

PASTOR RUSSELL

Who Weekly Preaches to the Largest Congregation on Earth.

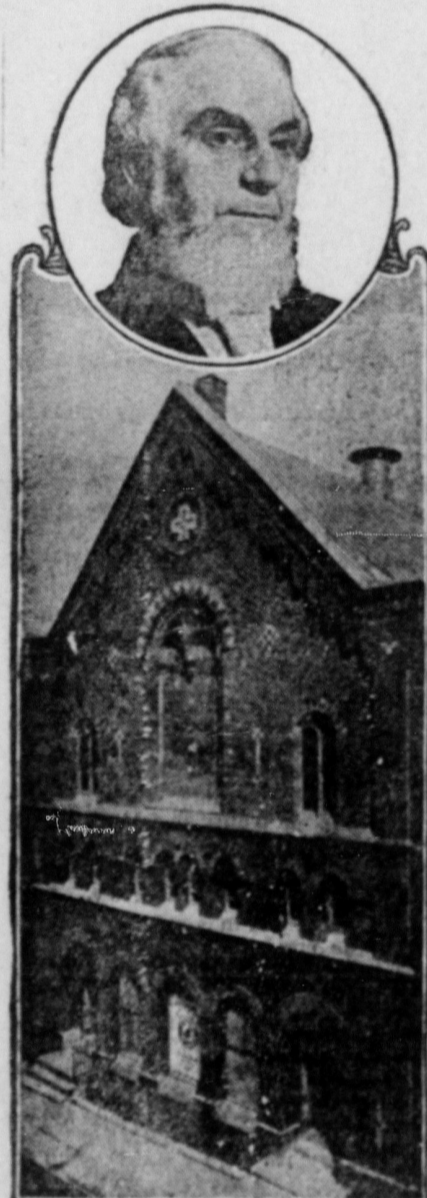
Newspapers Carry His "People's Pulpit" Sermons to Some Five Million Persons.

Pastor C. T. Russell of the Brooklyn tabernacle is the president of the People's Pulpit association, chartered as an institution for the promotion of Christian knowledge orally, by the printed page and as a correspondence school. The charter specifies that it is not for profit, and, indeed, it has no capital stock. All the ministers who are members of the association give their time freely without compensation, except a meager allowance for expenses, sufficient, however, for reasonable comfort. Sermons are delivered, funeral services conducted and marriages performed freely. The present membership of the association is about thirty.

Pastor Russell has been actively connected with the work from its beginning.

Search For Truth.

Rearing a Christian lad under Presbyterian and Congregational influences and indoctrination, young Russell became a member of the church at the age of fifteen. He was also a member of the Y. M. C. A. and in general zealous to assist in the uplifting of the race. When about sixteen, in endeavoring to assist an infidel friend, he became convinced that either the Bible or its theology or both conflicted with reason, with justice and with love. Nearly two years he struggled with infidelity and searched for something



PASTOR C. T. RUSSELL AND THE BROOKLYN TABERNACLE.

rational along religious lines in heaven as well as in Christian teachings, finally returning to the Bible as the most consistent of all religious books, yet unable to accept it.

Finally said Pastor Russell to himself: "What is the difficulty? Surely there is a Supreme Creator, and just as surely he must be the embodiment of the very best and noblest qualities which we see reflected in man, his noblest handiwork. Surely a God of all grace would not bring into existence our race with the foreknowledge and foreintention that nine hundred and ninety-nine out of every thousand must suffer endless and untellable torture because of not having heard of the only name, Jesus, whereby we must be saved or because after having heard of that name they did not, contrary to all their fallen tastes and appetites, become saints."

Sermons Reach Millions.

"It was then," says Pastor Russell, "that it first occurred to me that I had all along been studying the Bible in the light of sectarian creeds, figuratively using my grandfather's colored spectacles. Then came the conviction of how the various creeds contradicted each other on very important points, and I said to myself, 'You should have gone directly to the word of God, for Jesus prayed: "Sanctify them through thy truth. Thy word is truth." It was there that my real Scripture studies began, and they are not yet ended and, I trust, will not be until my dying breath, for I find the Bible more and more a rich mine of precious truths bearing vitally not only upon the life to come, but also upon the present life, teaching one how to live his best as well as how to prepare for death and for the eternal life promised in the Scriptures to whomsoever will accept it upon divine terms.'"

