

The Bible Students Monthly

International Bible Students Association, Publishers.

Vol. II

NEW YORK CITY

No. 10

God's Message of Comfort to the Jews

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly 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 40:1, 2.

THERE can be no doubt that the words of the text apply, not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries traveling in pain—a nation without a land, people possessing most wonderful promises, yet enjoying none of these—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 ephod, 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, lo, these many centuries—through all kinds of discouragements, disappointments and persecutions.

Israel, the Channel of Blessing

The long-promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near—it hasteth greatly. What though there shall be another and great spasm of tribulation in conjunction 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 in control of Israel and through them the world—"Be ye glad and rejoice forever in that which I create."—Isaiah 65:18.

The New Heavens and the New Earth are but symbolical terms for 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 Divine majesty and entrusted with the pouring out of the Divine blessing upon Israel, and, through Israel, 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 herein 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 Prophets. Already the Jew is awakening to a realization of this great Truth.

Zionism Political Becoming Religious

Zionism, 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 worshiping 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, blessing Israel 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 bombs 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, inequity, 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, either to Abraham or through any of the Prophets. 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 45:16). At that time the blessing shall return to Israel that has been taken from them for more than eighteen centuries.

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 a few 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 developed 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 name Messiah. Every Jew, 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 saintly few who have closely followed in the footsteps of Jesus.

In our preaching we do not urge upon the Jews to become Christians; but we 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.

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.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

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."

"HOW READEST THOU?"

"Tis one thing, friend, to read the Scriptures through,
Another thing to read to learn and do;
Tis one thing, too, to read it with delight
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Scriptures seek.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's spees upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

EVERY THINKING
CHRISTIAN
SHOULD READ

**PASTOR
RUSSELL'S
BOOKS**

**"Studies
in the
Scriptures"**

Respecting the first volume of this work THE ATLANTA CONSTITUTION said editorially: "It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mystics that have troubled us all our lives. This is hardly a family to be found that has lost some loved one who died outside the arch—outside the plan of salvation, and if Calvinism be true, outside of all hope and in the of eternal torment and despair. "This wonderful book makes assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many things that he throws a flood of light upon that seem to uncover its meaning."

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(From New York American.)

Pastor Russell Cheered by Audience of Hebrews

Four Thousand in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation—Astonished at His Profound Knowledge of the Hebrew Prophecies.

Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs—A History-Making Gathering.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

Received at First in Silence

In the crowd that filled the big show-house were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious minded Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the "American Hebrew"; W. J. Solomon, of the "Hebrew Standard"; J. Brosky, associate editor of the same; Louis Lipsky, editor of the "Maccabean"; A. B. Landau, of the "Warheit"; Leo Wolfson, president of the Federation of Roumanian Societies; J. Pfeffer, of the "Jewish Weekly"; S. Diamont, editor of the "Jewish Spirit"; S. Goldberg, editor of the "American Hebrew"; J. Barrondess, of the "Jewish Big Stick," and Mr. Goldman, editor of "H'Yom," the only Jewish daily.

No Religious Symbols There

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and whitebearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. My-

ers, J. P. MacPherson, and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still there seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

Reserve and Doubt Vanish

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader—who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth—not merely a people, any longer, but a nation. By a system of deductions based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would then soon be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

What Pastor Russell Said

The speaker read to his audience many quotations from the prophecies of the Bible relating to Zionism, the first one of which was Psalms cii, 13-18—"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. Then shall the Gentiles fear the name of Jehovah, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory."

Pastor Russell declared that while once he had been inclined to discard the Bible as unreliable, along the lines of Higher Criticism, he had subsequently given it very earnest study, entirely apart from all creeds and theories of men. This study had greatly enlightened his mind and had given him a very different view of the sacred Book. He now has absolute confidence in it. He now realizes, not only

that there is a great Creator, but that he is definite, orderly, in his dealings with humanity, in his shaping of earth's affairs. For instance, the Arst Psalm quoted mentions the time, yea, the set time, for the return of Divine favor to Zion.

So he finds matters everywhere through the Holy Scriptures. In due time David, Solomon and others represented Jehovah in the Kingdom of Israel and "sat upon the throne of the Kingdom of the Lord." Later the Kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical Kingdom. When the dominion was taken from him the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the Kingdom of God. None of them was given perpetuity of rule.

