

The Herald

of Christ's Kingdom

This journal brings you 192 pages of spiritual reading material each year on a variety of biblical subjects. Each issue also lists many Bible conventions and conferences where you will find Christian fellowship. Included in every issue is News & Views, four pages of current events, letters to the editor, and information on the operation of the Pastoral Bible Institute. It is published bimonthly by:

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www.heraldmag.org

THE HERALD OF CHRIST'S KINGDOM (ISSN 0884-8777, USPS 241-260), published bimonthly by The Pastoral Bible Institute, P.O. Box 3274, Bremerton WA 98310. Periodical postage paid at Bremerton WA and additional offices. Authorized as second-class mail. Subscription rates world-wide: \$5.00 per year.

This Journal and Its Mission

Chartered in 1918, the Pastoral Bible Institute, Inc. was formed for the promotion of Christian knowledge. Its journal, The Herald of Christ's Kingdom, stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood (1 Peter 1:19) of “the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all” (1 Timothy 2:6). Building upon this sure foundation the gold, silver, and precious stones of the Word of God (1 Corinthians 3:11-15; 2 Peter 1:5-11), its further mission is “to make all see what is the fellowship of the mystery, which ... has been hid in God ... to the intent that now ... might be [made] known by the church the manifold wisdom of God”—“which in other ages was not made known unto the sons of men, as it is now revealed” (Ephesians 3:5-10).

It stands free from all parties, sects, and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us to understand. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust to be used in his service; hence our decisions relative to what may or may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. We not only invite, we urge our readers to prove all its utterances by the infallible Word, to which reference is constantly made to facilitate such testing.

To Us the Scriptures Clearly Teach

- ♦ That the Church is the “temple of the living God”—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief “corner stone” of this temple, through which, when finished, God's blessings shall come “to all people” and they find access to him (1 Corinthians 3:16,17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29).
- ♦ That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory and be the meeting place between God and men throughout the Millennium (1 Peter 2:4-9; Revelation 15:5-8).
- ♦ That the basis of hope for the Church and the world lies in the fact that “Jesus Christ by the grace of God tasted death for every man,” “a ransom for all,” and will be “the true light which lighteth every man that cometh into the world” “in due time” (Hebrews 2:9; John 1:9; 1 Timothy 2:5,6).
- ♦ That the hope of the Church is that she may be like her Lord, “see him as he is,” be “a partaker of the divine nature,” and share his glory as his joint-heir (1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4).
- ♦ That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age (Ephesians 4:12; Matthew 24:14; Revelation 1:6, 20:6).
- ♦ That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed (Acts 3:19-23; Isaiah 35).

Cover, counterclockwise from upper left: Henry Grew, George Storrs, George W. Stetson, Charles Taze Russell, Norman Woodworth, R. E. Streeter, and William Miller.



In the Beginning

In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.—Revelation 10:7

Who are the Bible Students? Where do they come from? These are questions frequently asked by those who seek to identify this movement and its origins. This special issue of *The Herald* is an expansion of an earlier edition and is meant to answer these queries.

Seeking to place the Bible Student movement in a historical context, these articles trace developments in the Christian world from the Reformation to the events of the nineteenth century which led to the formation of a small group of sincere Christians who are pleased to associate under the generic term of “Bible Students.”

The opening article, *The Reformation and Martin Luther*, tracks the advancement of Protestantism from 1517 to 1799. *The Midnight Cry* picks up the theme in the formation of the Second Adventist movement, focusing primarily on the growth of interest in the return of Jesus Christ aroused by William Miller.

Heroes of Our Faith outlines the rebirth of doctrinal viewpoints largely lost since the days of the Early Church. Those elements of belief that formed an integral part of the framework of the Bible Student movement are emphasized.

The direct origin of the Bible Students is an outgrowth of the ministry of Pastor Charles Taze Russell, the beginning of which is the subject of *A New Wine Bottle*. The crucial impact of his remarkable ministry is covered in *The Harvest Movement*. Turmoil and confusion reigned within the fellowship after the death of its founder; this difficult transition is chronicled in *The Troubled Years* covering the period from late 1916 through 1918 and the immediate aftermath. The events since 1918 are summarized in the treatise *Regathering*.

His Pulpit Was the World shows the worldwide outreach of the man who was called “the world’s most ubiquitous preacher” by his contemporaries, and gives a sketch of the Bible

Student movement throughout the world. The concluding article, *A Delightful Inheritance*, notes the effect of this history and what it bodes for the future of the Bible Student movement.

History, at best, is incomplete and subjective, but the editors of *The Herald* hope this sincere attempt to record the origin and development of the Bible Student movement will be helpful to our readers.

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Truth is precious. Let us never compromise it.



The Reformation and Martin Luther

Richard Doctor

The intoxicating excesses of the Italian Renaissance were totally alien to the conservative national culture emerging in northern Europe. In Germany, Wittenberg's nobility still took medieval pride in their collection of relics of the saints. Fittingly, the relics were set off in gold and silver artwork and—to maintain the mystery—were only brought out for the great feast day of “All Saints.” Within the castle church, carvings of the Virgin Mary and the saints looked down from their perches approvingly. It was said that they stood ever ready as heavenly intercessors if entreated in prayer and remembered by burning a candle in their honor.

Midday on October 31, 1517, the day preceding “All Saints,” an Augustinian monk who served as the theology professor at the local university made his way to the church door of Wittenberg castle. There he hammered up a handwritten document in Latin entitled a “Disputation on the Power and Efficacy of Indulgences.” The “disputation” set forth ninety-five theses challenging the theology of selling deliverance from sin. Martin Luther was certain this was bad Catholic theology. If a person was literate, as many of the town people were, he was literate in Latin, so Luther's challenge was read and devoured with great interest. The literate then translated it for the benefit of bystanders.

Soon the wheels of ecclesiastical discipline began their slow inexorable movement to grind up this most recent challenger. But the world was changing. Seventy years earlier Johannes Gutenberg had built the first printing press using movable type, and the era of mass communication had begun. For the Papacy, the time-tested methods for dealing with dissent were to prove unworkable. Within two weeks, printed copies of the ninety-five theses were posted all over Germany; within five weeks they arrived at the Vatican. An emerging liter-

ate middle class could no longer be controlled by superstition and ignorance.

As events would unfold, compromise with Rome would prove to be impossible. The scriptural testimony that “the just shall live by faith” was to make a deeper and deeper impact on Luther's belief. Luther was remarkable for his morally courageous, articulate, energetic, and unwavering stand for principle in opposition to Rome. At his trial in Worms on April 17, 1521, Luther, speaking in German, rather than Latin, stunned the audience by his closing statement:

“Unless I am convicted by Scripture and plain reason, I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand. God help me. Amen.”

Noblemen, risking their titles, lands, and lives would soon protect, hide, and actively aid Luther in advancing the cause of “Protestantism.” What began with an obscure professor's challenge to indulgences ended with the changing of the face of Europe.

The Anabaptists

Soon blood was everywhere. Warfare, pestilence, and poverty became the rule of life. Fearsome executions awaited any—Catholic, Protestant, Anabaptist, and frequently Jew—who would not conform to the convictions of the local majority. Starting from that fateful day in Wittenberg, 150 years of unrelieved misery reigned in Europe. At long last the Peace of Westphalia (1648) set the modern map of Europe with Catholics and Protestants agreeing to an uneasy truce. But with the ending of broader warfare, a full generation of fighting continued within national borders to

establish conformity to state worship, be it Protestant or Catholic.

The Reformation led to church ransacking and the burning of images and reliquaries. Church lands were confiscated. Monasteries and convents were emptied. Like Luther himself, many of the former celibate inmates were now married and raising families. In Luther's case, his marriage to a former nun left pious adherents of Catholicism completely mortified.

Though Protestant churches now stood with stark interiors, they were more alive than ever. Christ was now considered the one mediator between God and man. The sermon, rather than the mass, now served as the focal point for the church service. Luther believed that "the Devil, the originator of sorrowful anxieties and restless troubles, flees before the sound of music almost as much as before the word of God." In unison, it was the congregation that now sang the modern and soul-inspiring hymns including Luther's chorale, "A Mighty Fortress Is Our God."

The presses continued their labors. Soon tracts and Bible texts were placed directly into the hands of a thoughtful and increasingly literate citizenry. Wherever Protestantism went, groups emerged, earnest to learn only from Scripture, without appealing to church authority. This "grass roots" religious movement soon proved unwilling to stop the reforming where Luther did. Anabaptists were wide-ranging in doctrine, but three issues characterized them. They took strong exception to any church-state union, maintaining that this was whoredom. They took exception with Luther and the leading Swiss reformer, Ulrich Zwingli, on the propriety of baptizing infants. Because they baptized adults, they were called "Anabaptists" or "those baptizing again." They believed that baptism was only for those who had "received Jesus Christ and wished to have him for Lord, King, and Bridegroom, and bind themselves also publicly to him, and in truth submit themselves to him and betroth themselves to him through the covenant of baptism and also give themselves over to him dead and crucified and hence to be at all times subject, in utter zeal, to his will and pleasure."—*The Ordinance of God*, Melchior Hofmann (1530).

A third point of contention was Luther's support for the mass (embracing consubstantiation rather than the Catholic transubstantia-

tion). Here the Anabaptists, Zwingli, and other reformers argued that Christ intended the bread and the wine at the last supper as a remembrance, or memorial, not as a sacrifice. Meeting with Zwingli to discuss the mass, Luther moved to the chalkboard writing only, "This is my body." In his passionate and irascible manner the force of this effort broke the chalk he was holding. For Luther the discussion was ended.

The Anabaptists focused on Bible study and prophecy, and studied the tabernacle recognizing that its ordinances foreshadowed Christ. Some Anabaptist fellowships in northern Italy, Poland, and Romania also denied that God is triune. Nearly one hundred years later, writing on the eve of the thirty years war, one of their highest tributes comes from an implacable enemy:

"Among all the heretical sects which have their origin from Luther ... not a one has a better appearance and greater external holiness than the Anabaptists. Other sects are for the most part riotous, bloodthirsty and given over to carnal lusts; not so the Anabaptists. They call each other brothers and sisters; they use neither profanity nor unkind language; they use no weapons of defense ... they own nothing in private but have everything in common. They do not go to law before judicial courts but bear everything patiently, as they say, in the Holy Spirit. Who should suppose that under this sheep's clothing only ravening wolves are hidden?"—*Of the Cursed Beginnings of the Anabaptists*, Christoph Fischer, Roman Catholic, (1615).