We put the matter very mildly when

we state that Pastor Russell preaches weekly to the largest congregation on earth. His sermons published in the newspapers reach not less than five millions weekly. His Scripture studies reach other millions. Additionally Pastor Russell is a magazine contributor, besides the editor of the Watch Tower and widely known as a public speaker, both in Europe and America.

Pastor Russell began to come prominently before the public eye in 1877 in connection with Bible lectures delivered in various cities of New England and particularly in the vicinity of Boston, although he had been preaching for several years prior to this. These lectures usually numbered six or seven. One series was delivered in the Congregational church of Lynn, Mass.; another in the Disciple church of Haverhill, Mass.; another at Beverly, Mass., in the Methodist church; another at Newburyport, in the Adventist church; another at Palmer, in the Methodist church, and so on.

Intervening years have been full of activities along the lines of Biblical interpretation through the printed page and upon the public platform. The pastor has scores of invitations awaiting his convenience from all parts of the world. Although the Brooklyn Tabernacle congregation receives his principal attention, his preaching and lecturing call him in so many directions that he is sometimes spoken of as the "ubiquitous preacher." Everywhere he goes the largest auditoriums are now necessary.

At Brooklyn when Pastor Russell's topic was "Where Are the Dead?" it was estimated that 2,600 were present and that about an equal number were turned away, unable to gain admittance. In 1903 the Rev. Dr. Eaton, widely known as a Methodist minister of great ability, addressed Pastor Russell a letter requesting a public debate on certain points of Biblical interpretation on which their views diverged. Dr. Eaton urged that such a debate would undoubtedly accomplish much good among Bible students. Six discussions of two hours each resulted. The debate reports were published and 150,000 extra copies sold. The result was that all over the country Pastor Russell's Biblical interpretations became more widely known than ever. Four years later Pastor Russell received another request to debate differences of opinion, this time from representatives of the Christian denomination, who put forward Rev. L. S. White as their champion and representative. Pastor Russell accepted the invitation, and six debates took place in the celebrated Music hall of Cincinnati, with a capacity of 3,500. Those debates were also published and have been circulated to the extent of a million copies and are still in demand.

Pastor Russell is well known abroad, especially in Great Britain. He has addressed large audiences at Belfast, Glasgow, London, Dublin, Manchester, Liverpool, etc., as well as on the continent. When last he spoke in Glasgow fully 500 were turned away, unable to gain admittance to the largest auditorium, seating 4,500.

Tours Planned.

Pastor Russell expects to leave for Europe on May 5. He has appointments made for London, Liverpool, Manchester, Glasgow, Edinburgh and two stops in Sweden, two in Norway, one in Denmark and three in Germany. On his return he will again be heard at the Brooklyn Tabernacle, but in less than a month thereafter he will start on another westward tour. Engagements have already been made for Washington; Piedmont, Ala.; Atlanta, Ga.; Memphis, Tenn.; New Orleans; Houston, Tex.; San Antonio, Tex.; Los Angeles, Cal.; San Francisco; Portland, Ore.; Seattle, Wash.; Spokane, Wash.; Butte, Mont.; Denver; St. Joseph, Mo.; Aberdeen, S. D., etc. This will be Pastor Russell's fourth trip to the Pacific coast, where he is as widely known perhaps as on the Atlantic. Stenographers and newspaper correspondents will accompany Pastor Russell on this last named trip to the Pacific coast. If Pastor Russell's activity in the ministry of the gospel has ever been exceeded we have never heard of it. A friend of his estimated that in the year 1908 he traveled 39,500 miles. Although in his fifty-eighth year, his health is remarkably good. It is said that he has never been obliged to miss an appointment during his long ministry.

There is Nothing Transitory.

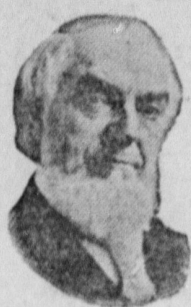
All is finite in the present, and even that finite is infinite in its velocity of flight toward death. But in God there is nothing finite; but in God there is nothing transitory; but in God there can be nothing that tends to death; therefore it follows that for God there can be no present. The future is the present of God, and to the future it is that he sacrifices the human present. Therefore it is that he works by earthquake. Therefore it is that he works by grief. Oh, deep is the plowing of grief! But oftentimes less would not suffice for the agriculture of God. Upon a night of earthquake he builds a thousand years of pleasant habitations for man. Upon the sorrow of an infant he raises oftentimes from human intellects glorious vintages that could not else have been. Less than these fierce plowshares would not have stirred the stubborn soil. The one is needed for earth, our planet—for earth itself as the dwelling place of man—but the other is needed yet oftener for God's mightiest instrument—yes, is needed for the mysterious children of the earth!—De Quincey.