But Gentile governments were promised a lease of power during the period when Israel would be cast off from God's favor. Then at the appointed time the Gentile lease of earthly power would terminate, and God's original provision for Israel to represent his Kingdom in the world, would return.

These are certainly the set times referred to by the Psalmist. God's promise to David—"The sure mercies of David"—were that of the fruit of his loins one should sit on the throne of the Lord forever. The real purport of this promise was that Messiah, the long-promised King of Israel, would be the root and off-shoot of the Davidic line and blessed of the Lord; his Kingdom should be an everlasting one and fully competent to fulfill all of the Divine promises made to Abraham—"In thy Seed shall all the families of the earth be blessed."

Zedekiah Rejected—Nebuchadnezzar Acknowledged

So long as God acknowledged the nation of Israel as his Kingdom their kings were his representatives; but when Zedekiah was rejected it was not inconsistent on the Lord's part to recognize the Gentile governments, as above suggested. Of King Zedekiah we read, "O thou profane and wicked Prince, whose time has come that iniquity should have an end. Remove the diadem. Take off the crown. This shall not be the same. I will overturn, overturn, overturn it until he come whose right it is (Messiah), and I will give it unto him" (Ezekiel 21:25, 26, 27).

It was at this very time that God gave the lease of earthly power to Nebuchadnezzar and his successors, as is related in Daniel's prophecy. Nebuchadnezzar dreamed, but disremembered his vision. Daniel the Prophet, made prisoner at an earlier date, was, by Divine providence, introduced to the king as the one person in all the world able to rehearse the King's dream and to give its interpretation, and his power so to do is declared to have been of the Lord.

Nebuchadnezzar's Vision of Gentile Dominion

The vision was of a stupendous image. Its head of gold represented Nebuchadnezzar's Empire—Babylon. Its breast and arms of silver represented the Medo-Persian Empire. Its belly and thighs of brass represented the Grecian Empire. Its strong legs of iron represented the Roman Empire, East and West. Its feet of iron and clay represented Papal Rome. The iron continues to represent civil governments, and the miry clay, making them appear like stone, represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe.

The whole period of time in which these various Gentile governments would dominate the world would last until Messiah's promised Kingdom. And this period is symbolically stated to have been "seven times"; that is, seven years—evidently not literal years, but symbolical.

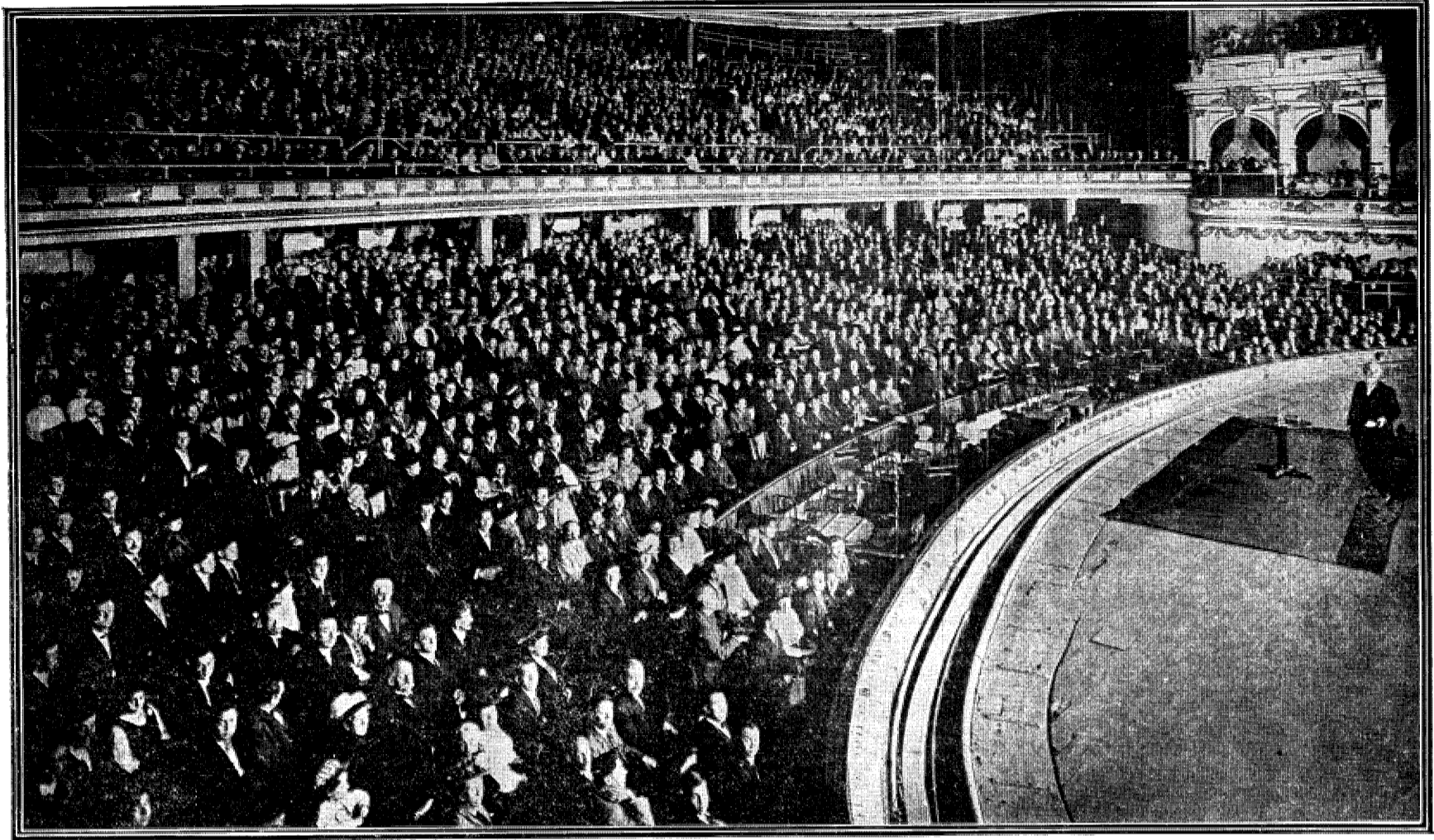
At their end the lease of earthly power of Gentile governments will terminate in the great time of trouble