Quaker and Huguenot Testimony

"Bear the cross, and stand faithful to God, then he will give thee an everlasting crown of glory, that shall not be taken from thee. There is no other way that shall prosper than that which holy men of old have walked."—Thomas Loe, Quaker, (1662).

Loe's preaching in Oxford moved young William Penn to openly criticize the Church of England, leading to Penn's expulsion from Oxford University. Penn, the son of a British Admiral, left for France and soon found his way to *L'Academie Protestante de Saumur*, then a flourishing center for Huguenot Protestant learning. It may be surprising to know that

such a center briefly prospered in France. This was a consequence of the liberal policies in 1598 instituted by the Protestant-born and raised Henry IV. Henry desired to make amends for the horrors his predecessor Charles IX had perpetrated in the St. Bartholomew's Day Massacre of 1572. Conditions in the world were changing, and while horrors were yet to come, a new consciousness was slowly emerging. Although the Huguenots later would be expelled from France (1685), the tearing out of heretic's tongues, nailing them to carts, burning them, or drowning them, and the horrors of massacres similar to that occurring on St. Bartholomew's Day, were losing favor as accepted instruments of statecraft.

The air at Saumur was filled with discussion of the prophecies in Daniel and Revelation. Collective opinion held that the churches of Revelation were progressive and that the church was in the sixth, or Philadelphia stage. This point was not lost on Penn later in his life. Huguenot scholar Pierre de Launay (1573-1661) sought to determine when, during the Gothic and Vandal ravages of Rome, it was proper to begin counting the 1,260 days of Daniel using the day-for-a-year formula. By far, the most significant scholar of this period was Pierre Jurieu (1637-1713), then a young man himself. Writing after the Huguenot expulsion from France in 1686, Jurieu would extend de Launay's methods concluding that the Lord's special judgment would fall on France—the tenth part of the city—in the decade of 1780-90, and certainly by 1796.

Returning to England, Penn found himself among the Quakers and soon he was arrested for running afoul of the religious laws. The seriousness of the charges kept escalating, and eventually his treatise *The Sandy Foundation Shaken* put him in the Tower of London with the bishop charging blasphemy. Penn had criticized Trinitarian belief as unscriptural and illogical: "[For] what can any man of sense conclude but that here be three distinct infinities" and, "It is manifest then, though I deny the Trinity of Separate Persons in one Godhead, yet consequentially, I do not deny the deity of Jesus Christ."

Cross and Crown

Penn's seven months in the tower were spent writing *No Cross—No Crown*, a widely dis-

seminated treatise that fixed the image of the Cross and Crown in the hearts and minds of the Lord's people from that time forward. Penn's words are simple, sincere, and scriptural: "What is our cup and cross that we should drink and suffer? They are the denial and offering up of ourselves, by the same spirit, to do or suffer the will of God for his service and glory, which is the true obedience of the cross of Jesus."

Penn reexamined scriptural promises passed over since St. Augustine. Theologians had minimized the importance of the church's life experiences with Augustine, considering these but memories "dissipated like clouds." Penn recognized that these life experiences acquired under unfavorable conditions would be an eternal benefit; the consciousness of the church's suffering with Christ was slowly emerging.

The death of Sir William Penn in 1670 left young Penn in control of the family fortune, including a massive debt owed to Sir William Penn by the crown. With this financial support, Penn now had the means to pursue his pilgrim ministry nearly full time, and he traveled throughout England, Ireland, and along the Rhine River preaching the Quaker doctrine. Recognizing that the crown could never remit the growing debt to his late father, he fixed upon asking the king for a colony in America in payment. His focus on this "holy experiment" of founding Pennsylvania, and planning and building its principle city of Philadelphia, would become his best-remembered legacy. Echoes of Saumur ring in the name Philadelphia.

In practical politics William Penn proved highly capable as a lawgiver, mediator, and practical pacifist. His bold unarmed approach to the Indian chiefs at the great elm of Shaxamaxon had caused them to set down their bows and arrows. Penn's governance was becoming legendary. Long after his passing there still was talk of the Indians' deep mourning over the death of their dear brother to whom they had bound themselves "to live in love." Voltaire, who usually could manage only derisive comments about religion, praised Penn as the greatest lawgiver since antiquity. Although the revolution to follow was not to be accomplished by pacifist means, Penn's hopes were that God would make his colony "the seed of the nation." And so it would prove.

With the religious wars of Europe ended, the following century was one of explosive growth on every front of human inquiry. Modern medicine and science began. The earth was known to revolve around the sun, the orbit of the moon was explained, light was understood, and mechanical engines were developed to replace the muscle-power of draught animals. Math problems unsolved for thousands of years were solved. New musical forms opened unexplored realms of experience for the human spirit. The social well-being of common people became the focus of interest for new sciences seeking to understand social, political, and economic theory. All of this fed the minds of those who thought about a revolution in the social and political order. Most importantly, this all impacted religion. With an eye to the recent past, there was a suspicion of all things religious among the elite. Agnosticism, deism, and Unitarianism became the preferred expressions of spirituality among society's leaders.

France and Philadelphia—1776-1799

While France was the focal point for much of this effort, it would be pamphlets in English and distributed overseas that were to fan the embers of revolution in the American colonies. Following a declaration of independence originating from Philadelphia on July 4, 1776, the American colonies successfully broke from England after five years of fighting. Seizing on this example, the revolution came home to France. Heeding cries of "Liberty, Equality, and Fraternity," it was the common citizens who led an exceptionally bloody revolution, serving notice to monarchs everywhere that their days were numbered. The French revolution also led to the rise of Napoleon.

Napoleon represents a decisive watershed in world history, for the world had never seen anyone quite like him before nor has it since. Like Alexander the Great, Napoleon had a vision not only for conquest but for remaking the culture of Europe. The pope's co-operation with the Allies against the French Republic, and the murder of the French attaché, Basseville, at Rome, led to Napoleon's attack on the Papal States, concluding in the Truce of Bologna (June 25, 1796). But in an attempt to revolutionize Rome, the French General Duphot was shot and killed; whereupon the French took Rome on February 10, 1798, and proclaimed the Roman Republic on February 15. Because the pope refused to submit, he was

forcibly taken from Rome on the night of February 20 and brought first to Siena and then to Florence. At the end of March 1799 though seriously ill, he was hurried to Parma, Piacenza, Turin, then over the Alps to Briançon and Grenoble, and finally to Valence where he succumbed to his sufferings before he could be brought further.

Entering into a concordant with Pius VII, the successor of Pius VI crowned on March 1800, Napoleon tersely laid out his terms. The refusal of Pius VII to acquiesce sufficiently resulted in fourteen years of house arrest and his removal from Italy to Fontainebleau. Although Pius would return in triumph to Rome in 1814 after Napoleon's fall, for the rest of the century the Papacy would see only an unremitting loss of prestige, power, and property.

None of these epoch-defining events was lost on John Lathrop (1731-1820), a Yale-educated divinity scholar. Lathrop was particularly active in drawing attention to the prophetic studies of Jurieu, who had predicted the French revolution nearly one hundred years earlier. Lathrop's work recognized the critical importance of biblical chronology. Soon William Miller (1782-1849) and others would bring out additional pearls long hidden.

Freedom of Religion

At the same time, U.S. president John Adams' prudence alone prevented a war in 1799 that would have placed the young republic into combat against Napoleon. From Adams' office in Philadelphia, the first seat of government, it was possible to look out on the streets and witness the great changes wrought by acting on religious vision. He knew that the power of religion could be exercised for good or ill. In general, Adams' belief was that it had been exercised for ill and he strongly supported the separation of church and state. In this he played a critical role. As soon as the constitution for the new nation was ratified, he immediately criticized it as incomplete because it had failed to define the protection of human rights. Jefferson and Madison agreed to draft a "Bill of Rights" to correct this oversight. The opening phrase of the first of ten amendments to the constitution ratified December 15, 1791, marks a turning point for church and state. For the first time in any nation's history freedom of worship was official state policy: "Congress shall make no law respect-

ing an establishment of religion, or prohibiting the free exercise thereof.”

It had been 265 years since Felix Manz, the first Anabaptist martyr, perished in the “third baptism” under the freezing waters of the Limmat River near Wellenberg, Switzerland. At last the Anabaptist entreaty for the separation of church and state was law. As the nineteenth century dawned, a culture in Europe and North America holding religious, social,

political, and scientific world-views unimagined by Luther held world stage. This fulfils Christ’s promise to the church of Philadelphia, “Behold, I have set before thee an open door, and no man can shut it” (Revelation 3:8). In the next century, economic upheaval from a movement soon to be called the “industrial revolution,” and scientific advances, would provide Christianity with its greatest challenges, and its greatest triumphs.

Christians before the Reformation

There are glimpses of Protestant teachings from earliest Christian times to the Dark Ages. The Epistle of Barnabas explains a typical significance of the Sabbath: “The meaning of it is this: that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years ... And he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day. ... the Sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world.”¹

Willingness to suffer martyrdom for the cause of Christ is illustrated in Ignatius’ Epistle to the Romans (ca. A.D. 110) 2:2-4, “Suffer me to be food to the wild beasts; by whom I shall attain unto God. For I am the wheat of God; and I shall be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather encourage the beasts, that they may become my sepulcher; and may leave nothing of my body; that being dead I may not be troublesome to any.”

Similarly, the contemporary Polycarp writes,² “I exhort all of you that ye obey the word of righteousness, and exercise all patience; which ye have seen set forth before our eyes, not only in the blessed Ignatius, and Zozimus, and Rufus; but in others among yourselves; and in Paul himself, and the rest of the apostles.”

