

A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



Sermon by
CHARLES T. RUSSELL,
Pastor Brooklyn
Tabernacle.

PASTOR RUSSELL'S
DISCOURSE ON
**PENTECOSTAL
BLESSINGS**

GREAT WHITSUNTIDE SERMON
AT ALBERT MEMORIAL
HALL.

London, Eng., May 15th. — Albert Memorial Hall, recognized as the largest modern auditorium in the world, was crowded today to hear Pastor Russell of Brooklyn Tabernacle, New York, on "Pentecostal Blessings." Many of the most prominent stalls and boxes are owned by the nobility, many of whom occupied them, while others, unable to attend, graciously granted permission for their occupancy by others; but hundreds were turned away. The meeting was held under the auspices of the "International Bible Students Association." The speaker said:—

It is appropriate that on this day, celebrated and recognized as the anniversary of Pentecost, we should consider the import, and have well in mind what we celebrate. I therefore take as my text, the words of St. Peter explanatory of the occasion: "This is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall have the vision which your ancients dreamed of; and on my servants and on my handmaidens I will pour out in those days my Spirit, and they shall proclaim." (I give you a preferred translation.)—Acts II, 16-18.

St. Peter declares that the outpouring of the holy Spirit upon the waiting believers at Pentecost was mentioned by Joel the Prophet, but he does not say that all of the prophecy was fulfilled there and then. As a matter of fact we know that the holy Spirit was not then poured out on all flesh; it was poured out merely upon God's servants and handmaidens. A careful inspection shows us that there are two parts to the prophecy—(1) All flesh, and (2) God's servants and handmaidens. The order of the blessing is also stated. It will come upon all flesh after those days, but upon the servants and handmaidens in those days. The days mentioned evidently refer to this Gospel age—from Pentecost to the second coming of Christ.

In this period, of now nearly nineteen centuries, God's holy Spirit has been granted to his faithful ones, and to these alone. Only the fully consecrated have been accepted of the Lord as living sacrifices, and only such have been begotten of the holy Spirit, that they may be "new creatures in Christ." During all this time, the world has been unrecognized so far as the holy Spirit is concerned. Indeed, the Apostle after Pentecost went still further and declared that "the whole world lieth in the Wicked One." The only action of the holy Spirit must be, as in the case of Felix, to "reprove the world of sin and righteousness, and of a coming judgment." Our text declares, however, that the time is coming when the world will receive a share of the great Divine blessing, which was fully assured by the death of Christ. But its time of favor will be "after those days"—after this Gospel Age shall have come to an end; after the New Dispensation, the Millennium, shall have come. Let us note first the blessings belonging to this Gospel Age, in which we are specially interested, and subsequently let us notice the blessings that God has promised shall come to all mankind.

The Church's Pentecost.
It is not sufficient that we say that a Pentecostal blessing came upon the followers of Jesus in the upper room at Jerusalem, totally different from anything that had been known in the world before! We want to know why it was so; and if a blessing, why it did not come sooner to God's people? We remember Abel, Enoch, Noah, Abraham, Moses, Daniel, the Prophets; we recognize the fact that they were grand characters, and, as St. Paul said, "They had this testimony that they pleased God." Yet there was no Pentecostal outpouring in their day, nor until the age of man in the world was more than four thousand years. Why was this? We answer that God has his own times and seasons for the various features of his work.

We recall the words of our Lord Jesus, respecting his forerunner, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of heaven is greater than he" (Matthew xi, 11). Why could not John, and others of the prophets preceding him, enter in and enjoy this Gospel favor? We answer, in the language of St. Paul, "God having provided some better thing for us, that they without us should not be made perfect" (Hebrews xi, 40). Our Creator has great gifts to dispense to our race through the Redeemer, and it is for him to determine the times and the seasons for the dispensing of these blessings, and to whom they shall go. According to the Divine arrangement, the Redeemer had first to die as man's Ransom-Price, before any of the race could come back into full relationship with the Creator. It is true that by faith Abraham and others of the past did enjoy certain of

God's favors, and much of his fellowship, but none could be received into full sonship and joint-heirship with Christ, until first their sins had been cancelled. Then they could be accepted in Christ on the terms which the Father has appointed.