"WHERE ARE THE DEAD"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

Pastor Russell Addressing an Enthusiastic Audience at the Jewish Mass Meeting at New York Hippodrome

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foretold by Daniel (12:1). Then Messiah shall stand up in the sense of assuming control of earth's affairs and Gentile governments will cease, for all nations shall serve and obey Messiah. And then God's Chosen People, Israel, will come to the front in the world's affairs, because they will become the representatives and instruments amongst men of Messiah's Kingdom, which will be spiritual and invisible, as is that of the Prince of this world, the Prince of darkness, whom Messiah will bind or restrain during the thousand years of his reign of righteousness and destroy at the conclusion, when he shall deliver over the Kingdom of the earth to the Father. Mankind will then be perfect, because all wilful sinners will be destroyed in the Second Death. Meantime, Messiah's reign will not only bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the Divine promise and oath made to Abraham more than thirty centuries ago.

All this is briefly and beautifully represented in Nebuchadnezzar's dream, as explained by Daniel. He saw a stone taken from the mountain without human aid. He watched and saw the stone smite the image on its feet and behold, as the result, complete demolition of the Gentile systems. This smiting of the image in the feet symbolically represents that it will be by Divine power that present institutions will all come to naught preparatory to the establishment of the Kingdom of God in their stead.

Messiah's Kingdom in the Vision

Then Messiah's Kingdom, symbolized by the stone, will not only fill the place where the image stood, but, gradually increasing, will fill the whole earth. From this standpoint, said the speaker, it is not difficult for us to believe the words of the Psalmist that there is a time for God's regathering Zion, yea, a set time—fixed and unalterable. The speaker would not pretend to say the day or month or year in which these things would be accomplished—in which the Gentile lease of earth's dominion would expire and Messiah's Kingdom assume control.

He did, however, offer a suggestion: So far as he could discern, the time for these stupendous events is very much closer than many of us had

supposed. The seven times, or years of Gentile domination, reckoned on the basis suggested in the Scriptures themselves, should be interpreted a day for a year, lunar time. Seven years in lunar time would represent 2,520 days and these, symbolically interpreted, would mean 2,520 years—from the time Nebuchadnezzar, the head of the image, was recognized down to the time of the expiration of the lease of Gentile power, when the stone shall smite the image in the feet. So far as Pastor Russell has been able to determine, the year of Zedekiah's dethronement was 606 B. C. Thus calculated the 2,520 years of Gentile lease of power will expire in October, 1914. There are some who claim that Zedekiah's dethronement should be dated B. C. 588. If this be true it could make a difference of but eighteen years and give the date 1932. Pastor Russell's convictions, however, favor the 1914 date.