We hear of Arius first in A.D. 313 pleading for restoration of primitive purity in an Alexandrian church gone worldly. The leader of the worldly faction, Athanasius, could hardly accuse Arius of being too honorable; so after five years he accused Arius of heresy for not calling God a Trinity.³ Ultimately the Athanasians poisoned Arius to death and called it the righteous judgment of God.

About A.D. 538, Jacobus Baradaeus (literally, James of rags, as he declined to spend money on clothing), of Syria, defended the monophysite concept of Jesus at his first advent having just one nature, the human. He ranged from Egypt to Babylon and ordained 80,000 bishops. (The modern Syrian Orthodox Church descended from him, and remains Monophysite.)

The Paulicians in Asia were outside the Catholic Church, and began evangelizing in Europe. Likely from them came the moderate Cathars (lit. Puritans, though the Catholic hierarchy called them “Ketzer,” heretics). Already in A.D. 1140, in Monteforte, they said Jesus did not have a soul, but by identity he was a soul. They looked forward to the “Rejuvenation Day.”

Other notable pre-Reformation Christians include Peter Waldo and the Waldenses in the Alps; John Wycliffe, who before William Tyndale’s time translated the Bible into English (though it would be incomprehensible a century later), had followers who were called Lollards; Jan Hus in Poland/Czech Republic; and Johann Wessel-Gansfort in the Netherlands, who said, “It is not by works, but in works, that faith lives.” All faced opposition, most were hunted, and some were burned at the stake.

1. Epistle of Barnabas 13:1-10. (Likely the Barnabas who was with Paul.)

2. Epistle of Polycarp (bishop of Smyrna) to the Philippians 3:5-9.

3. Curiously, the word Trinitatis was invented by Tertullian ca. A.D. 200, but he was outside the main body of professing Christians. Irenaeus did not share the concept, but he was declared a Catholic saint, not Tertullian.



The Midnight Cry

At midnight there was a cry, Behold, the bridegroom! Come ye forth to meet him.—Matthew 25:6, ASV

Charles Ryba

Christian history can be a profitable study. The views and experiences of those preceding us provide lessons for our profit. Two significant examples are the advent movement (1830-1870) and the early Bible Student movement (1870-1890). Many of today's questions have their roots in these times including when the kingdom would be fully established. Time is the issue, the kingdom of God is the goal, the salvation of all mankind is the hoped-for result.

Intense scriptural searching and examination were the mark of many individuals during this time. A surge in prophetic studies and speculations resulted in new Christian fellowships forming across old denominational lines. This precipitated new movements not dominated by trained theologians, though many came from the ranks of mainline Protestant ministers. "Laymen" became capable of intelligent inquiry as biblical scholarship became more accessible through Bible societies and missionary efforts. Circumstances in that era shaped theological currents and millennial expectations. The signs of the times were being noticed. Among those signs were the American and French revolutions, the declining influence of the old monarchies in the face of widespread revolutionary unrest, and the increase of technology spawned in the industrial revolution. Lastly the "eastern question" dramatically underscored the prophetic predictions that the declining Ottoman empire bode well for potential Jewish immigration to the holy land.

William Miller

William Miller became one of the lightning rods for much intense prophetic interest in America during the 1830s. His message was simple. The return of Christ was near. He even assigned a date, 1843, as the time when it would happen. Then current events brought new focus to biblical prophecies. Items of in-



William Miller

terest included Daniel's time of the end, the Antichrist, Palestine (Ottoman rule would fail, Jewish restoration was imminent), but specially the personal coming of Christ to establish an earthly Millennial kingdom. The prophecies of Daniel and Revelation were distinctly favored.

William Miller was a Baptist preacher, but his message went well beyond Baptist theology. He utilized Daniel and Revelation as keys to the Bible's prophetic outline. His arguments for Christ's return focused largely on the time of his return; the manner and object were to be visible and awesome. Time elements that Miller considered biblical encompass the days of Daniel (1,260, 1,290, 1,335, and 2,300), the Times of the Gentiles, the Jubilee cycles, and the six thousand years of human history. He reckoned them as all ending in 1843 (except the 1,260 which he said ended in 1793-98).

Historic Prophetic Interpretations

The historic interpretive school of Daniel and Revelation was widespread among European and American scholars of that era. Building

upon the earlier works of Sir Isaac Newton and Thomas Newton, during the 1840s people such as James Bicheno, T. R. Birks, John Cumming, George Duffield, and E. B. Elliott were prominent expositors of a historically-fulfilled Apocalypse. In spite of their impressive biblical arguments, most Christian leadership at the time believed the second coming to be post-Millennial, that is, it would happen after a golden age of world conversion to Christ. But many did agree with the historicist's general time interpretation, differing mainly on when and what the Millennium and the second coming would be like.

A competing view known as Futurism had originated from a Jesuit priest, F. Ribera [circa 1590]. His writings were discovered by several prophetic students in the 1820s, Edward Irving being one of the earliest. This was popularized by John Darby and rapidly became a dominant view among pre-millennialists. This view placed most of the book of Revelation (after chapter 6, verse 11) into a future seven-year tribulation period. (Conflicting biblical verses later became the source of the present day quarrels among Futurist dispensationalist believers, breaking into pre-, mid-, post-tribulationist and pre-wrath branches.) Birk's volumes titled *First Elements of Prophecy and Visions of Daniel* are pointed essays in defense of the historical school. H. Grattan Guinness was the last of the great historicist defenders. These writings, mostly from Europeans, provided vital resources for the early American advent believers, as well as stimulating continued activities among later Advent Christian time believers.

Wide-ranging discussions, about prophecy in general and the second coming in particular, took place within the growing Millerite camps and among Christian contemporaries. It encompassed journals, conferences, camp meetings, books, pamphlets, speaking tours, and debates. Miller himself devoted years to public speaking on the advent to whomever would listen. Many others joined in. Of note are Joshua V. Himes, Charles Fitch, Josiah Litch, Joseph Bates, and George Storrs. Advent journals included *The Signs of the Times*, *The Bible Examiner*, and *The Midnight Cry* among many others. Use of charts to illustrate God's prophetic plan was common. Based on the words of Habakkuk 2:2, they endeavored to make

the vision plain. Tabernacle and temple symbolism was prominent, especially in connection with the vision of the 2,300 days in Daniel 8. Christ as antitypical high priest would return soon to cleanse and restore his spiritual temple. Later Seventh Day Adventist claims centered on this imagery.

A parallel awakening in concerns about the ultimate fate of humanity also became common. Henry Grew wrote booklets concerning the nature of man. That, in turn, spurred George Storrs to spread the view more widely. As was common among the Christian connection movement, Grew also wrote *The Divine Testimony Concerning the Son of God*, delineating a Christology later adopted by Charles Taze Russell and others. Of special interest are thoughts concerning the nature of God, the nature of man, and eternal torment. George Storrs was earlier one of Miller's able supporters. Through his book, his journal *The Bible Examiner*, a compilation of essays known as *Six Sermons on the Inquiry: Is There Immortality in Sin and Suffering?*, and numerous other booklets and tracts, he injected among Adventists a strong argument for conditional immortality. Miller himself did not accept these ideas but tolerated them for the greater good of awakening people to the near advent and judgment.

Second Advent Focus

The greatest focus of the Advent movement was the nearness of Christ's return. All else in life was to be left behind in preparation for the bridegroom's return. In the period of about 1840 to 1844 the advent interest greatly increased in the U.S. throughout the northeastern, mid-Atlantic, and mid-western states. It never took root in Europe. But the original 1843 date provided a first shock to the hopeful because nothing significant happened in that year.

Re-examination twice led to six-month adjustments, culminating in the Seventh Month Movement of 1844, spearheaded by Samuel S. Snow. His conviction was based on the high priest (Christ) in the Day of Atonement picture. He interpreted the leaving of the temple to bless the people as corresponding to Christ's second coming. This was to be on the tenth day of the seventh month, October 22, 1844. Correspondence to the "proper" computation of the Jewish year justified altering the earlier

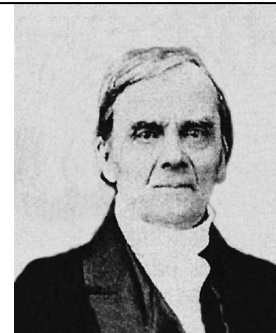
1843 view. He revived the faint-hearted Advent movement in the spirit of the wise virgins of Matthew 25. Miller himself was reticent to accept this after the earlier disappointment, but joined in as the time approached.

Disappointments

Again there was great puzzlement and disappointment. Explanations based on the parable of the wise and foolish virgins sought to rationalize the mistakes. The time of delay of the parable was compressed into the first (1843) and repeated (1844) experience of the watchers. The search for fulfillment led to spiritualization or collective prophetic tests. Ironically the one who sparked the last wave of enthusiasm in the Seventh Month movement, Samuel Snow, later published an indictment of the whole lot of Adventist leaders in his book *The Book of Judgment*. Was the door shut? The controversy would flare at every date since—in 1844, 1878-81, 1914, and beyond. Several times many would regard themselves as true heirs to the dates: 1844 (Seventh Day Adventists and the “cleansed sanctuary”), 1873-1874 (Nelson Barbour and Pastor Russell, with the view of Christ’s invisible presence), and 1914 (Bible Students and Jehovah’s Witnesses differ as to what really happened in that year). After each date, prophecy had to be reconciled with reality.

The Aftermath of Disappointment

Following the 1843-1844 disappointments, Storrs continued to preach the advent without dates. He drifted into an extreme position during the 1860s with the group known as Life and Advent Union. It was analogous to the unsaved non-resurrection position of Christadelphians. In later autobiographical sketches he recounts his encounter with books of the English writer Henry Dunn about the ransom doctrine and the restitution of all things. One book was titled *The Destiny of the Human Race*. He then reactivated *The Bible Examiner* in 1871 (after a lapse of about eight years), and reworked it to incorporate the thoughts of the ransom for all and restitution of all things. The masthead Scripture was 1 Timothy 2:5,6. His conclusion: The plan of God extended beyond the few faithful to the entire human race. The Abrahamic promise applied to all men during a soon-to-come earthly kingdom. The general concept of God



Henry Grew

(1781-1862)

Grew was born in Birmingham, England, but moved to Boston with his parents at the age of fourteen. At the age of twenty-three he was elected deacon of the Baptist Church he attended, and was later licensed to preach in Hartford, Connecticut, where he served over a decade until he was dismissed for views the church deemed heretical.

