

PEOPLE'S

PULPIT...



Sermon by
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God's Message of Comfort To the Jews

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isaiah xl, 1, 2.

London, October 23.—Pastor Russell of Brooklyn Tabernacle today addressed an immense audience in the world's greatest Auditorium, the Royal Albert Hall. Many of his audience were Jews, attracted by the liberal extracts from Pastor Russell's sermons which have been appearing in the Jewish papers all over the world. The discourse was full of comforting assurances (both to Jew and Gentile) of the glorious outcome to the Divine Plan, as respects our world and its inhabitants. We report the address only in part, as follows:—

There can be no doubt that the words of our text apply, not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries travelling in pain—a nation without a land, people possessing most wonderful promises, yet enjoying none of them—a people scattered amongst all other peoples; yet, in harmony with the Divine promise made at the beginning of their organization, they have been preserved separate and distinct from all other nations! The Jews are a miracle in themselves. They witness to the civilized world God's promises and the power thereof in the human mind. As foretold in the Scriptures for long centuries they have had no Prophet, no Priest, no epiphany, no vision from God, no revelation. The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact, that their solidarity as a people is preserved.

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you, and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing for the Jew but sympathy, even while in him, as in others of Adam's children, we may see much to reprehend; nevertheless, we also see his commendable qualities. Among others, we see the quality which God so greatly appreciated in Abraham; namely, faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for his promised Messianic Kingdom, for these many centuries—through all kinds of discouragements, disappointments and persecutions.

The long-promised time of Israel's blessing to mankind is near—it hasteth greatly. What though there shall be another and great spasm of tribulation in connection with the birth of the New Order of things! Beyond the sighing and the crying, the morning dawns—the glorious day in which the Sun of Righteousness shall chase from the world all the shadows of death and despair, which sin and its penalty have brought upon mankind! What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble" in connection with the world's great time of trouble impending. None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares he is about to create and put into control of our world—"Be ye glad and rejoice forever in that which I create" (Isaiah lxxv, 18).

The New Heavens and the New Earth are but symbolical terms for the consideration of that New Era, in which there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens.

The time has come when our text is having its fulfillment. The shining of the lamp of Truth upon the prophetic page shows us that the great clock of the Universe is marking the hour when he whose right it is shall take to himself his great power and reign: "Ah, yes! We remember that it is written that then the nations shall be angry, and God's wrath shall be manifest, and then the time shall come for the judgment of the dead and the reward of all, both small and great. But we are glad, nevertheless, that the 'times of the Gentiles' are nearly at an end and the time of Messiah's theocratic government is at hand—For he must reign until he shall have put down all unrighteousness and insubordination, until he shall have caused every knee to bow and every tongue to confess to the glory of God the Father.

First in order of the Kingdom work will be the binding of Satan—the work of a heavenly, and not of an earthly king. Gradually, in the judgments, decrees, rewards, punishments of mankind and the banishing of sin and death will the great King of Glory reveal his own gracious character and the Father's righteousness to the children of men. Gradually all will have the eyes of their understanding opened to see, not only the Father of all in his true character, but also the Son in his glorious majesty—the Conqueror, "who, for the joy that was set before him, endured the cross, despising the shame," and hence is at the right hand of the Father, and through his blessing upon Israel, and through the

rael, extending that blessing to every nation.

One King, but Two Kingdoms.

It has escaped Christendom in general until now that the Divine promise to Abraham is to be fulfilled through two Seeds—one a heavenly class, the other an earthly class, with Messiah the Head over all. For eighteen centuries God favored the Seed of Abraham, the nation of Israel. Chastisements they had, reproofs in righteousness; yet in all that time they had also Divine favor, as represented in their Law and in the Prophecies and in the privileges which came to them under the Law Covenant, in that they had an annual Atonement Day, which continued to them Divine favor. That period of favor, explain it how we may, began to wane about the time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, as stated in our text. Hence it is time for the return of God's favor, as here mentioned. The favor already is returning.

