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# ZIONISM THE HOPE OF THE WORLD

## Pastor Russell's Address to Bible Students.

### TOURING ON SPECIAL TRAIN.

Two Zions and Two Classes of Zionists but All Parts of the Great Divine Arrangement for the Blessing of the World and Its Uplift From Sin, Degradation and Death, is Pastor Russell's View.



PASTOR RUSSELL

San Francisco, Cal., June 25.—Pastor Russell addressed large audiences twice today at the Golden Gate. He addressed a Convention of the "International Bible Students Association" in session here. He is making a sort of continental tour, including Indian

apolis, St. Louis, Kansas City, Pueblo, Colorado Springs, Denver, Salt Lake City, Los Angeles and Santa Cruz. In all these cities local branches of the "I. B. S. A." invited him and made arrangements for public addresses. Notwithstanding the strain of continuous travel and continuous public speaking, the Pastor seemed in excellent health and vigor. He spoke enthusiastically of the warm receptions and attentive hearings which he had enjoyed. He was specially pleased with his California experiences and the glorious climate noted at his several stopping places.

The Pastor's visit is unique in another respect. Learning of his intended program, some of his friends asked permission to make up a party to accompany him. He gladly assented. As a result a train-load of Bible Students are with him—about one hundred and sixty in all.

While the Golden Gate Convention is the point of the tour, it is but the turning post of the excursion party. Meetings are to be held on the return journey at Sacramento, Portland, Tacoma, Seattle, Vancouver, Calgary, Winnipeg, Duluth, Buffalo and Toronto, the latter being reached July 19th. The Pastor's scheme is a novel and a benevolent one; for surely what he has undertaken is carrying out to not a lazy man's burden. From the evidences here we surmise that the Bible Students along his course of travel will be blessed, stimulated, energized. Pastor Russell and his party bear with them from the Golden Gate the good wishes and Christian love of many friends.

**The Earthly Zionism.**  
Speaking from the text, "The Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem" (Isaiah li, 3), Pastor Russell declared that Christians have inadvertently misappropriated to themselves many promises of the Scriptures which are not wholly theirs. Christian creeds and theories have surmised that, through the rejection of Jesus, all Jews dying in unbelief of Messiah were forfeited to an eternity of torture because of that unbelief in the Only Name.

A more careful study of the Bible, he declared, is showing Bible Students the error of this position. Jews who do not accept Jesus as their Savior and who do not become followers in His steps in the "narrow way" will indeed fail of attaining a place with Jesus in His Throne of Glory. They will fall to become joint-heirs with Him in His glorious Messianic Kingdom. They will fall to become members of the spiritual Seed of Abraham, respecting whom St. Paul said, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise" (Galatians iii, 29). "In thy Seed shall all the families of the earth be blessed."

But, asked the Pastor, are there not many besides Jews who will fall of making their "calling and election sure" to that Heavenly portion-to membership in the Messianic Body or Kingdom? His own conviction is that there will be found as many Jews as of any other nationality in that spiritual company which, the Scriptures declare, will, all told, be but a "little flock." Indeed, there are strong reasons for believing that the whole number of this "elect" company, this Royal Priesthood, this spiritual Seed of Abraham, this Messiah of glory, long promised, will be only "a hundred and forty-four thousand" (Revelation xiv, 3).

**What Becomes of the Others?**  
If the Church of glory, the Body of Christ, be but a small company out of the millions of Christendom, what becomes of the remainder of Christendom as well as the Jews? If only the Elect gain the Kingdom—if only the few make their calling and election sure—what will become of the great mass of the unchosen, both Jews and Gentiles, and the heathen myriads? Pastor Russell declared that very foolish and unscriptural conclusions have been reached in respect to elect and non-elect.