He not only preached against slavery, but, from the Bible alone, Henry Grew determined that the doctrines of the immortal soul, hell-fire, and trinity were not scriptural. He wrote several books against the doctrines, one of which was picked up by George Storrs, who was later convinced of Grew’s views regarding the state of the dead. Grew’s clear scriptural exposition and ideas later influenced the Adventists and other individuals, directly to such as George Stetson and George Storrs, and indirectly through these to Pastor Charles Taze Russell.

Although he had only a moderate income, he was able to bestow half his income in charity. He gave a considerable amount to missionary work as well as to the poor of the city. He not only cared for their well being, but also for their spiritual welfare.

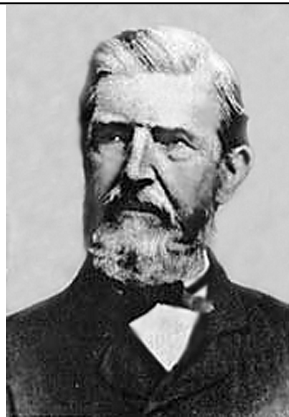
having a plan was popular among contemporary Advent Christian writers like I.C. Wellcome and Clarkson Gould in their *The Plan of Redemption* of 1867. But Storrs incorporated much more of the “wider hope” than they would allow. On the other hand, he avoided the modernism and speculation rampant among Universalists in their great social tolerances. God provided reasonable provision for mankind’s recovery, unlike Universalism’s belief in unconditional salvation.

Parallel Movements

Relatively mainstream Protestant dispensationalists were inspired by men like John Darby and Edward Irving. Unfortunately, under the influence of John Darby, historicist pre-Millennial positions were often abandoned during

George Storrs

(1796-1879)



George Storrs was born in Lebanon, New Hampshire, and evidently obtained his religious training from his mother. She worked diligently to counteract the fatalistic Calvinism preached locally, and to assure her children that if they would but seek the Lord, they would surely find him. Her sweet love for God and Christ moved young George to pray for the experience of a saving faith in Jesus. At age 18, so filled was he with an impression of the goodness of God toward him that he resolved thenceforth to find him and serve him.

At age 19, despite its Calvinism, George Storrs joined the Congregational church. Later, as his young wife lay dying, he became convicted that God had called him to preach the gospel. At age 25 he found the Methodists more agreeable, and at 29 he became an itinerant Methodist preacher, taking up the ministry full-time in 1836. But soon his preaching against slavery offended the bishops who then tried to censor him.

In 1837 on a railway coach floor, he found a pamphlet entitled *The Intermediate State* which was published by one “Deacon” Henry Grew of Philadelphia. The tract promoted the idea that total extinction instead of preservation in suffering would be the final destiny of wicked men. It astounded him to find such reasonable and scriptural arguments defining a doctrine which he—believing then in the immortality of the human soul—never would have considered. He studied the matter from the Bible in secret and in 1840 he left the Methodist church. In the spring of 1841 he published his first paper on the subject. It was about this time he came into contact with the followers of William Miller.

His views on Conditional Immortality met resistance from Miller, but they were embraced by a congregation in Albany, New York, where he was invited to become Pastor. Reticent at first to preach on the state of the dead, in 1842 he gave six sermons on the subject to a packed church. These he published in over 200,000 copies at his own expense as *An Enquiry: Are the Souls of the Wicked Immortal—In Six Sermons* (still well-known as *Six Sermons*). His journal *The Bible Examiner* followed in 1843.

the mid-1800s. Competing theories swept most Christians into conflicting winds of futurism, dispensationalism, and preterism (fully past views, also of Jesuit origin). The pinnacle of futurist expositions was *The Theocratic Kingdom of our Lord Jesus Christ* by George N. Peters in 1888, which built a solid pre-millennialist basis for the expected millennial kingdom on earth without the radical speculations of later dispensationalism.

They restructured prophetic timetables into futurist patterns. In the long run they would become more influential than the Adventists in the minds of most Protestants. More diverse movements like the Christadelphians and Church of God (Abrahamic Faith) sprang out of a common pool with those of Alexander Campbell’s Disciples of Christ. Their earthly millennial hope was more distinct than that of many Adventists. They placed less emphasis on date setting (although 1866 was of significance to some). They tended to have “closed” fellowships, believed in water baptism for salvation, believed in conditional immortality and developed non-trinitarian theologies (the last two concepts traceable to F. Socinus of the sixteenth-seventeenth century Polish Brethren). They shared with Campbell a prophetic remnant assumption for the recovery of lost early church teachings. Benjamin Wilson, author of *The Emphatic Diaglott*, was a member of the Church of God (Abrahamic Faith). Charles Russell and Nelson Barbour, who may have been influenced in their perspectives by their thoughts concerning the Gospel age harvest, shared the remnant concept.

Nelson H. Barbour described his in-depth examination of many historicist prophetic writings in his research at European libraries during the 1860s. His book *The Coming of the Lord in 1873*, published in 1871 along with William Thurman (*The Unsealed Book* in 1870), provided the locus of the 1873-75 time movement.

Seventh Day Adventists

The Seventh Day Adventists became the largest prophetically-based movement. Having a common derivative in Miller, they had solidified their thinking along much more exclusive lines than other advent groups. A novel doctrine of an 1844 heavenly cleansing of the sanctuary was fostered by reliance on the prophetic “gift of prophecy” claimed for Ellen G.

White. Sabbath keeping became an outward distinction which shaped much of their views on prophetic events. Their prophetic point, however, was a novel concept of the millennial reign of Christ. It was to be in heaven while the earth lay desolate, earth being restored after a thousand years. No hope was held out for the unsaved of this or previous ages, so their view of restitution matched that of prophetic Babylon from which they had separated. Only Christians would be saved. The same can be said concerning their trinitarian position, after some debate within their ranks.

The general historic prophetic interpretation was bolstered in several important areas during the interim of 1840 through the 1870s. The Ottoman empire was in decline, fueling expectations about a Jewish restoration. The Papacy was also losing ground in its temporal power, reinforcing the view that Daniel's time of the end had indeed been entered. The American Civil War of the 1860s also focused people's attention on the fragility of earthly governments, as well as on the need for true, but unattainable, justice for all peoples. These were the signs of the times that influenced the interpretations of Adventists such as Nelson Barbour.

Charles Taze Russell

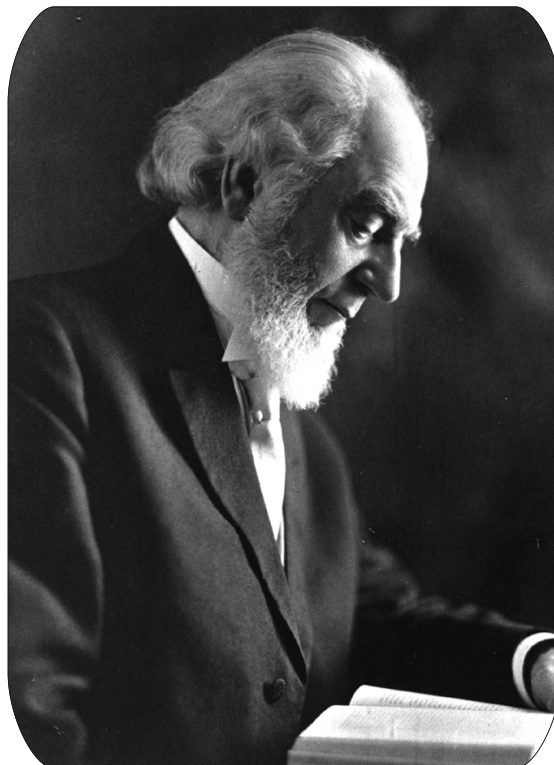
Charles Taze Russell was not alone at the beginning. He had the able help of several seasoned elder Christian brothers to shape the nascent Bible Student movement. They were reaping the fruits of those before them. George Storrs' *The Bible Examiner* would soon cease publication at his death in 1879. Pastor Russell contributed a few short items as early as 1876 to those pages. The mature Nelson Barbour and John H. Paton were early collaborators in sorting through the prophetic charts. Barbour's *Herald of the Morning* (John Paton and Pastor Russell were assistant editors) re-awakened hopes in many advent believers that the return of Christ was here (though originally set at 1873). It also presented similar thoughts to those of Storrs about restitution. Thoughts about a harvest separation also renewed an earlier Adventist call to separate from Christianity which was considered merely nominal and now sinful (though Miller opposed the call). In the early period they faced opposition from their parent movement, the Second Advent Church, publishers of *The*

World's Crisis. Later, many early collaborators including Nelson Barbour, John Paton, A. P. Adams, and A. D. Jones would, in turn, set off in their own directions. By then young Charles Russell was well under way in his publishing efforts of *Zion's Watch Tower* and the *Millennial Dawn* studies.

Charles Russell built on the Miller movement as a prophetic prelude, but also as a test and lesson learned by faithful Christians. Nelson Barbour had constructed an ingenious concept of first- and second-advent parallels, as can be seen on each cover of his journal. It included the delays and missed opportunities for the true and false wheat of each age. The tarrying bridegroom was so near in time as to be actually present. Since he was a divine spirit being, Christ had no need to be seen physically. The coming was real and personal, in the same sense as it was with Miller, but invisible in the same sense as those holding to a secret rapture. Pastor Russell's first publication, "The Object and Manner of Our Lord's Return" (*Herald of the Morning*, 1877) was in line with this theme. Also of note is the cooperative publication of *The Three Worlds* in the same year.