The Jew has not been so comfortable, nor so favorably fixed as he is today, in more than eighteen centuries. But his blessing is only beginning. Shortly Divine favor, in God's due time, will accomplish for his Chosen People all the precious promises of the Law and of the Prophecies. Already the Jew is awakening to a realization of this great Truth. Zionism, which started as a political movement, is about to bud and blossom into a religious movement and the blessing of Divine Providence will so order their affairs. The words of the Book, the words of Divine promise, so long read ignorantly and blindly, are about to become luminous and constitute the light which will direct them in the ways of the Lord—leading on to the rehabilitation of Jerusalem and to the attainment of loftier ideals amongst the Jewish people. A voice is sounding from the wilderness, and the Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and by the Prophets. To all those exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past. Neither by sword, nor guns, nor dreadnaughts, neither by flying air-ships, nor torpedoes will Israel's great victory be won, neither by money power and worshipping of the golden calf of finance, nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help.

Messiah's Spiritual Empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people, bless the Jew and establishing with them the New Law Covenant instead of the Old Law Covenant—under the better Mediator, still more capable than the great Moses; under the greater King, still more wise than Solomon and still more beloved of God than David. This great Celestial Empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible—a short reign of anarchy. Jews and Gentiles will be responsible, rich and poor, for the bringing to pass of this awful trouble, by reason of the selfishness which at present is governing the world and which will be used of the Lord to wreck our present grand civilization—grand at least on its surface and in its aspirations and pretensions. A Socialistic artillery of words and ecclesiastical bonds of similar nature will only aggravate the strife. Financial weights and levers will have much to do with the great crash of the forces of civilization in this near-approaching cataclysm of trouble, in which the reign of sin, iniquity, injustice, selfishness, shall forever fall, to rise no more; and the present religious systems also shall be found wanting and pass away. For these old systems, symbolically the heavens and earth of the present time, will be substituted the New Heavens and the New Earth—the Church glorified beyond the veil as the Bride of the great Messiah, and Society on earth reorganized, will constitute the New Earth, wherein will dwell righteousness. The transition will be but a momentary ordeal, as compared with the glorious eternity of blessing under Messiah's righteous supervision. "He maketh wars to cease unto the end of the earth."

Israel's Hopes—Why So Delayed? The perplexing thought with our Jewish friends, as well as with Christians, is, if these things be so; if Messiah's Kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?

We answer, This is what the Scriptures term *The Mystery*—the matter which God did not reveal directly, but through the Prophecy. Indirectly he hinted at

it, saying to Abraham, "Thy Seed shall be as the stars of heaven, and as the sand of the seashore for multitude." But Abraham did not discern, nor did others, that these two illustrations belonged, not to the same people, but to two different Israels. The earthly promises belonged to natural Israel. Eventually all mankind, blessed under the Messianic reign, will become Israelites—of the Seed of Abraham. Thus Abraham's "Seed shall be as the sand of the seashore for multitude." And they must all have the faith of Abraham and his obedience, ere they can reach perfection as members of his Seed. First in the order of blessing will come the Ancient Worthies—Abraham, Isaac, Jacob and all the Prophets and holy ones of the past. These will be raised from the dead by the power of God—not imperfect and fallen, but perfect; fully up to all the glorious ideals of their minds aforesaid. This will be their reward for having walked by faith and not by sight. Thus we read, instead of being the fathers, they shall be the children, whom Messiah will make princes in all the earth—his representatives in power, in rulership, in authority (Psalms xlv, 10). At that time the blessing shall return to Israel that has been taken from them for more than eighteen centuries—God's special favor. Under their New Covenant they shall be blessed; their eyes shall be opened; "they shall look upon him whom they pierced;" they shall mourn for him; they shall rejoice in him. They will say, This is our ruler. We have waited for him, and he will save us (Zechariah xii, 10).

Crimes Committed in Jesus' Name.

With shame true Christians must admit that most atrocious crimes were committed in the name of Jesus during the "Dark Ages." Worse than that! The horrible misrepresentation of all that the name of Jesus stands for still continues. Witness, for instance, the injustices practised in the name of Christianity against the Jew in Russia for years past, and in various nations in remoter times. Witness the fact also that only two months ago the so-called Christians of Roumania acted like veritable demons toward their Jewish neighbors. Well-authenticated accounts tell that the Jewish cemetery was despoiled. Many of those buried within the two preceding months were dug up and the putrid and mangled corpses thrown on the steps and in the door-yards of their families. Can we wonder that the Jew has come to have a hatred for the word Christian and for the name Jesus?

The name Jesus, as is well known, is but another form for Joshua, which signifies Deliverer. The name Christ is the Greek equivalent for the word Messiah. Every Jew, rightly informed respecting the character and the teachings of Jesus, is bound to respect him and his immediate followers as amongst the grandest Jews that ever lived. They must not be judged according to the perversion of their teachings, so common amongst Christians. And it should not be forgotten that while the masses of Christendom have misrepresented their teaching, doctrines and practices, there has been throughout the entire age a select few who have closely followed in the footsteps of Jesus.