The Apostle declares that all non-elect are to be blessed by the elect as soon as the election is completed. But we, following the teachings of a darker time and a less convenient Bible, have

declared that when God predestinated to elect the Church, He equally predestinated to damn to eternal torment all others. But not a word of authority could be found for such a view in the Bible. St. Paul's statement is wholly respecting the Church, not the world, when he declares, "Whom He did foreknow, them He also did predestinate that they should be conformed to the image of His Son." Such a predestination on God's part, all can heartily endorse. Who can say that it would be right on God's part to accept any to membership in the glorious Messianic Body, of which Jesus is the Head, except such as are pure in heart, sinless, and so demonstrated even by fiery trials and disciplines?

God kept secret this mystery. St. Paul declares—the mystery that He is now selecting a favored class to be associates with Messiah in the Kingdom of God, for which we have been praying, and through which the whole world of mankind will shortly be blessed. Now the Church's election is about completed, the Pastor believes; and therefore now is the time for more light to shine out, that God's further gracious purposes toward natural Israel and the world may be more clearly seen.

**The Heavenly Zionism.**  
The Zionism of the past eighteen centuries has been of the heavenly kind. It has been calling and inspiring to loving zeal, obedience and activity such as have the "hearing ear" for the heavenly calling to joint-heirship with Messiah. This glorious full number predestinated of the Lord will soon have been completed. The Pastor and others of God's consecrated people should be Zionists in the highest sense of the word, and, laying aside every weight and every besetting sin, each should strive to make his "calling and election sure" to a place in the Heavenly Zion—the Kingdom of Messiah.

It will be from this Mt. Zion, the spiritual Kingdom of Messiah, that the Law will go forth during the thousand years of the Messianic reign; the great Judge and Law-giver of the world will be the glorified Redeemer; and His associates, in His various offices of Prophet, Priest, King, Judge and Mediator, will be the faithful Zionists of the present time, who follow in the steps of their Redeemer, delighting to lay down their lives for the Truth's sake and for the brethren's sake, in cooperation with the great Captain of their salvation, through the merit of His imputed righteousness.

**The Word From Jerusalem.**  
As soon as Mt. Zion, the Kingdom, shall be completed by the glorification of the last member of the Church, it will be time for the Law to go forth therefrom for the correction in righteousness of the world's affairs—for the overthrow of every form of iniquity and everything contrary to the Golden Rule. In other words, when the Kingdom class shall have been completed by the elective process, which is the Divine arrangement of this Age, forthwith that Kingdom will come into power and the reign of righteousness will begin.

But God has a time and order and arrangement in respect to every feature of His Program. In the remote past, before Jesus came and became the Head and Leader of the Church to Glory, God was in covenant relationship with Abraham and his natural seed. The Scriptures assure us that a considerable number were so full of faith and loyal obedience to God that even though they lived at a time before the calling to the Church began they, nevertheless, were marked by the Lord for special blessing and a special share in the Kingdom work when the time should come for Messiah to take His great power and reign.

Reference is made to these Ancient Writings by St. Paul, in Hebrews xi, 38-40. He says: "These all died in faith, not having received the things promised them—the earthly promises—God having provided some better thing for us (the Church) that they, without us, should not be made perfect"—should not enter into the earthly blessing which belongs to them.

Accordingly, the Scriptures tell us that one of the first operations of Messiah's Kingdom, after the blinding of Satan, will be the resurrection of the Ancient Worthies of the Jewish race. Those, the inspired Word tells us, will be made Princes in all the earth—representatives of the spiritual and invisible Messianic Kingdom. These will constitute the earthly Jerusalem, the capital of the New Dispensation. While the Law will proceed from the invisible and all-powerful spiritual Messiah, it will come through these resurrected, perfect and approved earthly representatives; and from them it will go forth gradually, as the Divine message and rule, to every nation, people, kindred and tongue.