Israel Regathered

The opening of Palestine to European travelers, explorers, and missionaries was enabled by the invasion of Egypt and Palestine by Napoleon in 1798-99. While he didn't retain control of Palestine for long, the breach was made, and the holy land ignited the imagination and passions of Christians and Jews. Accompanying that was a renewed interest in Jewish evangelism and prophetic possibilities



Charles Taze Russell

in Palestine and those Jews who were immigrating there. One society which formed to conduct missionary efforts towards Jews was the London Society for Promoting Christianity among the Jews, founded in 1809. The well known Prussian Jewish convert Joseph Wolff, as a member of that society, combined his interest in Jewish evangelism with his passion concerning the imminent premillennial coming of Christ. He was instrumental in building great interest in budding Zionism and of Bible prophecy. His experiences were widely reported in Protestant millenarian journals including those of the Adventists’.

The opening prophetic steps in Palestine were coming to pass in 1878 with the Berlin Congress of Nations. Within the historicist movement, amazingly accurate expositions outlined the long anticipated return of the Jews to Palestine. One of the earlier was James Bicheno who in 1800 printed *The Restoration of the Jews*. The Ottoman empire was rapidly declining in competition with the great powers of England, France, and Russia. The first Jewish immigrants were returning to Israel because of the Russian pogroms in the early 1880s. The kingdom to come was beginning to affect the world. Optimistic missionary activities and post-Millennial expectations were fading in the face of bloody nineteenth-century wars, social revolutions, and economic and political instabilities. The time for harvest had come and the call to come out of Babylon was renewed. The saints were to be gathered to be with the Lord in 1878, later by 1914, and then at an indefinite future point. Charles Russell always maintained his belief and conviction that the kingdom of God must continue to be preached until the Lord said it was time to stop during the gathering troubles of earth. A unique aspect of his approach to the Jews was his clearly stated principle that Jews should not be evangelized since their national restoration and reconstitution as a people would carry them into the millennium under the new covenant.

Restitution for All

The idea of future probation formed in the mix of conditionalist, traditionalist, and universalist debates in the early 1800s. Individuals like Henry Dunn produced excellent arguments in favor of salvation, restitution, and the kingdom of God; these combined millennial concepts with biblically-reasoned arguments

for redemption in the afterlife on earth. His volumes titled *The Destiny of the Human Race* in 1863 defined a new millennial vision. In some ways he reinforced the earlier treatise of Dunbar Isidore Heath’s *The Human Kingdom of Christ*, although Dunn appears to have originated his main arguments independently. Jacob Blain and George Storrs in America provided the conduit for spreading this teaching among Adventists. Storrs’ reactivation of *The Bible Examiner* in 1871 came with the subheading highlighting 1 Timothy 2:4-6 that “Jesus was a ransom for all.” His book *Vindication of the Government of God* in 1874 provided a pointed argument for earthly millennial probation. Likewise Jacob Blain published *Hope for Our Race* in 1871. He there made an impassioned plea and apology for his newly adopted millennial restitution views. Along with Charles F. Hudson, the great American conditionalist, Storrs and Blain energetically circulated the works of Dunn in America.

As a background to this pointed millennial proposal there was also a higher-level theological discussion which widely debated the virtues of future probation. *The Rainbow, a Journal of Prophecy* published by William Leask in England, began entertaining this view during the 1870s. Evangelical theologians Hermann Cremer, Isaac Dorner, along with F. W. Farrar, Edward White, C. A. Row, G. G. Stokes, and L. C. Baker were a few prominent people who promoted this view. The *Homiletic Review* published a debate on the topic in book form titled *Future Probation* published by Nisbett. Professors at Andover stirred up controversy among American churches with their essays published as *The New Orthodoxy*. The 2004 Ph.D. dissertation of Sharon Taylor, *That Obnoxious Dogma: Future Probation and the Struggle to Construct an American Congregationalist Identity*, provides a valuable historical background. Of the few people outside the immediate controversy, she highlighted the prominence of C. T. Russell on the American Adventist scene (see pages 72-74).

These realistic interpretations of Scripture concerning the state and fate of the dead were placed into scriptural contexts, using the best of critical thinking and a strong moral call for justice for all people in this life and the next. The age to come was explained in connection with a

unique concept, known as the permission of evil, which provided the moral argument for present day suffering and evil. Restitution was to be for all who have ever lived; it was to remedy evil, it was to provide opportunity for eternal life to all who would then possess a beneficial knowledge of sin. Christ had an object to his return beyond the confines of orthodox theology. Distinguishing the work of the Christian age from the millennial age was pivotal in rightly dividing a host of Scriptures. The Tabernacle was brought to a valued place in God's plan illustrating salvation.

The environment of exploration and exchange between various leaders, journals, and local groups stimulated innovative thinking. Sadly, many of these separated sincere Christians into specialized, often mutually antagonistic, groups. Advent Christians rejected concepts of future probation while the newly forming Millennial Dawn and allied people such as John Paton, A. P. Adams, and John G. Wilson promoted an earthly restitution, resurrection, and probation for all. Among Seventh Day Adventists some were rumored to have presented such concepts as well, in the face of their general theme of other-worldly investigative judgment. Some Age-to-Come Adventists are also said to have entertained such views.

Heirs of William Miller

As we look at the Miller movement after 1844, we find that three main branches developed having the spirit of that movement. These are the Seventh Day Adventists, the Advent Christian Church, and the Bible Students founded by Charles Taze Russell and his associates. The Bible Students were the only branch to retain and build on the mature advent faith of George Storrs. He anticipated (founded) central points of later Bible Student thinking. The greatest point of contention in 1850-60s Adventism concerned the innovations introduced by Hiram Edson's visions, which were then promulgated by James and Ellen White before they founded the Seventh Day Adventists.

The Bible Student advent doctrine was augmented by explaining the manner and object of Christ's return in new terms. The concept of future probation, national restoration of Israel, an earthly millennial kingdom, all combined into a coherent view of the com-

Dwight Moody

(1835-1899)



Speaking of Dwight Moody and his associates, Pastor Russell wrote: "It is our thought that the Lord used these men, and through their ministry the fore-ordained number was completed at the fore-ordained time, 1881" (*Reprints*, p. 4303).

Moody was born seventeen years before Pastor Russell. He was one of the most successful evangelists of the nineteenth century. His ministry differed somewhat from those of his contemporaries in that he laid stress on a full commitment to God rather than merely the "believe and be saved" formula of his peers. He urged his hearers to find a way to leave their earthly careers and spend their full time in service to God.

Moody was never endorsed by a seminary, disdaining such ordination as a qualification for the ministry of the gospel. Though an aggressive fundraiser, Moody refused to be personally financed by members of his audiences. Influenced by a strong personal friendship with the Jewish Christian Joseph Rabinowitz, Moody was vitally interested in the development of Israel as a nation headed for a great destiny in the plan of God.

ing kingdom of God. It extended the horizons of that imminent, highly anticipated second coming. Bible Students, in line with historicist principles, defined a progression of events which fit into a prolonged *parousia*, or presence, of Christ in which that kingdom would change the entire world scene. The new problem for devoted Christians was to live on a continuing basis at the threshold of the millennium. Events continued to unfold in harmony with the spirit if not the exact timing of that hope. Hope and watchfulness were awakened in those who heard the spirit speaking to the churches. The "bride" was making herself ready (Revelation 19:7,8).



Heroes of Our Faith

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. —1 John 2:7, ASV

Jeff Mezera

“The happy era must come when the sons and daughters of the Lord Almighty shall rise in the majesty of truth, and, with holy indignation, burst the debasing shackles of human dogmas and traditions, which have so long fettered the noble mind, and walk in the holy liberty wherewith the Son of God makes his disciples free.”—Henry Grew (1832)

After the apostles died, there arose a weakness of scriptural precept and precedent for church order. Soon thereafter human interference in the order of the church of God carried the once spiritual church onto the stepping stones leading into mystical Babylon. The Sanctuary of God was polluted.

In this spiritual Babylon were many years of superstition, human-based philosophy, and dogma based upon the traditions of men. It was a crime punishable by death, not only to have a copy of the Scriptures, but especially to have it translated into one's own language. It was in these centuries that the light from the word of God grew dim.

All of this was foretold in Scripture. Although such a lack of faith is disturbing, there have been faithful saints throughout the centuries who have stood the test, strong in faith, strong in doctrine, and strong in practice.

When the French Revolution came upon the world, an era Charles Dickens later called “the best of times and the worst of times,” it was the beginning of the end for the papal system.

“Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of self-exalted religious lords, awakened the world ... and broke the Papal dominion against which the religious Reformation had previously struck a death-blow ... this ... also clearly mark[ed] the beginning of a new era of liberty of thought, and the realization of individual rights and privileges ... notice the rise and work of the various Bible Societies ... the sacred volume which once she [Papacy] confined in chains, kept covered in dead languages, and forbade

her deluded subjects to read, is now scattered by the millions in every nation and language.”—*Thy Kingdom Come*, p. 50.

After the American and French Revolutions, life continued as it had for centuries in the past. It was still very much an agricultural society, but there was a new enlightenment in the thinking of everyone. As a result of this change in thinking, people began to free themselves from the chains of oppression, and from superstitions that had prevailed so long over science, philosophy, and religious thought.

It was in the breaking of these chains in America in the early nineteenth century that a new spirit of liberty entered into the Christian Church.

The Christian Connexion

A different denomination sprang up in the United States at the dawn of the nineteenth century. It was referred to as the “Christian Connexion.” These “Christ-ians” as they preferred to be called, had been dissatisfied with the creeds of the churches and were determined to return to the simple faith of the apostles and the Scriptures.

They assembled wherever they could, and because of their dissatisfaction with the traditions of men, they threw out the former creeds they had believed. They determined that the only way to find the true doctrine of the Scriptures was to study the Scriptures alone.

They wrote that “the name Christian is the only name of distinction which we take, and by which we, as a denomination, desire to be known, and the Bible our only rule of faith and practice” (McClintock and Strong's *Cyclopedia*).

The “Christ-ians” believed that each congregation should be independent; they believed that:

1. The Scriptures are inspired and are of divine authority.
2. Every one has a right to interpret the Bible for himself, and therefore differences of theological views are no bar to Church fellowship.
3. There is one God; the doctrine of the Trinity was not generally received.
4. Christ is a divine being, existed as a spirit being before coming at his first advent, and became the mediator between God and mankind.
5. Christ’s death atones for the sins of all who, by repentance and faith, could be saved.
6. Immersion is the only proper form of baptism, and believers the only proper subjects (rejecting infant baptism).
7. Communion at the Lord’s table is open to believers of all denominations.

