shooting followed.

Word received from the front of the building of the Grand Trunk Pacific, west of Edmonton, announces that construction gangs all the way along from the Pembina River to Tete Jaune Cache are working, and that at the rate at which the work is progressing the line will undoubtedly be graded and ready for steel by next fall. The bridge over the Pembina River is almost half completed and will likely be finished the end of next November.

ROBERT STROUD DEAD

Robert Stroud, aged 29, of 619 Crawford-street, who was so badly burned Oct. 6, died in St. Michael's Hospital at 11.30 last night.

Stroud, who was an electrician, was working near the main fuse in the basement of the addition being made to the Robert Simpson store, when the blow out. He was enveloped in flames from the waist up, and his face, arms, hands and chest were burned.

Deceased was financial secretary of the Socialist party, which will arrange for the funeral.

Found Dead in Bed.

J. Finstein, a Russian Jew, who has been employed at Eaton's as a mantle maker, was found dead in bed at 139 Elm-street at 10.30 yesterday morning. Dr. A. E. Stutz, 200 Beverley-street, was called in and found that death was due to heart failure, and that he had been confined for several hours. There will be no inquest. Deceased was 30 years old and single.

TORONTO SYMPHONY ORCHESTRA

Concert Thanksgiving Night—Mme. Gadeki, Soloist.

To those patrons who, owing to the large sale, have been disappointed in securing the seats they desired, the management wishes to point out that subscription lists were open to all from Oct. 10th Oct., and subscribers to the concert series were entitled to first choice. However, there are still many good seats available at Massey Hall, 200 rush seats at 25c.



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CRAZED BY TRACK LOSSES

DETROIT, Oct. 24.—The Free Press says: Driven desperate by repeated losses at the Windsor race track—losses that totaled over \$1000 and reduced him to temporary poverty—A. W. Crossman of Boston, member of a select family of that city and a Mystic Shrine, dashed from Joseph Gross' pawnbroking establishment on Monroe-avenue, last night, carrying a \$200 diamond ring. He was arrested.

His bride of two weeks collapsed after a visit to police headquarters. She told the police that she had known nothing of her husband's gambling proclivities. His mother, who resided in New Brunswick, was killed in a railroad accident, while she was on her way to Woodstock, Ont., to attend her son's wedding.

NOMINATIONS IN MIDDLESEX.

LONDON, Oct. 24.—(Special.)—Conservatives of West Middlesex will hold a convention at Mount Brydges on Friday to nominate a candidate to contest the riding rendered vacant by the appointment of W. S. Calvert to the N. T. R. Commission. The Liberals are holding a convention at the same place on Thursday.

Chief Justice Peckham Dead. ALBANY, N.Y., Oct. 24.—Rufus W. Peckham, Justice of the United States Supreme Court, died at his summer home at Altamont to-night from Bright's disease, aged 71.

Bovard Consolidated Mines Co.

Treasury Offering at 10 Cents Per Share

Books Close at 3 p.m. To-day

Notice is hereby given that the subscription offering of Bovard Consolidated Mines Company's treasury stock, 500,000 shares of which were underwritten by us at 10 cents per share on October 13, less 5 per cent. underwriting commission, will close at our New York office at 3 p.m. to-day.

Announcement of the opening of subscriptions was made on October 14 in our market letter. Responses have been forthcoming in such generous volume that delay in closing the books would now mean only a needless over-subscription.

Applications for listing the stock on the New York Curb will be made to-morrow.

Out-of-town investors may be in time to secure an allotment to-day if they use the wires, otherwise not. In every case where allotment is made by telegraph the full pay for the shares must be promptly forwarded by mail, otherwise the stock will be promptly reallocated to belated subscribers in the order of their receipt.

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