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Regarding Russell

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is prophetically marked as the time for the final withdrawal of favor from the churches, a favor which had begun to be withdrawn in 1878—the year in which the clergy were cast off as representatives of the Divine Word, and when Pastor Russell began his work by the publication of 50,000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-

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long stewardship, and given to Pastor Russell. In the interim, until 1881, the new steward was setting the things in order, getting the truths of the Bible in logical and Scriptural form for presentation, until the last great item of the Hebrew Tabernacle types, was ready. Then, in 1881, he became God's watchman for all Christendom, and began his gigantic work of witness.

**3:17. Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me.**— The function of watchmanship was not given until 1881. (Jer. 6:17; Isa. 21:6-12.) Faithfulness in individual watching during a trial period of seven years was rewarded by the bestowal of the office of the greatest servant which the Church of God has had since the Apostle Paul. "Whosoever will be chief among you let him be your servant." (Matt. 20:27.) Pastor Russell at all times served the Church in great things and small. No request was too insignificant to get his careful attention. Rich and poor alike were faithfully served in every possible way. This work prior to 1881 was a great work for any ordinary man, but insignificant compared with what was to follow. By 1884 the watchman's work had grown to such proportions as to cause the founding of The Watch Tower Bible and Tract Society. This is the agency through which God's appointed watchman has delivered his message to Christendom. Pastor Russell paid no attention to the words or opinions of man, however learned or pious, whether men of modern days or the "early fathers" of post-apostolic times. He listened to the word direct from the mouth of God, spoken by holy men of old as moved by the Holy Spirit. (2 Peter 1:21.) Ezekiel was raised up shortly before the destruction of Jerusalem to warn the Hebrews of the impending calamity. **Pastor Russell's warning to Christendom, coming direct from God,** has been of the imminent collapse of the present "Christian" civilization in a welter of war, revolution and anarchy, to be succeeded by the early establishment of the Kingdom of God. In all his warnings he claimed no originality. He said that he could never have written his books himself. **It all came from God, through the enlightenment of the Holy Spirit.**

**3:18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.**— Pastor Russell saw and revived the teaching of the Word of God that death is death. "All have sinned." (Rom. 3:23.) "Death passed upon all."