In my preaching I do not urge upon the Jews to become Christians; but I seek to hold forth the Divine standard for them and to assist them to get ready for the fulfillment of the glorious promises which are theirs. That the due time for the fulfillment of these is at hand is the comfort we offer them, in harmony with our text. The Prophet declares that it will be after their return to their own land, and after the great time of trouble which is now impending upon Christendom, that the Jew will recognize that the great Messiah of glory, the great Michael of Daniel xii, 1, for whose Kingdom they have been waiting, is none other than the "Man Christ Jesus, who gave himself a ransom for all men" eighteen centuries ago. God will then blessedly open their eyes of understanding. As the Prophet declares, "They shall look upon him whom they pierced"; they will then see the identity between the Jesus who was sacrificed for the sins of Israel and the world and the Messiah of Glory, whose Kingdom will use Israel in the blessing of the world.

Meantime, what has God wrought? Ah, this, again, we say is the Mystery! Here and there from Jew and Gentile, saintly characters have been sought and found by the preaching of the message of Christ, even though that message frequently was dimmed by earthly imperfections and blemishes—by erroneous representations. Those saintly ones will be sharers with Messiah in Divine blessings on the spirit plane, mentioned to Abraham under the figure that his "Seed shall be as the stars of heaven." But under what conditions do these attain a spiritual inheritance like unto the angels and far above them? We answer that the spirit nature is the divine reward of a special obedience. Our race was not created on the heavenly plane nor for a heavenly nature; but of the earth earthy. And its salvation from sin will bring it to the full perfection of human nature and to the full enjoyment of a world-wide Eden. The Spiritual Seed of Abraham is to be composed of Messiah and the Elect Little Flock of saintly footstep followers. The price of their exaltation is their consecration unto death and faithfulness to that Vow. These are the Jewels mentioned by the Lord to the Prophet—"Gather together my saints unto me, saith the Lord; those who have made a Covenant with me by sacrifice." "They shall be mine in that day when I make up my jewels."

Study sanitary care of feed boxes.
Grade your honey systematically.
A nervous cow is preferable to a stolid one.
Keep the spray pump going in the potato patch.
Hard coal ashes make a nice cool mulch for currant bushes.
Too many farmers sacrifice quality for mere size in the selection of a ram.
In order to realize the most for wool, there must be a uniformity of condition.

An animal that is only fed enough to be kept alive is of no practical value to the owner.

When the lambs have just been weaned they require the best possible care and need good pasture.

Phosphoric acid tends to increase fruitfulness, but a liberal supply of potash is of almost equal importance.

The grain for calves should be fed first while the calf is quite small with a little bran to aid in learning to eat.

A few hens carefully watched and liberally fed are more profitable than a large number forced to forage for their living.

When you see many bees hunting around nooks and corners, you may be sure there is robbing going on somewhere.

A good horse used in a common sense manner should live to an old age and be in condition to perform good work at all times.

During the hot weather the garden should receive very frequent cultivation to keep down the weeds and conserve the moisture.

There is no reason why a man with an acre patch of potatoes should not spray for blight, the same as a man who has ten acres or more.

Cultivation should not be continued too late in the season, or the wood will not harden by the time winter sets in, and the trees will be injured.

As a rule, no cultivating should be done in the orchard during the next two months. If the soil is in good tilth and clean of weeds it is best not to disturb in hot dry weather.

The cowpea will thrive under unfavorable conditions of soil preparation. It is, however, a plant that responds most readily and profitably to thoroughly deep breaking and pulverization of the land.

Asters suffer from root lice, which invariably kill them in a short time, if undisturbed. These lice also attack chrysanthemums, clematis, and like plants. Where those pests are at work, there will be ants also.

All wounds on trees are the better for being painted, tarred or covered with some substance to keep out the water. Then the bark covers over the wound little by little, and no rotting of the inner wood takes place.

Young animals make a much more rapid growth in proportion to size than older ones, and the ratio is decreased as they approach maturity; but they eat much more in proportion to live weight and the flesh contains much more water.

A good many farmers who have cows are now aware of what a splendid investment of time and money it would have been had they sown a plot of ground to peas and oats last spring to supplement the pasture that is now getting parched by the extended drought.