"Scotch as She Is Spoke."

McTartan—This'll be ta peit whusky her's tasted for evermore. Wee McTurk—An' so will her neither. The Barman—An' neither will her too—

Illustrated Bits.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Liberty! Liberty!! Liberty!!!

Text, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians v, 1).
Pastor Russell's Discourse at Brooklyn Tabernacle, June 13.

Although the Christian recognizes his special allegiance to the Heavenly King and sets his affections chiefly upon the heavenly home and feels a broad kinship with the entire groaning creation of every nation, people, kindred and tongue, he nevertheless, returning from a visit abroad and passing the Statue of Liberty in New York Harbor, is bound to feel grateful to God for America, and the torch of enlightenment which it has lifted before the masses of humanity.

Let us not go to the unwarranted extreme of some; let us not call this land of the free the Kingdom of God established on earth; but let us on the contrary realize that with all of America's blessings and enlightenment and advantages every way for both the poor and the rich, she is far from perfect! Let us, while appreciating our glorious land, and our wonderful blessings therein, rejoice that a still better Government and still more favorable conditions are part of the heavenly promise to the world of mankind! Let us joyfully continue to pray to the Lord, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

"Let Us Think Soberly."

St. Paul urged believers, "Let us think soberly," according as God has granted to each a measure of his grace. Hence the Christian's rejoicing is not boastful, but tempered with moderation. He sympathizes with the groaning creation in other parts of the world and does not ignore the faults of his native land, even while he does not unduly magnify and parade them. In all soberness, however, Barthold's statue of Liberty Enlightening the World is true to the facts of the case. He would be blind indeed who failed to recognize the great influences which the principle of liberty established here exercises all over the world. When Liberty was born on these shores, rocked in the cradle of the Revolution, it had not kith nor kin in any part of the world. Europe alone had civilization, but not even it had Liberty. Everywhere the barons ruled and the masses, comparatively ignorant, rejoiced to submit. Liberty and equality and manhood were almost unrecognized.

As Liberty emerged from its cradle a stalwart youth, its influence and example shook Europe and threatened to overthrow it with Revolution as accomplished in France. And when finally better counsels prevailed, aristocracy realized that its days were numbered, unless concessions were made to the liberties of the people. It yielded with good grace, with the result that the monarchies of Europe are no longer despotic, but limited, parliamentary; the people have a vote and voice in their own government.

The blessings of liberty came to Europeans so slowly that few of them probably today recognize how very different were the conditions a century ago, and how gradually the change has come about. The most advanced nations of Europe have only quite recently granted suffrage to the people, and even yet it is under limitations. Nowhere is the standard of manhood recognized as in this land. All the reforms of Europe of the past century, directly or indirectly, owe their impulse to the example of America. As the sons and daughters of Europe by the thousands and the millions have come to these shores they have learned the blessings of liberty and the meaning of manhood. And their letters to their brethren at home, filled with their new conception of human rights, have had a leavening influence upon the bureaucratic and monarchical theories and institutions of the old world. Yes, Barthold had it right! Liberty has been enlightening the world during the past century!

God's Mysterious Ways.

It is not for us to boast, but to think soberly. Whence came the light of Liberty's torch? We answer that the spark was divine. In a certain sense and degree this spark and torch were given to Abraham's natural seed, the Hebrew nation, in the Divine Law, at the hand of Moses. Later the prototype of Moses, Christ, brought life and immortality to light through the Gospel message. Of our Lord it is written, "He is the true light which lighteth every man that cometh into the world." Our assertion, therefore, is that whatever blessing there is in the light which shines from Liberty's torch is the light of the Gospel.