Through simple faith and study of the Scriptures alone as the only basis of doctrine, “Christ-ians” at this time had corrected several errors of the dark ages. One of these was the doctrine that all who would not accept Jesus would burn in hell for eternity.

One of the associates of this “Christian Connexion” was Henry Grew. He was born in Birmingham, England, in 1781 and came to the United States at the age of fourteen with his Congregationalist family.

His father was a merchant and although he wanted his son to pursue a similar career, he allowed him to choose the ministry instead.

While he was studying for the ministry, he was led to an understanding that the Scriptures teach baptism by immersion. This prompted him to join the Baptist denomination. Soon afterward, in 1807, he was licensed to preach and became Pastor of the First Baptist Church of Hartford, Connecticut.

“He was an earnest and consecrated Bible student, and a marked revival developed early in his pastorate there, many converts being added to the church.”—Froom, Leroy, *The Conditionalist Faith of our Fathers*.

After studying the question of the nature and destiny of man from the Bible alone, Grew

came to the conclusion that the true Bible hell was the grave.

He served as pastor of the Baptist Church in Hartford, Connecticut, for fourteen years; it was dissolved because of his adoption of views the Baptists deemed heretical. His piety was never questioned though, and a portion of the church that sympathized with his views went with him.

“In my researches after truth some years ago, my faith in the common doctrine of the Trinity was shaken. Deeply impressed with a sense of the importance of obtaining, so far as is revealed, a correct knowledge of ‘the only true God,’ and of Jesus Christ whom he hath sent, I have humbly endeavored to ‘search the Scriptures,’ looking unto Jesus for the guidance of his holy spirit which he promised his disciples to lead them into all truth.”—Henry Grew, *The Examination of the Son of God* (1824).

Grew began to write more booklets and tracts advocating his new views and in the early 1840s many of the members of the “Christian Connexion” found themselves advocating these same views. They also found themselves accepting the views of another Baptist, William Miller, who believed that the Lord was soon to come.

George Storrs

One of these, named George Storrs, found one of Henry Grew’s tracts on the floor of a train. He was so intrigued by what he read that for the next three-and-a-half years he researched the Scriptures himself, and decided that the Scriptures really taught that the true Bible hell was the grave. Though George Storrs no longer believed in hell fire, his view differed from that of Henry Grew in that he did not believe that the wicked would be resurrected. The two men debated this issue for decades until the death of Grew in 1862.

Because of his new convictions, Storrs started a new publication advocating his views. He called this magazine *The Bible Examiner* and it found its way into the hands of many of the Adventists.

While William Miller criticized the views of George Storrs on the condition of the dead, many of Miller’s followers accepted them. It is for this reason that most of the splinter groups

of Miller's followers, such as the Seventh Day Adventists and the Christian Adventists, do not believe in hell fire or the immortal soul; many do believe in the resurrection of the wicked.

One of the followers of Miller who accepted these views was Charles Fitch. Upon adopting Storrs' view of the dead, Fitch did all he could to broaden the reach of this doctrine. It was only a few months after embracing this belief that Fitch immersed some brethren in a lake in October. As a result, he contracted pneumonia and died.

In the early 1860s George Storrs and several others who agreed with his convictions formed "The Life and Advent Union." Storrs ceased publication of *The Bible Examiner* and he and the Union published these teachings in a weekly newspaper called *The Herald of Life and the Coming Kingdom*.

George Storrs was the editor-in-chief of this paper for almost a decade when he became ill and unable to continue. He was so ill for several months that he almost died. Unable to pay his doctor bills, several of his friends took up a collection and paid his bills for him.

It was during his sickness that he had time to think and reconsider several of his views, including that of the resurrection of the wicked, the very doctrine he and Henry Grew had debated for years. When he returned as editor of the paper, he had changed his way of thinking to conform to that of Grew. Afterward he began to publish editorials on this subject in a series of articles he titled "God's Promise and Oath to Abraham." He wrote:

- "1. God has promised, and confirmed it with an oath, that in Abraham and his seed all the families of the earth shall be blessed.
2. This promise and oath is to be understood in the literal sense of the words in which it is made.
3. This promise and oath is not yet fulfilled in its fullness.
4. Therefore, there is to be an age, or 'ages to come,' in which fulfillment will be perfectly accomplished."

—George Storrs, *The Herald of Life and the Coming Kingdom*, April 26, 1871.

The same friends who had paid his bills soon removed George Storrs from his post as editor

because of these ideas. For this reason he restarted his previous publication, *The Bible Examiner*. In the few years before his death he wrote:

"The next age of Messiah's personal reign of one thousand years, will open with a resurrection of all the sleeping saints who have suffered with or for Christ in this or the previous ages: such 'shall reign with him.' ... These having suffered with Christ, and overcome the seductions to abandon His cause, will 'together be made perfect' in body and mind ... That there will be more than two classes of men on the earth at the opening of the next age, or at the second advent of Christ, to me is clear ... there is yet a ... class of men at the second advent of Christ, who 'have not heard God's fame, neither have seen his glory,' etc. ... This class constitutes by far the largest part of the inhabitants of the earth ... will be the subjects of trial under Messiah's personal reign."—George Storrs, *The Bible Examiner*, January 1877.

Those who opposed him accused him of accepting the positions of a Henry Dunn of England. Since Storrs did not know who this Henry Dunn was, he began to search for his writings. He was surprised to find that Dunn had come to these same conclusions a few years earlier, and had been advocating them in England at the same time Storrs was spreading these thoughts in America. Dunn wrote:

"The heathen, regarded as tributary to Israel, they believed would also live again, in accordance with the promises of restoration they had received; but it was to be only as the subjects of the chosen race, who as kings in the kingdom of God were to rule over them."

—*The Kingdom of God*, p. 11.

"What he [the Jew] looked for and anticipated was ... distinction, high service, rule over the nations, the possession of a boundless kingdom, in which every Israelite should be a kingly priest. So he read the word of the Lord to Moses on the mount, 'Ye shall be unto me a kingdom of priests.' (Exodus 19:6) All other nations were, he supposed, to be governed and taught by Israel. This privilege, with all that it involved, he believed would be his simply as a child of Abraham. For the

Messiah that was to introduce this kingdom he watched and waited with an unwavering faith from infancy to old age.”

—*The Kingdom of God*, p. 15.

“They did not even contemplate anything like a ‘new testament,’ the result of their national perversity, and of the calling of the Gentiles. ... Ezekiel had distinctly told them that when Jehovah should gather Israel, he would put a new spirit within them; would ‘take the stony heart out of their flesh, and will give them a heart of flesh’ (Ezekiel 11:19). Jeremiah, in almost the same words, had similarly characterized the day of restoration (Jeremiah 31:33). Isaiah had said that then all their children should be taught of God (Isaiah 54:13); and Micah had enforced the same truth in connection with the period when the nations should come and go up to the house of the God of Jacob (Micah 4:2).”

—*The Kingdom of God*, p. 20.

Another of the Millerite splinter groups was called “The Second Advent Movement.” These Second Adventists also accepted the early views of George Storrs on the condition of the dead, but their main focus was the second advent of the Lord. They had set several dates, and had many disappointments.

A Second Adventist preacher named Jonas Wendell was preaching the imminent coming of the Lord in a book titled *Present Truth* in 1870. In this book he projected the date of 1873 as the second coming of the Lord.

It was through his preaching that he rekindled the faith of a man “almost by accident.” This man stumbled into a dirty, dingy hall one day when Jonas Wendell was preaching and was so intrigued by his views that his faith in the Bible was restored. That man was...

Pastor Charles Taze Russell

The parents of Pastor Russell were Presbyterians. His mother was very strict and tried to explain to him that she was exacting with him because she did not want him to go to hell. This impressed the mind of her young son enough that a few years after the death of his mother he (at age 16) wrote warnings on the sidewalk urging others to repent or they would go to hell.

Though it was the doctrine of hell that kept his interest in his earliest years, it was his heartfelt conscientious reconsideration of this very tenet in light of its pronounced unfairness and cruelty which caused the young Charles Russell to lose all interest and faith in the Scriptures as the inspired word of a just and loving God—supposing this monstrous precept to be taught therein. He then began a search of several world religions, trying to find something that would give him peace. It was the preaching of Jonas Wendell that reignited his love for the Lord and caused him to return carefully and prayerfully to his Bible to study it without the influence of the generally-held dogmas and creeds.

Nelson Barbour¹

One of Wendell’s associates, Nelson Barbour, had also set 1873 as the date for the coming of the Lord. In 1871 he published the book *Evidences for the Coming of the Lord in 1873 or The Midnight Cry* on why he believed the Lord would come then, and gave several reasons from different time prophecies and chronology that he believed proved this doctrine.



Nelson Barbour had been a Millerite and was disappointed along with all of the other Adventists in 1843, disappointed enough that he had lost his religion. He wrote that in that portion of his life he dwelt in total darkness.

While on a boat trip from Australia to London he had been discussing the time prophecies with an English chaplain. The chaplain proposed that they systematically study each of the prophecies to fill the time of a long trip. When they came to Daniel 12 Barbour noticed something that he had never seen before in the verse about the “abomination that maketh desolate.” He had read the prophecy several times but never thought about why the Millerites began the prophecy thirty years before the abomination was set up. Barbour deduced that this must have been the mistake and upon recalculating this time prophecy he decided that the days ended not in 1843, but in 1872.

1. Although Barbour denied the ransom and split with Pastor Russell in 1879, he is included in this article as an influence on the chronology and time prophecy doctrines.

Henry Dunn

(1801-1878)

Four articles by Henry Dunn appear in *Zion's Watchtower* (Reprints, pp. 644, 649, 653, and 796). All come from Dunn's book, *The Study of the Bible* written in 1871. "Bros. George Storrs, Henry Dunn and others were preaching and writing of 'the times of restitution of all things which God hath spoken by the mouth of all His holy Prophets' (Acts 3:21) and that 'In the ages to come, God would show the exceeding riches of his grace.' (Ephesians 2:7)"—Charles Taze Russell, Supplement to *Zion's Watch Tower and Herald of Christ's Presence*, July 1, 1879.