**The New Covenant Israelitish.**  
Even if nothing were said in the Scriptures respecting God's special blessing to natural Israel, it might be inferred that they would most quickly fall into line with the leaders of their own race, particularly as this would be in harmony with the traditions of their race for the past thirty-five hundred years. Besides, the Law given to Israel, and represented on the two tables of stone, will be the same that will go into force again as the Law of the Kingdom—the Gospel Call being an appendage. The difference between the Old Law Covenant and the New Law Covenant (Jeremiah xxxi, 31) is that Israel's New Covenant will have a greater and more powerful Mediator than Moses; the Antitype of Moses—Jesus the Head and the Church, His Body (Acts iii, 21, 22). Besides, all coming under that New Covenant, by devotion to righteousness, will have their past sins so fully forgiven that

the Lord will not remember them any more—the basis for this full forgiveness being the merit of Jesus' sacrifice. Few have realized how clearly the Scriptures set forth—if the promise respecting it be carefully read and noted. Christ is the Mediator of that New Covenant and its "better sacrifices" have been in progress during this Gospel Age. It will be instituted with the Ancient Worthies first, but gradually with all the Israelites who flock to the standard then lifted up amongst the people. As the blessings of restoration, earthly prosperity, health, strength, etc., begin to be manifested amongst those living under that Covenant arrangement, other nations, the Bible tells us, will also desire to enter into its blessings; and they will be permitted so to do. By individually renouncing sin and accepting the Covenant and its Mediator they will become "proselytes of the gate." Hearken! "Many nations shall come and say, let us go up to the Mountain of the Lord's House, for He will teach us of His ways and we will walk in His paths."

**One King, But Two Kingdoms.**  
It has escaped Christendom in general until recently 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 (Romans iv, 16). For eighteen centuries God favored the Seed of Abraham, the nation of Israel.

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, hence it is time for the return of God's favor, as shown on previous occasions. The favor already is returning.

The Jew has not been so comfortable, nor so favorably fixed, as he is to day, 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.

A voice is sounding from the wilderness, and the Jews everywhere are harkening 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 in 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 swords nor guns nor dread noughts, neither by flying airplanes nor torpedoes will Israel's great victory be gained; 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 blind Satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the New 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.

**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."

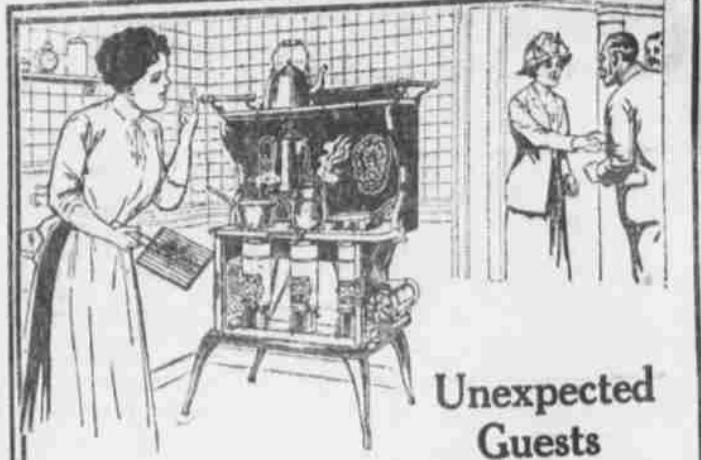
But Abraham did not discern, nor did others, that these two illustrations belonged not to the same people, but to two different Israels—the heavenly and the earthly, the stars representing the heavenly Seed and the sand of the seashore the earthly Seed.

The restitution privileges soon to be opened, first to Israel, will later on, be thrown open to all nations, peoples, kindreds and tongues—that they may press in also under the same glorious terms of Israel's New Covenant, because "Israelites indeed," without them it will be impossible for the blessings of God shared in all the blessings of the New Covenant and its earthly instrumentalities.

Zionism, amongst the Jews today, we believe the Lord is stirring up—a reparation of natural Israel for the great blessing which so soon will be at their door. As they begin to really appreciate the Land of Promise, the rich promises in connection with that land must become theirs, and the inspiration of those promises will lead their hearts back to the Lord in prayer and supplication and will lead the feet of a reverential, representative number of them back to the land itself, to which the Lord declared He would bring them; and that from thence they should be plucked up no more. Remember, in this connection, St. Paul's reference to the New Covenant and the time when it will go into force with Israel, as recorded in Romans xi, 27. The Pastor rejoiced in any opportunity he had of stimulating Zionism, both spiritual and earthly, for both are vitally connected with the salvation of the world of mankind in general.

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