Notice the language of our text, "The liberty wherewith Christ hath made us free." Of course man, originally made in the Divine likeness, must have had the love of liberty in his very constitution; but thousands of years of experience in slavery to sin and death have considerably crushed out the proper conception of liberty—godlike liberty. It is to these sinners or perverts from the Divine likeness that the Lord Jesus offers the true liberty. Note the effect that this Gospel message had upon the early Church. It made them a "peculiar people." It broke from them the shackles of superstition which firmly held their fellow men. It gave them higher, broad-

er, deeper views of human rights and human responsibilities. It taught them that all men are sinners and that the King and the peasant, the learned and the ignorant, are all responsible to the one God and that he is no respecter of persons.

As a consequence, Christians came to be generally recognized because of the influence of Christ's message of liberty, which effected their every interest with its enlightening influences. We read that the people took knowledge of them that they had been with Jesus and had learned of him. They learned of Jesus no lessons of anarchy or strife, but those which taught the proper relationship between man and man. They were also taught to live peaceably, to endure, to suffer, to wait for justice until God's time would come; when, at the Second Advent of Christ, his Kingdom would be established and "justice would be laid to the line and righteousness to the plummet." Of the Apostles we remember that it is written that the rulers were astonished at their courage in standing up for principle in faithfulness to the Divine Word. They marveled at such courage in men whom they perceived to be "ignorant and unlearned." The fact is that having learned in the School of Christ the real principles of righteousness and the relationship of the things of the present time to the things eternal—these were transformed men, whose balance of mind, of judgment, was in accord with their knowledge—lessons in the School of Christ.

A Great Falling Away.

St. Paul, and indeed all of the apostles, prophetically declared that before the Second Coming of Christ a great falling away would occur in the Church, which would affect the whole world. These declarations came true in the period known as the "dark ages," when the Word of God was inaccessible to the people and when the teachers of the Church turned aside from waiting for the Son of God to establish the Millennial Kingdom, and co-laborers with earthly princes to use the name of Christ interwoven with ignorance and superstition and a chain of slavery, whereby the people would be restrained of their religious liberties, in order that they might not appreciate their political liberties. The School of Christ and its enlightening power belong by right merely to the fully consecrated, "The sanctified in Christ Jesus." But others, their relatives, neighbors and friends in large numbers partook of the spirit of *liberty* without accepting the spirit of *consecration*. The result of this spirit under present conditions, it may easily be seen, would be anarchy. Hence the princes, kings and emperors were glad to have the ministers of Christ come to their aid in binding and restraining the people. Nevertheless, nothing has occurred that God did not foresee, and that he is not able to overrule eventually for the advantage, the blessing of such as are truly his.

Lifting the Veil.

Evolutionists tell us that the liberty and attendant blessings of our day, are because of Evolution; but they do not explain why or how Evolution should so suddenly lift the veil of ignorance and superstition from the race; why it should so suddenly bring to us the blessings of invention, skill through machinery ministering to our comforts in ten thousand ways undreamed of a generation ago.

The Bible answer to the question is that God's due time has come, and therefore these blessings, which are a part of and leading up to the Millennial Age conditions, are ours. The great clock of the Universe, under Divine regulation, has been keeping perfect time. At the proper stroke of the hour the Jewish Age began, at the death of Jacob, in the close of the Patriarchal Age. Again, at the proper stroke of the hour the Gospel Age began, at the close of the Jewish Age, at the death and resurrection of Jesus. And now likewise at the dawning of the Millennial Age and the close of the Gospel Age—coming exactly on time, all the events properly connected and rightly understood show that our great Creator is working all things according to the counsel of his own will and that the world's present experiences are wholly of Divine prearrangement.

Looking from this standpoint, we notice that in Divine providence America was hidden from the world until God's due time for its discovery. It was opened for settlement at a time when religious persecution was rife in Europe, when a man had no liberty even to think for himself—no liberty to worship his God according to the dictates of his own conscience. It was under Divine providence, doubtless, that the Pilgrim fathers reached these shores and cast their influence with that of others in bringing forth the child of Liberty. In God's providence various religious sentiments were at that time so evenly balanced that all of the colonies gladly arranged for religious freedom, which really meant a higher standard, a more Christlike standard than had been known in the world since the days of the apostles. It is this spirit of Liberty in which there has mingled a considerable measure of

the light of the cross, the light of the world, that has brought the blessing and enlightening effect upon this land and upon the world; and with it, in God's providence, has come a mental enlightenment born partly of that liberty and partly of avarice.

