

PEOPLE'S PULPIT...
PASTOR RUSSELL'S
 DISCOURSE ON
PENTECOSTAL BLESSINGS
 Sermon by
CHARLES T. RUSSELL,
 Pastor Brooklyn Tabernacle.
 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

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 canceled. 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 they

separated between Jew and Gentile. Even then he could not be received of God because of his works, or prayers, or aims, but must first be instructed respecting Christ and his redemptive work, and must believe and accept the same. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12), either in this age or in any other.

Thus it was that, in harmony with our Redeemer's promise, St. Peter used the "key" which introduced the Gentiles to the Pentecostal blessings. As he used the first key on the Day of Pentecost in explaining to the multitudes of Jews the meaning of the Pentecostal blessings, and the privilege that they had of entering into the Divine favor thereby, so, at this later date, the Lord instructed Cornelius to send for Peter, saying, "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodging in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee" (Acts x, 32; xi, 14, 15). Thus were the two "keys" used by St. Peter, and thus were the doors of the Gospel favor—the high-calling of joint-heirship with Jesus—thrown open, both to Jews and to Gentiles, through faith in the precious blood. The doors thus thrown open are not yet closed; but, as we sometimes sing, "That gate was left ajar for me."

I rejoice with you today, fellow-students of the Word of God, that this great gift of God is still obtainable, that the time has not yet fully come when the door of opportunity to this high-calling must close. Close it will, so soon as the full number of the "elect" shall be completed. Thank God that another door will then open; the door of Restitution to human perfection and to earthly life, grand beyond the power of description.

But the blessed opportunity of this Pentecostal favor is still granted. As St. Peter declares in his epistle, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (II Peter i, 4). The door to this divine nature is the one that will soon shut, as our Redeemer illustrated in the parable of the "Wise and Foolish Virgins." When a sufficient number of "wise virgins" shall have entered to complete the bride-class, forthwith the door of opportunity to that station, to that class, to that honor, to the divine nature, will be closed, and the elect of God will be neither one more nor one less than the number originally foreordained.

COMMITTEE TO DALLAS

Representative Number of Business Men Left Today to Talk Business With Dallas Men.

This afternoon at 1:25 a representative number of business men left for Dallas, where on tomorrow evening they are to meet the Dallas business men in conference concerning a railroad proposition. The following gentlemen from here made up the committee:

J. W. Ozment, chairman and chaplain; G. A. Wright, B. F. Rogers, H. Cohen, A. S. Fox, A. B. Hodges, Dr. I. Pat Poyner, Dr. C. S. Bratton, Lee J. Berryman, Leo Davidson, Tucker Royall, H. A. Everett, J. R. Cook, Mayor A. L. Bowers, City Commissioner G. H. Turner, Secretary C. A. Sterne of the Board of Trade, and possibly others. They go to Jacksonville and then by way of the T. & N. O. to Dallas.

The proposition to be discussed has to do with an air line railroad from Dallas to Palestine, and the Dallas men say they are ready to talk straight business to Palestine, and Palestine goes excepting to hear a business proposition and is ready to act on it.

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Captain



Captain Scott carry him to the trivance and has not touch the drive wheel and in operation strict contact with the on it. The upper



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Hamilton, W. M. & Hamilton, H. V., Jr. Palestine Daily Herald (Palestine, Tex), Vol. 8, No. 242, Ed. 1, Monday, May 16, 1910, newspaper, May 16, 1910; (https://texashistory.unt.edu/ark:/67531/metaph67396/m1/5/: accessed July 4, 2020), University of North Texas Libraries, The Portal to Texas History, texashistory.unt.edu; .