Zionism's Future Assured Beyond Question of Doubt

For more than thirty years I have been presenting to Christian people the views I am today presenting specially to Jews, at the invitation of your Committee. Thirty years ago I attempted to tell to Israel the good tidings that God's set time to remember Zion had come. But that seemingly was too early. God's set time for Israel to hear was still future. I waited and am still waiting for God's own time and way for the fulfillment of Isaiah 40:1, 2—"Comfort ye, comfort ye, my people; speak ye comfortingly to Jerusalem. Cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received of the Lord's hand double for all of her sins."

"God moves in a mysterious way His wonders to perform."

About twenty years ago providence raised up for your people a great leader, Dr. Herzl, whose name is now a household word with your race. While your people were unready for any message that I could give them they were

ready for what God sent them through Dr. Herzl—a message of hope, a message of national aspiration which quickened the pulse of your people into new hope respecting the future of the Jews. Dr. Herzl's endeavor was to have all loyal sons of Israel rise from the dust and aspire to be a nation amongst nations and to provide a home for the persecuted of their race in Russia and Eastern Europe. Dr. Herzl struck the popular chord in the hearts of the people. At first it was purely political, and the name of Zion meant little of anything religious; but gradually Dr. Herzl and all the leaders of the counsels of your people began to see that the religious element of the movement was the strongest, the most powerful.

Dr. Herzl has been succeeded by Dr. Nordau, also evidently a man of great talent and great patriotism; but Zionism languishes. I am disclosing no secret when I tell you that amongst the leaders, as well as amongst the rank and file, Zionism is trembling in the balances and fearful of coming to naught. It has spent its force along the lines originally inaugurated; but it will not fail, as many fear. Without assuming the role of a seer, I answer you that Zionism is about to take on fresh vigor; that its most prosperous days are yet to come. According to my understanding of the Hebrew prophets the time of "Jacob's trouble" is not yet ended. Further pogroms of Russia may be expected and further atrocities in the land of Roumania and elsewhere.

It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express! They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusions they are serving the god Adversary and dishonoring Jesus. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home—for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism.

It is not my thought that the eight

millions of Jews in the world will all go to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, that the rejuvenation there will be astonishing to the world. Further, it is my thought that Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises.

Permit me to suggest that in the time of trouble, incidental to the transfer of Gentile rule to the power of Messiah, all financial interests will be jeopardized. Many of your race, growing wealthy, will surely take pleasure in forwarding the work of Zionism, as soon as they shall realize that it is of God, foretold through the prophets. And those of your people of insufficient faith to use their means in forwarding the Lord's work at this important juncture will, before very long, find themselves in the condition pictured by the Prophet Ezekiel, who declares (8:) that in this great day of trouble—"they shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." The great Messing of the Covenant whom ye delight in (Malachi 3:1-3) will test and prove ye as a people. Those who worship id of gold and silver, stocks and bon will receive severe chastisement at his hand that they may learn a great lesson before he will grant them a share in the fast approaching blessing.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in Peoples Pulpit, Volume 2, Number 4.

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The Message of the Hour

"The Voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. . . . And the glory of the Lord shall be revealed and all flesh shall see it together."—Isaiah 40:3-7.

THE same voice that speaks to the Jews words of comfort warns Christians that we are on the eve of strenuous times, in which Christendom will be called upon to render up its account amidst a time of world-wide trouble and revolution. Not that Christian people are called upon to be revolutionists. Quite to the contrary; they are to be lovers of peace—peace-makers, so far as possible. But the Scriptures show that there is a limit to peace-possibility; that the growing intelligence of the world is not making for peace. Worldly prosperity and increased knowledge in unsanctified hearts are breeding greater discontent day by day. The great changes to be expected will come as the natural outworking of this discontent, which affects both rich and poor, learned and unlearned.

"The Voice in the Wilderness"

The message of John the Baptist eighteen centuries ago to Israel was typical of the message of God through all of his consecrated people to nominal Churchianity and the world—nominal Spiritual Israel. The voice declares that the great Kingdom of Messiah, offered typically to the Jews eighteen centuries ago, is now about to be inaugurated in power and great glory. If the coming King and his Kingdom are to be received with appropriate honors and loyalty of heart, the message must be heard and his highway of holiness must be prepared. If the King were thus received, happy would it be for the world of mankind. If the kings of earth and the financial and ecclesiastical princes were to gladly hearken to his message and promptly and thoroughly establish righteousness in the earth, Messiah's Kingdom would be introduced peacefully, gloriously, and begin its work of blessing, uplifting Israel and all the families of the earth. But the Scriptures clearly indicate that no such peaceful advent of the Great King is to be expected.