For many years Dunn was the secretary of the British and Foreign School Society and was identified with the history of public education in England. After retirement he went to Italy and joined the Protestant missions there, devoting his life to a study of the Scriptures and the writing of Christian literature. He published his own magazine, *The Interpreter*, in 1860-61 and was said to have been heard to "express his obligation to a remarkable book, never much known and now almost forgotten: Dunbar Isidore Heath's *Future Human Kingdom of Christ*. It was this book that inspired Dunn's *Destiny of the Human Race* that is credited by both George Storrs and Charles Russell as helpful in the thoughts on the doctrines of two salvations and times of restitution. Shortly before his death, Dunn wrote a series of articles for Storrs' magazine, *The Bible Examiner*. Pastor Russell wrote that on these doctrines both Storrs and Dunn were influential in his thinking.

Nelson Barbour went to the British Museum library when he arrived in London and found a book which had a chronology ending the six thousand years from Adam in 1873. The book was titled *Horae Apocalypticæ* (Hours with the Apocalypse) and was written by Edward Bishop Elliott. This chronological list is found in the book under a long footnote, where Elliott wrote that "this Scripture Chronology, with the scriptural authorities in brief" was "drawn up by the Rev. C. Bowen" (*Horae Apocalypticæ*, 1851, p. 236).

By writing "this Scripture Chronology" in the footnote, Elliott was referencing another Chronology written in the 1820s by a Henry Fynes Clinton.

Elliott wrote, "Mr. Fynes Clinton in his *Essay on the Hebrew Chronology* has greatly

elucidated the subject" stating that the "only real appeal is to Scripture" as to "the world's present age, dated from Adam's creation, and ... the termination of its sixth millenary" (*Horae Apocalypticæ*, 1851, p. 230).

Though Clinton ended the six thousand years in 1862, Elliott used Clinton's chronology as the basis for his own work in which he ended the six thousand years in October of 1872.

Even with this chronological evidence pointing to the time of the coming of the Lord, Nelson Barbour and his associates were disappointed that the Lord did not come in 1873 as they expected. After some recalculation the new date of 1874 was advanced, and again they were met with disappointment by not seeing Jesus coming in the clouds as they waited for him in expectation. Barbour recalculated and reevaluated his ideas several times and was unable to find any place where he could make further adjustments.

He was about to give up thinking that the Bible could supply an answer when correspondence from one of the readers of his magazine arrived. B. W. Keith wrote that he had been studying the Scriptures about the return of the Lord and had decided that they were looking for the wrong event to prove the presence of the Lord. Through their studies on this subject, and particularly the precise meaning of the Greek word *parousia*, they came to the conclusion that the Lord had indeed returned in 1874, but invisibly. This discovery gave them hope and encouragement once more. It was also B. W. Keith who published early ideas of the "sin offering" doctrine in Barbour's magazine. He wrote:

"As suffering with Christ, must mean to suffer for the same purpose, it is necessary to know why he suffered. If he is the head and the church is his body, and the body is to 'fill up that which is behind of the afflictions of Christ,' would not the plan be a failure without the suffering of the body? ... if reigning with him, and being glorified together, means to share with him, in reigning and glory; then suffering with him, means to share in the sufferings. ... If we shall be faithful to him who hath called us; if we hold fast, firm unto the end, we shall be made like him, 'a royal priesthood'; and having been tried in all points,

we shall be able to sympathize with, and deliver those who shall be tempted in the future dispensation.”—B. W. Keith, “Suffering With Christ,” *Herald of the Morning*, October 1878.

Nelson Barbour and his associates continued their studies and uncovered further understandings similar to this as well as more on time prophecy. It was through these studies that they formed their views on the parallels, doubles, Jubilees, the 1,260, 1,290, and 1,335 days, as well as the Gentile Times prophecy ending in 1914. It was early in 1876 that Pastor Russell received Nelson Barbour’s paper, *The Herald of the Morning*.

Concerning this magazine, Pastor Russell wrote that he “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 ... that the object of our Lord’s return is not to destroy, but to bless all the families of the earth” (*Reprints*, p. 3822).

He was so excited about seeing there were others who believed as he did that he, “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.” (*Reprints*, p. 3822).

After this meeting Pastor Russell started his ministry and encouraged the true Church of God to come out of “Babylon” (a biblical word used to describe religious confusion—see Revelation 18:2-5).

All of these things happened because this was the time for the cleansing of the sanctuary. The errors from the Papal dominion had defiled the church. But there was hope. It was not only prophesied that this would happen, it was also foretold that the sanctuary would be cleansed (Daniel 8:14).

We not only have examples of the Ancient Worthies (Hebrews 11:4-38) who were faithful to God, but we have the examples of many faithful Christians throughout the Gospel age: “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes

Dunbar Isidore Heath

(1816-1888)

Dunbar Isidore Heath was a Reverend at Cambridge, elected scholar in 1836, and again in 1843. As a recognized authority on Egyptology, he was one of the early translators of the papyri in the British Museum. In 1852 Heath wrote *The Future Human Kingdom of Christ* in which he distinguished the “saved nations from the glorified saints” by outlining an early concept of “the two salvations.” He was prosecuted for heresy in 1861 by the Bishop of Winchester and sentenced by the Court of Arches for publishing these ideas. He would not recant and tried to appeal his sentence by attempting to defend his character and doctrine from the Scriptures through the writing of several booklets. All of this failed and as a result of this prosecution he suffered not only the loss of his profession, but sustained heavy financial losses as well.

on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin.” (Hebrews 12:1-4, NASB).

We are part of this sanctuary class that is still here today. Let us trust in the Lord who protected and led all those who were his through the past ages, and who cleansed the sanctuary, the church, from the errors of the dark ages.

We should consider that since our offering to God has not yet cost us our lives, we must keep pressing on and striving against sin; we can keep spreading these beautiful truths that God has given to us, truths that we may take for granted, but truths that we should make a part of our daily lives.

“Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as he may lead you by his Word?—to ignore the wishes of friends, as well as your own desires? It is hoped that many ... may by it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehen-

sion of the divine plan, that they will be able to say, 'By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved.' Like the noble Bereans (Acts 17:11), let such studiously set themselves to prove what has been presented in the foregoing pages. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and divinely authorized standard—God's own Word."—Charles T. Russell, *The Divine Plan of the Ages*, pp. 347, 348.

Summary

Henry Grew

No "immortal soul." No "hell-fire."
No trinity.
All men will be resurrected to judgment

George Storrs

"Two salvations"
Church's part in the instructing of men in righteousness during the Millennium.

Henry Dunn

Restoration of both the nation of Israel and mankind.
Church will judge men and angels in Millennium.

E. B. Elliott

Six thousand years end in 1872, a modified chronology from Henry Fynes Clinton.
Elliott's chronology drawn up and modified slightly by Rev. C. Bowen.
Jubilees end in 1874; Gentile Times end in 1914.

Nelson H. Barbour

Jewish and Gospel Age Parallels and Harvests, 1845 year doubles.
Published idea of invisible presence in 1874 in his magazine.
Views concerning the prophetic time periods taught by Pastor Russell originated with Barbour (1,260, 1,290, 1,335, 2,300 day-for-year time prophecies).
The dates, 1798-99, 1828, 1846, 1872, 1874, 1878, 1881, 1914.
Taught six thousand years ending in 1872 from E. B. Elliott.

B. W. Keith

Introduced idea of invisible presence.
Early concepts of "Sin Offering."

Pastor Charles Taze Russell

First to combine the ideas of time prophecy, chronology, and the purpose of the return of Christ to bless all mankind. Attributed his understandings to some of those listed above.

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4"

—Charles Taze Russell, *The Divine Plan of the Ages*, pp. 191, 192

A New Wine Bottle



Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.—Matthew 9:17

Brian Kutscher

During the Reformation many Christians became convinced that the creeds of the Dark Ages contained errors. The great reformers and those that followed in their wake began restoring the truths as taught in the Bible.

Charles Taze Russell (1852-1916) was no less a reformer than Martin Luther. Indeed his work went beyond that of Luther. Many Christians who were touched by his message claimed that he was the special messenger to the church of Laodicea (Revelation 3:14-22), though he himself declined such a claim.

Charles Russell made no claims to a special revelation from God. His only claim was that it was God's due time for the Bible to be better understood. Because he was fully consecrated to God and ready, able, and willing to serve God, he was permitted to have an understanding of that plan and the privilege of transmitting it to others. He wanted merely to communicate the beauty of God's plan to other Christians.

Old Truths Revived

Rather than search out new truths, he revived the great truths taught by the apostles, which had been previously spoken by the mouth of all God's holy prophets (Acts 3:21). Brought up as a Presbyterian, he consecrated his life to the Lord at an early age and became a member of the Congregational Church as well as the Y.M.C.A. Unable to accept eternal torture and related creedal concepts, he temporarily fell prey to the logic of infidelity and turned his energies into the commercial world, managing his father's haberdashery business.

In 1870 he came into contact with Adventism in what he described as "a dusty, dingy hall where I had heard religious services were held." He stopped by "to see if the handful who met there had anything more sensible to offer than the creeds of the great churches."

Faith Rekindled

Jonas Wendell was the preacher of the day and, while attracted to his thoughts on the second advent, Charles Russell did not believe that the Lord was coming to burn up the world. He reasoned that "if Christ's coming was to end probation and bring irrevocable ruin upon ninety-nine of a hundred of mankind, then it could scarcely be considered desirable, neither could we pray with proper spirit, 'Come, Lord Jesus, Come quickly.'" As a result he joined in organizing a Bible study class in Allegheny, Pennsylvania.

This introduction to Adventism at the hands of Jonas Wendell was sufficient to convince Russell that the words of the apostles and the prophets were "indissolubly linked." It sent him back to his Bible study with increased zeal and care. This study showed him that "great masses of Scripture spoke glad things of millennial glory and how blessings would come out of it." His conclusion was that thus "though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth."