Those very disciples who received the blessing in the upper room on Pentecost, had forsaken sin, had become Jesus' disciples, had made full consecration of all their earthly hopes and interests, had been accepted by the Lord Jesus, and he had put his Spirit upon them, enabling them to do many mighty works in his name. However, it was one thing to do mighty works through his spirit, or power, and another matter to possess that spirit inherently—to act directly as agents of Divine favor instead of indirectly. It is in harmony with this thought that we read that after our Lord breathed upon them the holy Spirit, symbolically imparting his Spirit, and commissioning them as his representatives to preach the Gospel, he told them, nevertheless, to tarry at Jerusalem until they were endued with power—the holy Spirit—until the Father should recognize them directly as his ministers and ambassadors.

From the standpoint of Divine Justice, the Apostles and believers were still under the sentence of death as sinners at the time of our Lord's death, at the time of his resurrection, at the time of his ascension. Then he said to them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you" (John xvi, 7). After the forty days, invisibly present with his disciples, except on a few occasions for a few moments each, our Lord ascended, and after ten days the holy Spirit from the Father came upon the waiting household of faith. It evidenced to them the fact that their sins had been forgiven for Christ's sake, that they were justified freely from all things through his sacrifice, and that their consecration to sacrifice themselves had been accepted of the Father, and that henceforth they might count themselves as "joint-sacrificers with Christ," "members of his Body," members of "the Church of the First-born, whose names are written in heaven," members of the "Seed of Abraham" (Galatians III, 29).

Keys of the Kingdom.
The Master in speaking to St. Peter assured him that to him were committed the Keys of the Kingdom of Heaven, which signified that the way into the Kingdom at that time had not yet been opened, and that Peter would be honored by being the Lord's servant to do the opening work. There were two of these "keys," and therefore there were two opening works to be accomplished.

The Church, under Christ her Lord, is God's kingdom, not yet set up or established "in power and great glory"—not yet finished or inaugurated. The work of this Gospel Age is to "call" or invite such as have a hearing ear to become joint-heirs in this Kingdom, for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." So many as genuinely accept this heavenly calling, this "high calling" to glory, honor, and immortality, are probationary members of the Kingdom of Heaven. Such are Scripturally exhorted to continue faithful to their vows of consecration, and thus make their calling and election sure to a place in this glorious Kingdom, which will be inaugurated at the second coming of Christ. But the Lord instructs all saying, "Sit down first and count the cost" (Luke xiv, 28); "but if any man draw back, my soul shall have no pleasure in him" (Hebrews x, 38).

All who are thus spirit-begotten (by the holy Spirit, John i, 13) during this age are promised a spirit birth, to spirit-being in the resurrection. We read, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown an animal body; it is raised a spiritual body. . . . For this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (I Corinthians xv, 42-44, 50). The entire period between the first advent and the second advent of our Redeemer is set apart in the Divine Program for this great work of selecting from amongst men the "little flock," such as shall be counted worthy of these honors on the spirit plane, and the privilege of participating with Messiah in his great work of the next age.

NOTICE TO STOCKHOLDERS.
Notice is hereby given that the annual meeting of stockholders of the Pacific and Eastern Railway will be held at the office of the company, in Medford, Oregon, on Monday, June 6, 1910, at 10 o'clock a. m.
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There is now a growing demand for business structures on Pine street and many property owners now have under consideration the erection of structures for business purposes. The Whiteside and Childers buildings, corner Fourth and Pine streets, are now awaiting the arrival of brick. The cement foundations are now complete and everything is in readiness to rush them through as soon as the brick is delivered from the manufacturers. The Cowley block, corner of Second and Pine, will soon be a reality and promoters are now negotiating for a hotel site further up the street. The future of Central Point is assured and investors no longer doubt the wisdom of putting their money in local property. With the installation of water and sewer systems Central Point will offer many inducements to people as a residence town and the demand for suitable houses is increasing rapidly.

**OFFICERS LOOK FOR A
BOGUS CHECK ARTIST**

Deputy Sheriff Sam Sandry, of Woodville, was out recently in quest of a bogus check artist, who has been working in the vicinity of Woodville recently. The man goes under the name of C. S. Parker, and is described as being about medium height, and weighing about 160 pounds. He has three fingers missing on his right hand.

It was reported that a man answering to such a description was working in an orchard near Central Point but investigation proved that he was not the man wanted by the authorities. Parker or whoever he might be spent several days around Woodville and one day last week presented a check at Sandry and Pitman's store drawn upon the Merchants and Lumberman's Bank of Portland for \$5. The money was given him and when it was presented to the Portland bank it was returned with the indorsement "no funds." He had tried to get \$50 from the store at Woodville, and would have done so, but they had just previously sent all of their money, except some small change, to the bank. From advices received it seems that the fellow has been working his graft all along the line.

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