

The OBJECT & Manner
of
Our Lord's Return
by C. T. Russell
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Son of man the world will not know, yet the church, ye brethren, are expected to know; not from outward sign but from the light shining upon the pathway. Our Father undertakes to furnish the light as fast as it is due, but we must walk in it if we would not be in darkness.

The day of the Lord is frequently referred to as a snare or trap into which those without light go unawares. *As a thief* it comes stealthily. But some think as a thief means suddenly; we think not, but if it does, then "ye brethren are not in darkness that that day should come upon you *suddenly*." When Jesus said: "If therefore thou shalt not watch, thou shalt not know what hour I will come upon thee." It seems as though he meant, if you are watching you shall know. Does it not?

But it is not my object in this pamphlet to call your attention more fully to the TIME of the second advent than I have above, in answering some of the chief objections to the investigation of it. (Those interested in knowing the evidences as to the time, I would refer to Dr. N. H. Barbour, editor of the "Herald of the Morning." Rochester, N.Y.) I simply add that I am deeply impressed and think not without good scriptural evidence, that the Master is come and is now inspecting the guests to the marriage. (Matt. 22:11). That the *harvest* is progressing, the separated at any moment, the wise virgins go into the marriage, and the door to the *high calling* be forever shut.

Even the outward signs seen by the world seem to point to the fact that a great dispensational change may be near. From their stand point the last century would seem to be the "day of [God's] preparation." Improvements and inventions progress as never before. Now we are beginning to realize that these inventions, which in and of themselves are blessings, are, under present conditions of society, a curse. Every machine made, after a certain limit, tends to decrease the demand for each mechanic's labor; supply and demand regulates the wages he receives. To-day there is employment for less than three-fourths of the industrial labor of this as well

July 15, 1906

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—"The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January, 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way: I received a paper called *The Herald of the Morning*, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge my surprise and gratification, when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny—that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already present in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,—and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the *time prophecies* which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be *invisibly present* to set up his kingdom—a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject—especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.—1 Thes. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.—the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1873—and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's *presence* and the harvesting of the Gospel age dated from the Autumn of 1874. The answer showed that my surmise had been correct, viz.: that the *time arguments*, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the *time* was right and their *expectations* wrong,—whether the views of restitution and blessing to the world, which myself and others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the *Herald of the Morning*, who had a copy of the *Diaglott*, noticed something in it which he thought peculiar,—that in Matt. 24:27, 37, 39, the word which in our common version is rendered *coming* is translated *presence*. This was the clue; and, following it, they had been led through prophetic *time* toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the *time* for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting

forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and "the harvest" began. He came, and the evidence satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvestwork should be done; and that *present truth* was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the *Herald*. He replied that nothing was being done; that the readers of the *Herald*, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions;—and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fulness of *restitution* based upon the sufficiency of the ransom given for all, as I had much to learn from his concerning *time*), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds*; and as I was enabled to give some time and thought to its preparation it was issued by us both jointly, both names appearing on its title page—though it was mainly written by Mr. Barbour. While it was not the first book to teach a measure of restitution, nor the first to treat upon time prophecy, it was, we believe, the first to *combine* the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning*. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was not sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England States, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time, but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you

THE HARVEST IS NOT ENDED

Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable harvest work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed. We are glad to know that others are daily coming into blessed relationship with the Lord under the covenant of sacrifice, and are giving evidence of having been begotten of the holy Spirit. We are glad to note their zeal, and rejoice with them that they, as well as we, can share in this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

At first we were inclined to surmise that the harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the regular harvest. Besides, we are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus concentrate the forces for the smiting, we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the truth is also an uncertainty.

But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time feature applicable before us—even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise—that a great work is before us, and that we cannot see how it could be accomplished in much less than three years.

It will be after the smiting of Jordan—after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the church into two classes will take place. Thereafter, the Elijah class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot—some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the "change" of the Elijah class.

GENTILE TIMES EVIDENTLY ENDED

It still seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October, 1914. The fact that the great day of wrath upon the nation began there marks a good fulfilment of our expectations. The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession proceedings are now in process. The winds of strife, winds of war, are let loose with great damage to the whole world, weakening the kingdoms of Europe in respect to their best blood and their financial strength.