Quite to the contrary, the Prophet Daniel, after picturing the course of the "times of the Gentiles," after showing the expiration of these times, after pointing to the coming of the Messiah in the clouds of heaven in glorious majesty and power (invisible to men because spiritual), then tells us, "At that time shall Michael stand up (come into power—assume his authority), the

Great Prince, that standeth for the children of thy people (Daniel's people, the Jews, and with them all desiring to be God's people). And there shall be a time of trouble such as never was since there has been a nation."—Dan. 12:1.

Social Levelling Coming

The time impending is described in the context, "Every valley shall be exalted and every mountain shall be brought low" (V. 4). This means the humbling, the levelling of the great princes of religion, of finance and of politics to a democratic level. Similarly the exalting of every valley means the lifting up of the poor, the submerged, the degraded. This work of levelling will not be done in a moment. But the very beginning of that levelling process will mean trouble. And every step of the way will mean more trouble, until the Divine purpose here expressed shall be realized. The severe trouble in Russia which preceded the acceptance of the douma will probably be followed by more trouble before the high ones of the Russians will be humbled and the poor of the people will come into their rights.

In Great Britain the levelling processes have been going on for many years. Law and government are respected and esteemed, but here there is no autocratic rule. The people through their representatives are their own law-makers. The valleys have been to a considerable extent exalted and the higher powers have to a considerable extent come down to a democratic level. And the levelling process is still operating in Great Britain. The Income Tax is a part of it. In consequence of this gradual levelling of Society the final adjustment to the requirements of the Messianic Kingdom will be proportionately less than in an autocracy.

Glorify of the Lord Revealed

The great time of trouble that will level the mountains and valleys of society and make the path of righteousness in the world a straight one and an easy one will doubtless be short and sharp. Quickly the glorious results will follow. Mankind will come to a realization of the fact that the due time for Messiah's reign has come. In our text this is spoken of as the glory of Jehovah which is to be revealed and

which all flesh shall recognize together.

There is no conflict in this because, as in olden times, David and Solomon were declared to sit upon the throne of the Kingdom of Jehovah; so with propriety it can be said that Messiah will sit upon the Throne or Kingdom of Jehovah. In other words, although Messiah's Kingdom will be a mediatorial one, separate from that of Jehovah, for the purpose of putting down sin and of uplifting the sinner, nevertheless throughout the thousand years of his glorious reign he will represent Jehovah in that his entire work will have the full approval of Jehovah and be conducted along the lines of the Divine Law.

Thus, gradually, as sin will go down and sinners will be rescued from it and its degradation and death penalty, the prayer will be fulfilled which says, "Thy Kingdom come; thy will be done

on earth as it is done in heaven." In other words, Messiah's reign will be a period of reconstruction, restitution and resurrection. And when its work shall have been accomplished it will cease.

The Time of Trouble Described.

In verses six and seven there is a brief description of the great time of trouble and its influences upon humanity. As the scorching sun and great heat would wither a field of grass, so the breath of the Lord, the spirit of righteousness, sent forth will cause the day of trouble, in which all humanity will wither as the grass. We may thank God for the assurances of the "times of refreshing" speedily to follow, and remind the saintly of the promise that although they have trials now they will escape by the resurrection change many of those troubles, coming upon the world.—Acts 3:19-21; Luke 21:36.

Awake! Jerusalem, Awake!

C. M. BILLS.

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—Jer. 3:17.

Awake, Jerusalem, awake! the Lord will comfort thee!
Now from the dust thy garments shake, arise in majesty!
Thy light is come, thy sun shall rise with healing in his rays;
Thy land shall be a paradise, and echo ceaseless praise.

Isa. 52:1-3; 60:1-6; 61:4-6; Jer. 30:10, 11; 31:28-37; Ezek. 36:8-38.

REFRAIN:—

Jerusalem! O Jerusalem! the world thy King shall own,
When God restores thy diadem, and Shiloh takes the throne.

Gen. 49:10; Psa. 2:6-8; Psa. 149:5-9; Dan. 7:13, 14, 22, 27; Isa. 24:23; 62:1-3; Psa. 82:8; 86:9.