What Will the Harvest Be?

God has not granted us prophetic vision whereby to declare the future of this goodly land, which has had so much of his blessing thus far; yet he does in the Scriptures portray in a general way what we may expect. And, alas, it is a sad picture from one standpoint. The Scriptures show a very dark cloud overhanging liberty and the world. But, thank God, they show a silver lining to that cloud to those who have the eyes to see it—the spiritual perception. The Bible teaches us that the inventions of our day and its enlightenment will, under the operation of avarice, prove to be the upper and the nether millstones which will crush humanity terribly.

How can these things come about, do you ask? We reply that the inventions of our day, which are bringing so many blessings to the whole people at so little cost, are gradually drifting into "strong hands," the hands of trusts and capital. Some of these, indeed, have been and are yet blessings, helpful in many ways. Yet the concentration of power into the hands of a few is too strong a temptation to be long resisted. The day is not distant when the leverage will be used gradually to draw the coveted wealth more and more to the coffers of the trusts.

Meantime liberty and enlightenment have been doing more than merely giving us mechanical inventions and helpful contrivances and comforts. They have given us thought, intelligence, compulsory education, breadth of mind and general information. They have lifted the poor man out of the dungheap and have given him thought, and have recognized his liberties and rights theoretically, even more than he has yet realized them actually. The masses cannot be said to be asleep and needing to be awakened. They are awake, as evidenced by their thorough organization, extending to every avenue of business. But although awake the giant has not learned his power. He knows not how to co-ordinate his forces and to use them at the polls.

We cannot doubt that men will learn this lesson very soon. Then will come the time of trouble, when the giant, Labor, will strike against his master, Capital, and when the wonderful resources of both will be used with frenzy. The result will be what the Scriptures graphically portray as a "Time of trouble such as never was since there was a nation" (Daniel xii, 1).

Will Not God Interpose?

Yes, we answer, God will interpose, but not in the time and manner, nor for the purpose generally expected. The same great Creator who through the past has supervised, and who latterly has caused the development of Liberty and the preparation of the mechanical arrangements for the Millennial Age—this same God has purposed the time of trouble which he declares, and which we understand is nigh, even at the door. He purposes it because through it better than in any other manner the world can be taught great lessons and be prepared for the Millennial Kingdom of Christ. In that time of trouble, according to the Scriptures, the rich, the proud, the great, the mighty, shall weep bitterly and have sore distress. Likewise the poor.

Yes, the Word of God declares that there shall be no peace to anyone—the trouble will be general. There will be no way of escape from it. The Scriptures imply that in that time of trouble the rich and the great will receive a lesson; likewise the masses a different lesson—but both evidently to their mutual advantage.

The Silver Lining.

Thank God, the Scriptures give us a view of the silver lining behind the clouds of trouble; assuring us that at its conclusion the whole world will have learned a most valuable lesson in the furnace of its affliction. Both parties to the strife, humbled by their utter failure, will be ready to acknowledge Messiah King of kings and Lord of lords. Many nations shall go and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isaiah li, 3). Of the glories and blessings of that Millennial day the prophecies of old are replete with testimony. But the chief blessing then to be brought to mankind under the reign of Messiah's Kingdom will be the knowledge of the glory of the Lord. All men shall come to appreciate the Divine character and its principles of Righteousness—Justice, Love, Wisdom and Power—that all men might, after experiencing the bitter and the sweet, the evil and the good, know how thereafter to choose the good, in harmony with the Divine Law, and, by obedience, come to everlasting life and joy and blessing. It is of that happy time, we remember, that St. Peter assures us, saying, "Time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The Apostle additionally informs us that whoever will not accept the righteous regulations of that government shall perish in the Second Death; "And I shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts iii, 10-23).

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6:38 10:23 2:07 Coleville 8:37 12:37 5:07
6:28 10:13 2:01 Morris 8:27 12:27 5:07
6:43 10:27 2:12 Stevens 8:32 12:32 5:07
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6:50 10:34 2:20 Fillmore 8:39 12:39 5:05
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7:00 10:45 2:30 Waddle 8:49 12:49 5:05
7:12 10:57 2:50 Krumpholtz 8:59 12:57 5:07
7:25 11:10 3:00 State College 9:01 1:00 5:00
7:27 11:12 3:02 Struble 7:45 11:45 5:00
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