How long the war may last, who can say? All the belligerent nations are proud and self-confident. The humbling, which the Bible mentions, has not yet been accomplished. It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength. Next we may expect the great collapse of spiritual Babylon, leading on to the great revolution-earthquake of Revelation. "So mighty an earthquake as was not since men were upon the earth." (Revelation 16:18)

This in turn, will lead on, according to our understanding of the Bible, to the terrible anarchy, in which all present institutions will succumb before the fire of human passion, prejudice, etc. Then, at the auspicious moment, the Gentile dominions having passed away, Messiah's kingdom will manifest itself for the blessing of the whole world, and will prove to be "the desire of all peoples."—Haggai 2:7.

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah. But by that time, the Elijah class will have passed beyond the Veil; for "when he [Jesus] shall appear in his glory, we [the church] also will appear with him."

OUR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our expectations respecting the harvest time was the parallelism between the closing of the Jewish age and the closing of this Gospel age. We found the beginning of the harvest time clearly marked by the 1335 days of prophecy, and by the fulfilment amongst God's people of the declaration: "Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days!" (Daniel 12:12) Surely great blessedness, great enlightenment of the eyes of understanding, great appreciation of our God and his glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of his goodness through the divine plan of the ages. We see no reason to question the date, October, 1874, as the beginning of the harvest time and the parallel to the time when Jesus began his ministry in the harvest time of the Jewish age.

Our mistake was along the very line that we pointed out. Time and again, we reminded our readers that the parallelism between the Jewish age and the Gospel age could not include anything belonging to the new dispensation. The parallels affected merely the nominal Jewish house there and the nominal Christian house here. Both were rejected because of failure to be in the right condition of heart for the truths that were due to them—both rejected for destruction. The Jewish system was a church-state affair, paralleled here by the great church-state systems of Europe, whose destruction began in 1914.

Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the apostles to be the instruments for the harvesting and a sharpening preparation of the sickle of truth for the later work, which began at Pentecost. There was no "garner" into which to gather the wheat prior to Pentecost.

JEWISH AND CHRISTIAN PARALLELS

JEWISH-NOMINAL CHURCH CHRISTIAN-NOMINAL CHURCH

A. D. 29—33 A. D. 1874—1878

"They knew not the time of their visitation"

A. D. 33—36 A. D. 1878—1881

The Most Holy Anointed, divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.

A. D. 36—73 A. D. 1881—1918

Because of the overspreading of abominations, he shall make it desolate, even until the consummation or utter destruction—until all that God has predetermined shall be accomplished.—Daniel 9:24-27.

No parallels as between the Pentecostal church and the true church now are to be looked for. But the resurrection of Jesus before the church harvesting began may well be considered to have its parallel here in the resurrection of the sleeping members of the church—1878 A. D.

We should not have looked for parallelisms between the starting of the Gospel church and its experiences, and the starting in this harvest time of the heavenly church and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish system, which went to destruction, and to the nominal Gospel church, which is now going to destruction.

We imagined that the harvest work of gathering the church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one. This harvest work belongs to the new dispensation and cannot be identified with the old. Anyway, the harvesting of the Jewish age, gathering "Israelites indeed" into the Gospel church, did

"THE EARTH TREMBLED"—AND FELL*"His lightnings enlightened the world; the earth saw, and trembled."*—Psalm 97:4.

God's holy prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David taking prophetically a standpoint of observation future from his day declared, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof!" (Psalm 97:1) As we have shown in **SCRIPTURE STUDIES, Vol. III., Study 9**, this began to be true when our Lord Jesus, having returned to earth to set up his kingdom, took unto himself his great power. Yet not until his kingdom has been fully established in the earth will his glorious reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the kingdom, is clear from his succeeding statement: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the Executor of his great purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purpose.

"A FIRE GOETH BEFORE HIM"

If we inquire, Why is this day of his presence such a time of trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isaiah 28:17), to the intent that ere long the equitable principles of his Government may be established in all the earth. Not only will all unrighteousness be made manifest, but "a fire goeth before him and burneth up his enemies." (Psalm 97:3) All the wilful and persistent opposers of his righteous course shall be "cut off," "destroyed," "burned up," "devoured with the fire of his jealousy."—Zeph. 3:8.

This work of judgment and the consequent time of trouble being a necessary preparation for the glorious reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is "too wise to err, too good to be unkind," the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See Psalm 96:9-13; 98:1-9) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that he who smote them in his wrath, and scourged them in his hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto him, obey his counsels and live.

LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's kingdom that the statement of the Prophet is verified: "His lightnings enlightened the world; the earth saw, and trembled." How apt is this figure? Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the world's present disorder is so manifest! A flash of lightning from the obscured throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already, it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our greatest newspapers read as if written from the standpoint of present truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled—"Men's hearts failing them for fear, and for apprehension of the things coming on the earth!"—Luke 21:26.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress worldly men are

drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfilments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

"THE EARTH SAW—AND TREMBLED"

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

"ZION HEARD—AND WAS GLAD"

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalm 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are *resful* of heart while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaks from heaven—from the high place of authority and control; therefore they give thanks at the remembrance of his holiness (Psalm 30:4)—of his justice, wisdom, love and power, which insure his doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some—heedless both of the world's distress and of the Voice which speaketh from heaven—will still boast themselves of their idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not him that speaketh from heaven." (Hebrews 12:25) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when he speaks in wrath and judgment.

But alas! there are some who heed not the warning, and

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HIS WORK

Seeing that God has such a wonderful plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked until the day of his death.

Like other Christians, he was looking for the second coming of Christ. Between 1872-6 he discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes, and that his second presence was due in the autumn of 1874. This led to the publishing of a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the truth before the minds of those who had begun to investigate, in 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, and was its sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

He was President of the WATCH TOWER BIBLE AND TRACT SOCIETY from its organization in 1884 until his death. He was also President of the PEOPLES PULPIT ASSOCIATION, organized in 1909, and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, incorporated in London, in 1913, both of the latter corporations being adjuncts to the WATCH TOWER BIBLE AND TRACT SOCIETY. Through these religious corporations, as well as by the word of mouth, he promulgated the Gospel of Messiah's kingdom. He was the author of the following publications, issued between the years 1881 and 1914, each having phenomenal circulation, as given below:

FOOD FOR THINKING CHRISTIANS.	1,450,000
TABERNACLE SHADOWS	1,000,000
DIVINE PLAN OF THE AGES	4,817,000
THE TIME IS AT HAND.	1,657,000
THY KINGDOM COME	1,578,000
BATTLE OF ARMAGEDDON.	464,000
THE ATONEMENT	445,000
THE NEW CREATION.	423,000
WHAT SAY THE SCRIPTURES ABOUT HELL	3,000,000

He was also the author of WHAT SAY THE SCRIPTURES ABOUT SPIRITISM, OLD THEOLOGY TRACTS, et cetera, et cetera. He was the author of the PHOTO-DRAMA OF CREATION, which had been exhibited prior to his death to more than nine million persons. He wrote and published the SCENARIO of the PHOTO-DRAMA OF CREATION, which had a very wide circulation. His publications were translated into thirty-five different languages. At the same time he was Pastor of more than 1,200 congregations of Bible students, in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers, who traveled and delivered lectures on the Scriptures. He organized and managed an auxiliary lecture bureau of seven hundred men who gave a portion of their time to lecturing on Bible teachings. Each year he wrote practically all of the copy for the BIBLE STUDENTS MONTHLY, the annual distribution of which amounted to approximately fifty million copies.

His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

"His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

HARVEST WORK

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that his presence dates from 1874; that since that time we have been living in the time of the end—the "end of the age," during which the Lord has been conducting his great harvest work; that, in harmony with the Lord's own statement, this harvest work is separating true Christians designated as "wheat," from merely professing Christians, designated as "tares," and gathering the true saints into the kingdom of the Lord. It is here interesting to note that Jesus said, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily, I say unto you that he shall make him ruler over all his goods." Thousands of the readers of Pastor Russell's writings believe that he filled the office of "that faithful and wise servant," and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to THE WATCH TOWER of June 1st, 1916.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews on the regathering of Jews to Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York City Hippodrome by thousands of Jews, his discourse on this occasion being published by Hebrew papers both in America and in Europe.

During the 42 years of Pastor Russell's Christian work he never directly or indirectly solicited money. No collection was ever taken at any meeting addressed by him or by any of his associates. He had faith that the Lord would supply sufficient money to carry on his work; that the work was the Lord's, and not man's. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private fortune entirely to the cause to which he gave his life. He received the nominal sum of \$11.00 per month for his personal expenses. He died, leaving no estate whatsoever.

Thus closed the career of a most remarkable man. He was loved most by those who knew him best.