The blindness that has veiled with night the lost of Israel's fold,
Will be replaced by gospel light, when Gentile times are told.
When "God's elect" in Zion reign, thy morning shall begin;
Their mercy will remove the stain of Jacob's crimson sin.

Jer. 31:10-12; Ezek. 39:23-29; 37:22-28; 16:53-63; Psa. 40:14; Isa. 42:1-4; Dan. 2:44; Jer. 3:12-16; Isa. 61:1-3; Mal. 3:3-6; Isa. 1:25-27.

The cup of trembling from thy hand Jehovah will remove;
And spread o'er thy forsaken land the mantle of his love;
The barren plain shall bloom again, and famine flee thy shores;
For peace will aid thy husbandmen, and fill thy threshing floors.

Isa. 51:17-23; 30:18-26; 25:6-8; Amos 9:11-15; Isa. 65:17-25.

Thy watchmen eye to eye shall see, when God shall Zion bring;
Good news of good shall swiftly fly on everlasting wing;
The voice of crying there shall cease, while praises thrill the skies;
For health and gladness will increase, as vanquished error dies.

Isa. 52:7, 8; Zeph. 3:8-20; Isa. 52:13-15; Psa. 67; Micah 7:16-20; Psa. 98.

Redeemed, redeemed, but not with gold, thy ransomed ones return;
With awe the Gentiles shall behold thy holy incense burn;
Unto thy palaces, restored, all nations soon shall flow,
To seek and serve thy royal Lord, in homage bowing low.

Isa. 52:9, 10; 54:5-13; 49:18-23; 51:11; Mal. 1:11; Isa. 19:19-25; Zech. 8:20-23; Psa. 72; Isa. 2:1-5; 45:22-25; Isa. 60:8-22.

Jacob and Esau in a New Light

A TRAVELER and lecturer acquainted with the habits and customs of the Arabs throws a fresh light upon the transaction between Jacob and Esau respecting the birthright and the deception practised upon Isaac. It is claimed, and apparently on good grounds, that the customs of the Arab in Mesopotamia to-day are in all respects what they were thirty-five hundred years ago, when Abraham dwelt there, and was a great sheik, with flocks and herds and servants. Hence the ideals and customs prevailing amongst them furnish a good criterion as respects those in vogue in the days of Isaac, Jacob and Esau.

It is declared that to this day the first-born son of the family is the heir of the estate, with full authority next to his father. It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor, from whom he has received patrimony. On the other hand, other members of the family celebrate such a day as a festival. For the elder son to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession.

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. As the elder son it would not have been necessary for Esau to purchase victuals from his brother, for, as the head of the home next to his fa-

ther, he could have commanded whatever he desired.

On this occasion, however, when he asked Jacob for the savory food, the latter was astonished and practically said: "Do you mean it, or are you joking? Do you really mean that you wish to abdicate your rights as the first-born by partaking of the stew? If you do mean it, I shall very gladly assume responsibility and I will do the fasting as the first-born." Esau replied, "Yes, I mean it. Why should I fast? I have no confidence in the old Scripture promises anyway, and have serious doubts if God had any more communication with father Abraham than with others." Still doubting his sincerity, Jacob, after the manner of the people of the East to this day, said, "Swear it and I will believe it." So Esau swore that he voluntarily voided his rights to his brother Jacob, who was glad to go under the conditions because of his faith in the promises made to Abraham.

Why Isaac was Deceived

Our informant further declares that amongst the Arabs it is still considered entirely proper to deceive the aged, for the purpose of saving them from sorrow. For Isaac to learn that his first-born son had so disesteemed his privileges, it was surmised, would cause heartache and sorrow. Hence his wife and Jacob arranged to deceive him. Esau was dishonest in attempting to take the blessing which he had forfeited and that with an oath. He seems to have feared that the blessing of the first-born would carry the bulk of Isaac's estate to Jacob. Apparently he was the earthly things that he desired and not the spiritual blessing of

God through Abraham. So soon as Jacob left all the earthly inheritance in Esau's hands the latter seemed satisfied. And Jacob, too, was satisfied, because he got the portion which he specially desired and prized above everything else.

In full harmony with this the Scriptures denounce Esau as a profane, worldly-minded person, who sold his birthright share in God's special promises for a mess of pottage—for temporal, earthly refreshment. The Scriptures similarly praise Jacob because of his willingness to deny himself earthly comfort for the heavenly promises.

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