A few one-year-old hens and a flock of young early hatched pullets well cared for and carefully culled will yield more winter eggs than a flock twice the size consisting of a mixture of old and young hens, late and early hatched pullets, some half moulted, etc.

As the sire is half the flock in the sense of his influence upon the lamb crop the few extra dollars required to breed a pure-bred animal of the breed which may be favored by any sheep owner is a small consideration as compared to even a slight improvement in the lamb crop.

Some one has said that the measure of the corn crop depends not so much on the fertility of the land as on the available amount of moisture during the growing season. This is a truth which many of us fail to realize, and we are oftentimes found blaming the poorness of our corn land when we ought to be blaming our own lack of industry with the cultivator.

The importance of plenty of shade cannot be overestimated. Stock may be housed during the day, if necessary, in darkened stables through which air may pass, where the animals will be less annoyed by flies. An ample supply of water is also an essential, and the water supply should be well protected even though it costs considerable labor to haul water from a distance. Good food is also essential at this time. Green feed is produced without serious result.



A TRIM and dainty maid was she,
In lilac calico;
Around her slender waist was tied
An apron white as snow.



For in the sunny kitchen wide
Of a farmhouse far away
She cooked the turkey to a turn
Upon Thanksgiving day.

HE watched her from the open door,
For he was very shy,
And all his manly courage fled
Before her roguish eye.
He lay awake the livelong night
Until the east was gray
And memorized a flowery speech
To her Thanksgiving day.

"STAR of life, my heart is thine.
Pray, wilt thou be my bride?"
Was something like the way it ran,
But now his tongue was tied,
And though she sought to lead him on
With looks and laughter gay,
The sweet coquette, he only sighed
On that Thanksgiving day.

BUT, lo, when from the oven's depths
The smoking bird she drew
And dished it in a paper frill
Upon a platter blue,



"OH, WILL YOU COOK MY TURKEY, DEAR?"
The bashful lover seized her hand
And dared at last to say,
"Oh, will you cook my turkey, dear,
On next Thanksgiving day?"
—Minna Irving in Leslie's Weekly.

A THANKSGIVING RECIPE



A little turk,
A little jerk,
Will make a little dinner.

Thanksgiving.
Let us give thanks:
What:
You haven't got
Anything to be thankful for,
Or
You have got
What:
You can't be thankful for?
Oh, say,
That's no way
To feel about a good thing!
Brace up and bring
Yourself to the front.
Don't growl and grunt
And do the sorry stunt.
Pull out of the ruck
If you're down on your luck
And reach for the skies that are blue.
Get out of the shade
Your troubles have made.
By heck, it is up to you!
We know this is a vale of tears,
Cheerful of woe and sorrow,
And turkey that we eat today
Is not so good tomorrow.
We know that labor is a cross,
But still we have to bear it.
We know that fortune breaks sometimes,
And we cannot repair it.
But, say,
Occasionally good things come our way
Don't they? Sure they do.
And lucky ones too.
So let us growl and swear and kick
On every day save one.
On that one let us pause and thank
The Lord for what he's done.
The way we thought he ought to do
To square himself with me and you,
Say,
We can stand for one Thanksgiving day
Can't we? By gum,
If everything is on the bum
What!

The First Thanksgiving.
The first Thanksgiving in New England is described in a letter written to a "loving and old friend" and dated at "Plymouth, this 11th of November, 1621." This "loving and old friend" is supposed to have been a certain George Morton, who had married a sister of Governor Bradford and who came over to Plymouth in July, 1621. The letter is signed E. W., and these are taken to be the initials of Edward Winslow. Of the 102 emigrants who landed on the 11th (old style) of December, 1620, on the bleak coast of Cape Cod, almost one-half had died and nearly all of the remainder had suffered seriously from destitution and the rigors of the winter, for which they were ill prepared. The reward, however, of the industry of the few who were not disabled was so abundant as to call forth the thankfulness of this very religious colony. The letter alluded to says: "You shall understand that in this little time that a few of us have been here we have built seven dwelling houses and four for the use of the plantation and have made preparation for seven others. We net the last spring some twenty acres of barley and peas, and, according to the manner of the Indians, we mowed our ground with herring, or, rather, shade, which we have in great abundance and take with great ease at our doors. Our corn did prove well, and God be praised, we had a good increase of winter corn, and our barley increased good, but our peas not worth the gathering."

—W. J. Lampton.