BROTHER RUSSELL'S CHRISTMASTIDE GREETINGS

Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the new creation, together with references to five recent WATCH TOWER articles which he considered particularly timely and helpful, also announcing the Year Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, "Christ Stilling the Storm on the Sea," as selected by our Pastor. According to his request, these cards are now being enclosed in all regular mail sent out

from his office in acknowledgment of orders, etc. By this means practically all of our interested readers will receive one. Any who fail to receive a copy, may have one upon request.

Anticipating a continued demand for this picture, he ordered an edition in regular post-card form, with space for message, which may be had at 10c per doz., postpaid. We have also a quantity of the same picture in post-card size, printed on heavy coated paper, with "Our Morning Resolve" on the reverse side. These will cost 6c per doz., postpaid.

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bound hand and foot. Tel-abib in Hebrew is "Hill of Grass" (from "Tel," hill, and "Abib," sprouting, budding). Abib was another name for Nisan, the first month of the Hebrew sacred year, corresponding to April. In type or symbol a place represents a condition, or a stage in historic development. The "hill of budding," the beginning of the sacred year, symbolizes the dawn of the Times of Restitution, the "Millennial Dawn." The Millennium (Rev. 20:8, 4, 7) began in 1874, with the Return of Christ. It was at about that time that Pastor Russell came to his fellow-Christians with the beginning of a better understanding of the Bible, "the vision of God." It was, as it were, the budding-time of the good promises of God for the blessing of all peoples. The Christian people lived on and by the stream of commercial, social and economic intercourse that feeds and supports Christendom, Babylon.

3:16. And it came to pass at the end of seven days, that the Word of the Lord came unto me, saying.— In a time prophecy a day in the prophecy usually signifies a year in fulfillment. For seven years after Christ's Return in 1874— until 1881— Pastor Russell, although he knew much of God's Plan, was in some degree in the same condition as other Christians in imperfect understanding of God's Word. In 1881 a former associate, Mr. Barbour, of Rochester, N. Y., who had been a faithful fellow-watcher, developed into the "Evil servant" of Matt. 24:48-51 and Zechariah 11:17, and produced a work on the Hebrew Tabernacle types in opposition to the fundamentals of true Christianity. Pastor Russell desired the truth on the subject. He gave himself up to prayer and study of this matter alone. For days he struggled with the problem and wrestled with God in supplication. At length the matter cleared up. He then wrote "*Tabernacle Shadows of the Better Sacrifices*," of which 1,500,000 copies have since aided Christians to understand the deeper things of the Word and to make complete consecration unto death. This was in 1881, at which time he also published "*Food for Thinking Christians*," a work embodying much afterwards expanded into the six volumes of "*Studies in the Scriptures*." The same year 1881, is prophetically marked as the time for the final withdrawal of favor from the churches, a favor which had begun to be withdrawn in 1878— the year in which the clergy were cast off as representatives of the Divine Word, and when Pastor Russell began his work by the publication of 50,000 copies of "*Object and Manner of the Lord's Return*." In 1878 the stewardship of the things of God, the teaching of Bible truths, was taken from the clergy, unfaithful to their age-

approval of him and visited him and graciously granted to him a marvelous vision, which is recorded as a part of the Holy Scriptures. With ecstasy that inspired witness of the Lord wrote: "And I saw a new heaven [invisible ruling power] and a new earth [organized society]: for the first heaven and the first earth [the old order] were passed away; and there was no more sea. And I John saw the holy city [the kingdom of Messiah], new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; *and there shall be no more death*, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Revelation 21:1-5.

No one can gainsay this positive and conclusive promise that under the Messiah's reign death shall be destroyed, and sorrow, sighing and crying shall cease, and that all who are obedient shall be restored to life, liberty and happiness. And since the old order is passing away and the new is coming in, we can with confidence proclaim the glad message that millions

now living on the earth will be granted the opportunity for life everlasting and those who obey shall never die, but shall be restored and live in happiness, joy and peace upon the earth forever.

Reader, have you found the foregoing pages of interest? Would you like to have further detailed and corroborative proof establishing beyond a doubt that the war, profiteering, famine, pestilence, the falling away of the clergy and their union with the financial powers and professional politicians to oppress mankind, were long ago foretold in the Bible? If so, at once supply yourself with a copy of "The Finished Mystery".

"The Finished Mystery" is the first and only book that has ever made clear the prophecies of Revelation and Ezekiel. It supplies additional detailed and abundant proof that the present unrighteous systems must be shortly supplanted by Messiah's government of righteousness in the earth, in which every honest man is interested. Your personal interest and that of your family demand that you read "The Finished Mystery".

