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St. John Standard, Oct. 15, 1910.

People's Pulpit.

Sermon by Charles T. Russell, Pastor Brooklyn Tabernacle

ZIONISM IN PROPHECY

Address to a Jewish Mass Meeting—The Hippodrome Jammed

New York, N. Y., Oct. 10.—The unusual spectacle of 4000 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 trying to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

Received First in Silence.

In the crowd which filled the big showhouse 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 Hipporome 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.

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 thoroughly knowledge of his subject appealed to their minds. Though still silent, the 4000 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 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.

At the height of the enthusiasm over the dramatic surprise he prepared Pastor Russell walked off the stage and the meeting ended with the end of the hymn. He was congratulated by scores of men and women who had come in indifferent, if not hostile, frames of mind, and he made a friend, they all declare, of everyone who had heard him.

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 Psalm 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 Creator, but that he is definite, orderly in his dealings with humanity, in his shaping of earth's affairs. For instance, the first Psalm quoted mentions the time, for the return of Divine favor to Zion. So he finds matters all through the 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 end of the appointed time the Gentile lease of earthly power in turn, and God's original provision for Israel to represent his Kingdom in the world, would return. These are 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 shal 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 it until He come, whose right it is (Messiah), and I will give it unto him" (Ezekel xxi, 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 stuendous 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 fortold by Daniel (xii, 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 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 beheld, as the result, complete demolishment 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.

For more than 30 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 xl, 1, 2—"Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem. Cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received of the Lord's hands double for all of her sins."

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

About 20 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 cord 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 assuring 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 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 delusion 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 that can better go than themselves and by financial assistance and the establishment there of great enterprises. Permit me to suggest that in 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 realize that in 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 declared (vii., 19) 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 Messenger of the Covenant whom ye delight in (Malachi iii., 1-3) will test and prove you as a people. Those who worship idols of gold and silver, stocks and bonds, will receive severe chastisement at his hand that they may learn a great lesson before he will grant them a share in the coming blessings.

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CORN FLAKES

FIRST SNOW FLURRY AT FREDERICTON

Ground Covered by the Beautiful Yesterday Morning—Solicitor General McLeod to Conduct Case at Grand Falls

Fredericton, Oct. 14.—Fredericton people when they woke up this morning and found the ground covered with snow, were convinced that the weather man had got mixed up in his dates or something of that kind. The snow fell in slight flurries in the early hours of the morning and was later taken from sight in a hurry by a warm rain.

Solicitor General McLeod will go to Andover next week to appear for the Crown in the prosecution of Robert Nelson, of St. John, who is charged with the theft of a watch from a G. T. P. employe while they were at a hotel in Grand Falls. On a previous trial the jury disagreed. The crown may have some new evidence at next week's retrial of the case.

Demented Woman.

About 2.30 o'clock this morning the police found a demented woman wandering about Canterbury street with an armful of wood. She stated that she resided on Sydney street, near Broad, and had lost her way. She was given the direction to the corner of Sydney and Broad streets and about half an hour later was found on Prince William street, near the City Hall. She had another armful of wood and threw it on the sidewalk when she saw the police. She did not know where she was and complained of being so tired and of having a headache. She was conveyed to the Central station, as the officers feared the woman might walk over the wharf.

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CHURCH SERVICES

Centenary church anniversary. Pastor, Rev. C. R. Flanders, D.D. - Sunday, 10 a.m., sermon by Rev. Dr. Beller of Boston University. Music, special hymns and chants; baritone solo by Mr. Pidgeon, "O, Divine Redeemer," Gounod; solo, and chorus, "Jerusalem," Gounod, Mrs. L. M. Curren and choir. 7 p.m.—Sermon by Rev. Dr. Beller; music, special hymns and chant; soprano solo by Mrs. Curren, "The Penitant," Van de Water; anthem, "Who so dweeleth under the defence of the most high Sir Geo. C. Martin—the solo by Mrs. Curren. The Sunday school session, 2.30 p.m. Special programme, consisting of music and addresses. The public are invited. Ushers in attendance at each service.

Exmouth Street.

Dr. L. M. Curren will address the brotherhood at 3.30; Rev. W. W. Brewer, pastor, at 7 p. m.

Exmouth street Methodist church class meeting Sunday morning at 9.45 a. m. Preaching service at 11 a. m., Rev. Wilfred Gaetz. Instead of the regular session at 2.30 p. m. a grand rally day service will be held. A splendid programme of songs, readings and addresses has been arranged. All are cordially invited to attend. Dr. L. M. Curren will address the brotherhood, and all male friends, Sunday afternoon at 3.30. All boys under 14 years of age being omitted. Preaching service at 7 p. m., Pastor Rev. W. W. Brewer. Service of song, prayer and testimony.

Thanksgiving Service.

On the evening of Monday, 24th inst., the choir of St. Luke's church, under the direction of Ernest Scott Peacock, the recently appointed choirmaster, will render an excellent programme of Thanksgiving music. The choir will be assisted by Mrs. L. M. Curren, C. A. Munro, D. Arnold Fox and others.

Anglican Churches.

On Sunday there will be special services in all the Anglican churches of the city, the occasion being the periodical intercession on behalf of the Sunday schools. On Monday morning at 10.30 in St. John's (stone) church holy communion will be celebrated, and in the afternoon at 5 o'clock there will be a special service at Trinity church on behalf of the Sunday schools.

The Booth Mission.

Booth's mission, Main street Baptist church, Saturday evening, at eight o'clock, reception to Herbert Booth. Sunday Mr. Booth will preach at 11 a. m. and 7 p. m. Sunday afternoon at 3.45 he will give his object lecture subject, Toys and Their Teaching. Services every night during the week at 8 p. m. On Tuesday, Wednesday and Thursday and Friday afternoons Mr. Booth will deliver addresses on special subjects.

Portland Street Methodist Church.

Rev. H. D. Marr, pastor. Sunday services, 11 a. m., Rev. Geo. A. Ross; 2.30 p. m., Sabbath school, senior Bible class, and Bible study union; 7 p. m., the pastor. Prayer service Wednesday evening at 8 p. m. All are welcome.

OPERA HOUSE

SUNDAY, OCT. 23RD

At 3 P. M,

A LECTURE ON

CHRISTIAN SCIENCE

by W. D. McCracken M. A., C. S. B., member of the Board of Lectureship of the First Church of Christ Scientist, Boston, Mass, under the auspices of First Church of Christ Scientist, St. John, N. B.

ALL WELCOME

SEATS FREE—NO COLLECTION

TO NEW SUBSCRIBERS.

The addition of so many new names to The Standard circulation lists means considerable extra work in this office. It should not be expected that all these papers will be started immediately, as several days will be required to get the subscription lists in perfect shape. All subscriptions received on Saturday are being dated one week ahead and it is hoped that by the end of the present week the papers will be going regularly. Those who fail to receive The Standard for a day or two will therefore bear in mind that the delay is caused by the rush of work, and will confer a favor by waiting patiently for a short time. If, however, there are any who do not receive their papers regularly after Monday next, they should report the matter promptly to this office.

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