It is obtainable from the International Bible Students Association, Brooklyn, New York, U. S. A., at the nominal cost of \$1.00. See advertisement on page 126.

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for a year, as the Prophet says: "I have appointed thee each day for a year". (Ezekiel 4:6) Here are mentioned, then, three and a half times of 360 prophetic days each, or a total of 1260 prophetic days, equal to 1260 years. The Prophet then was shown that the 1260 years would mark the beginning of the time of the end of this beastly order. **Twelve-hundred sixty years from A. D. 539 brings us to 1799—another proof that 1799 definitely marks the beginning of "the time of the end".** This also shows that it is from the date 539 A. D. that the other prophetic days of Daniel must be counted.

³⁹⁸The most important thing to which all the prophecies point and for which the apostles looked forward has been the second coming of the Lord. It is described by the Prophet as a blessed time. Daniel then says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty [1335] days". (Daniel 12:12) The watchers here, without question, are those who were instructed by the Lord to watch for his return. This date, therefore, when understood, would certainly fix the time when the Lord is due at his second appearing. Applying the same rule, then, of a day for a year, 1335 days after 539 A. D. **brings us to A. D. 1874, at which time, according to Biblical chronology, the Lord's second presence is due.** If this calculation is correct, from that time forward we ought to be able to find some evidences marking the Lord's presence.

³⁹⁹It is not the purpose of this writing to enter into a detailed statement of Biblical chronology. The searcher for truth can find an extensive treatment of this question in Volumes 2 and 3 of *STUDIES IN THE SCRIPTURES*. The purpose here is to call attention to certain important dates and then see how much, if any, prophecy has been fulfilled within these dates. Chronology, to

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- The Harp of God

some extent at least, depends upon accurate calculations and there is always some possibility of mistakes. Fulfilled prophecy is the record of physical facts which are actually existent and definitely fixed. Physical facts do not stultify themselves. They stand as silent witnesses whose testimony must be taken as indisputable.

⁴⁰⁰There are two important dates here that we must not confuse, but clearly differentiate, namely, the beginning of "the time of the end" and of "the presence of the Lord". "The time of the end" embraces a period from A. D. 1799, as above indicated, to the time of the complete overthrow of Satan's empire and the establishment of the kingdom of the Messiah. The time of the Lord's second presence dates from 1874, as above stated. The latter period is within the first named, of course, and at the latter part of the period known as "the time of the end".

⁴⁰¹The understanding of the prophecies with reference to "the time of the end" and the Lord's presence was purposely concealed by Jehovah until the due time. Daniel desired to know what would be the end of these things, but God said to him: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end". (Daniel 12:4) It is reasonable to expect that Jehovah would indicate something by which "the time of the end" could be discerned when it arrived. He did not say to Daniel to look for some words emblazoned across the sky that the end had come, but told him to look for such evidences as could be seen and understood by men familiar with the prophecies, and who in the light of the prophecies should be watching for their fulfillment. He did not expect Daniel to understand it in his day, because he said: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end".—Daniel 12:9.

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preparation for the establishment of Christ's kingdom.

⁴⁰⁷In 1844 the telegraph was invented, and later the telephone. These instruments were first used with wires and by electricity messages were conveyed throughout the earth; but now by later invention wires are dispensed with and messages are flashed through the air by the use of instruments all over the earth.

⁴⁰⁸This great increase of knowledge and the tremendous running to and fro of the people in various parts of the earth without question is a fulfillment of the prophecy testifying as to "the time of the end". These physical facts cannot be disputed and are sufficient to convince any reasonable mind that we have been in "the time of the end" since 1799.

⁴⁰⁹The latter part of "the time of the end" Jesus designates as a time of harvest, because he says: "The harvest is the end of the world [age]". He stated that he would be present at that time. From 1874 forward is the latter part of the period of "the time of the end". From 1874 is the time of the Lord's second presence, as above stated. The apostle Paul enumerating many things done concerning Israel states that "they are written for our admonition upon whom the ends of the world [age] are come". (1 Corinthians 10:11) It must be presumed, then, that these things would be understood at "the time of the end".

⁴¹⁰The Lord's illustration of the sun rising in the east and shining across to the west, which would occur at the time of his presence, is further proof of the increased light at the time of his presence; and true to prophecy, this has taken place. The laboring classes have always been down-trodden and kept in subjection to the financial, ecclesiastical, and political princes. It was in the year 1874, the date of our Lord's second presence, that the first labor organization was created