The Love of God

From 1870 to 1875 the Allegheny Bible study class "came to see something of the love of God, how it had made provision for all mankind and how all must be awakened from the tomb in order that God's loving plan might be testified to them ... as a result of Christ's redemptive work." Then the willing and obedient of mankind might be "brought back into harmony with God. This we saw to be the restitution work of Acts 3:21."

During the early 1870s his contacts with George Storrs and George Stetson, former co-workers with William Miller, led him to fully appreciate the Lord's ransom work. This supplied the necessary basis for the doctrine of restitution. By 1873 it was clear to him and his group that restitution was for all in Adam, not

just those of sufficient age and mental capacity, as he had previously thought. At the same time, they had their understanding opened to the subject of natures being separate and distinct.

The Object and Manner of Our Lord's Return

The failed expectation of the Adventists that the world would be burned up in 1873-1874 led Charles Russell in 1877 to write his first pamphlet, "The Object and Manner of Our Lord's Return."

After seven years of study, while attending a display for his father's business at the Centennial Exposition in Philadelphia in 1876, Russell's attention was drawn to a magazine entitled *The Herald of the Morning*, published by Nelson H. Barbour. He arranged to meet Barbour in Philadelphia and saw merit in Barbour's interpretation of chronology.

Linking this chronology with the previously published thoughts on the object and manner of the Lord's return, Russell and Barbour concluded that the Millennium had begun and that it would be a time of blessing for all mankind.

The two entered into a publishing arrangement, with Barbour handling the lion's share of the printing and editing and Russell providing the funding, contributing articles, and serving as a traveling lecturer to promote their new-found beliefs. Although it was a worthy paper, *The Herald of the Morning* was not reaching the masses and means were sought to increase its circulation.

A Meeting of Ministers

By 1877 Charles Russell had become an influential businessman, having been a partner in his father's firm from the age of eleven. He had gained the respect of the business community and was apparently well known also by the ministers of Pittsburgh. In 1877 he called a meeting of all the ministers of the Pittsburgh and Allegheny area to explain what light the Lord had opened to their Bible study group.

He wanted to spread these truths, letting the established churches carry the message of truth to all the people in a similar manner as had been done a half century earlier by William Miller. He reasoned that if he could convince the ministers that there had been a digression from the Bible's teachings in the past and that

now the Bible could be more clearly understood, then these ministers could use their influence to convince their colleagues nationwide and worldwide, spreading the message through their pulpits to the people. It was a remarkable meeting. About one third of the invited ministers attended, but none agreed with the concepts Russell presented.

He presented the scriptural reasons for believing that the Lord had returned and was in the process of establishing his kingdom to bless and uplift the world of mankind through restitution processes, which were already underway. Among the first of these blessings was the revealing of truths respecting the time period that man was entering into, the seventh millennium.

These truths, however, held certain problems for the assembled ministers. The teaching of a future probation for the masses of humanity did not square with their understanding of the immortal soul and the fear of eternal torture in hell. Future probation would remove this powerful rule by fear. The restitution concept of the Lord's return could mark them as liars in the eyes of their parishioners on these and other subjects. Also it challenged their view on judgment, for they anticipated a judgment day of twenty-four hours, not a thousand years.

In addition, Charles Russell was not a Trinitarian. This shut him out from further consideration. The Evangelical Alliance of 1846 had made acceptance of the Trinity one of the "essential" doctrines for membership. From the very beginning the Trinity was not taught in either the *Watch Tower* or in Nelson Barbour's *Herald of the Morning*.

Later ministers were to imply Charles Russell was a businessman for whom there was no room in professional religion. Even today we hear people say, "I believe this because my minister told me. He went to school to learn all about the Bible while I went to school to major in another profession. He doesn't question my professional judgment, and I won't question his." In a similar manner the ministers were suggesting that Russell keep his mind on sales figures and other business work and leave the Bible and religion to them.

Whatever their reasons, they rejected the message presented that night in Allegheny. The Pastor realized that this was not the way the Lord wanted the work to go forth. He concluded that the Lord did not want the new wine of Bible truth served through the old

wineskins of ecclesiasticism. There must be another way of getting the truth to the listening ears of the saints in the churches.

Controversies

Pastor Russell decided to give up his earthly business interests and to dedicate himself wholeheartedly to the work of ministering to the saints. During the second half of 1878 and the first half of 1879 he became more active in the work of writing for *The Herald of the Morning*.

A controversy soon sprang up concerning the change to heavenly glory of the saints. Russell and Barbour agreed that the resurrection of the dead saints was due to occur in 1878 but disagreed as to whether to expect a rapture of the saints living at that time. Russell presented the thought that the dead (or sleeping) saints would be raised in 1878 and that the living ones would be changed instantaneously as they died, no longer sleeping in death. Barbour

believed there would be a simultaneous rapture.

Difficulties arose in the working relationship of these two as Nelson Barbour began inserting his “corrections” as editorial comments in Pastor Russell’s articles. As co-editor, Russell felt that he had a right to have his comments free of insertions from Barbour, all the more so since he was paying the bills, even offering two-month free subscriptions for the magazine to all interested. The breaking point came when Russell became convinced that Barbour was denying the efficacy of Jesus’ blood, thus invalidating the concept of the ransom.

And so it was in the early part of 1879 that Pastor Russell decided to withdraw his financial and editorial support from *The Herald of the Morning* and begin publishing the journal *Zion’s Watch Tower and Herald of Christ’s Presence*. The work rapidly grew and two years later he established the Watch Tower Tract Society (*Reprints*, p. 214).

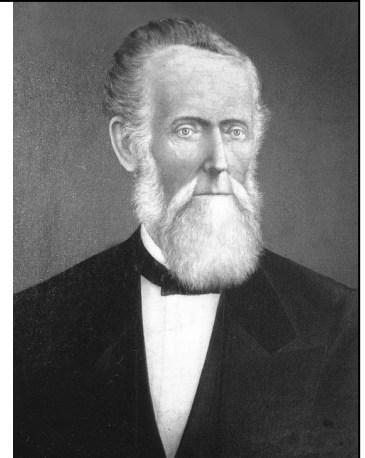
George Stetson

(1814-1879)

The first Stetsons from England arrived in 1634, fourteen years after the Mayflower and the Pilgrims landing in America. For over forty years George Stetson followed in the footsteps of Christ and associated with Henry Grew and George Storrs in his early ministry, and even later with Jonas Wendell and Charles Russell (*Reprints*, p. 3821). He was not only a minister, but also a school teacher, and physician. As a member of the Advent Christian Church he and Wendell worked together in several churches throughout Pennsylvania and Ohio in the early 1870s. They also wrote for George Storrs’ magazine *The Herald of Life and the Coming Kingdom*, and for other magazines such as *The World’s Crisis*.

“He had been a faithful undershepherd, ever holding before his hearers, as the great incentive to holiness and purity of life, that which filled his own soul with joy and peace and helped him to live ‘above the world’—viz: The appearing of the Heavenly Bridegroom—The King of Glory, and our gathering together unto him. Our brother was a man of marked ability, and surrendered bright prospects of worldly and political honors to be permitted to preach Christ, when the glories and beauties of the word of God dawned upon his heart. The truth cost him much, yet he bought it gladly.” (*Reprints*, p. 46)

For ten months during 1872 Stetson pastored the church in Pittsburgh where he met a young Charles Taze Russell. Then he led the Edinboro, Pennsylvania, congregation for six years until his death. His dying request was that Pastor Russell give his funeral sermon (*Reprints*, p. 46) where over twelve hundred attended and heard the good news of the kingdom of God.





The Harvest Movement

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matthew 13:30

Charles Redeker

In the latter part of the nineteenth century the religious movement known today as the Bible Students had its beginning. It was both a successor to previous reform efforts and the source of fresh outpourings of truth that providentially had become due.

The Reformation of the sixteenth century under Martin Luther and others had struck a bold blow against the medieval church practices and reestablished the rightful place of the Bible in its stead. This began a sweeping work of doctrinal cleansing with periodic bursts of fervor in succeeding years that was particularly strong in the eighteenth and nineteenth centuries. Especially in the United States the atmosphere of political and religious freedom stimulated the birth of independent religious movements that participated in a further refining process and recovered additional lost truths. Perhaps the most thorough of all the reforms was brought about by the Millerite movement, which attracted widespread attention to a literal expectation of Christ's return. Though ending in keen disappointment, it left a sanctifying mark upon the believers and prepared the way for fresh revelations of Bible truth.

By the year 1846 two contrary forces were at work in the Protestant religious world. On the one hand, scattered small groups of dedicated believers had become separated from the larger, established bodies and were in agreement on these basic points of Bible teaching:

The Bible revered as God's inspired word and sole source of authority ... Salvation by faith in the atoning sacrifice of Christ ... Simplicity of church organization ... The priesthood of believers and their equality in God's sight ... Immortality as a gift of God conditional upon faithfulness, not inherent in the soul ... The dead sleeping peacefully until the resurrection ... Baptism by immersion, a symbol of full consecration ... The need for personal holiness in the Christian

life ... The nearness of the second coming of Christ ... The purpose of the coming to exalt the church and to set up God's kingdom on earth.

On the other hand, the Evangelical Alliance had just been formed in London. This was an organization of more than fifty orthodox church groups that wanted to maintain the traditional beliefs of evangelical Protestants and to promote interdenominational unity. As such it is recognized as the early forerunner of the modern ecumenical movement. Among the nine cardinal points it stressed were:

The Trinity and the unity of the "God-head" ... The incarnation of the Son of God (Christ appearing in the first advent as the God-man in the form of flesh) ... The immortality of the soul ... The resurrection of the body ... The eternal punishment of the wicked in hell fire ... The Christian ministry (clergy) as divinely instituted (exclusive to their own group).

Thus some of the very doctrines that were being discarded in the light of advanced Bible study were given new emphasis and held up as the mark of orthodoxy. In this way the Alliance served to keep the large groups of "nominal" Christians shackled in Dark Age creedal misconceptions and to separate from them the little handful which had been "cleansed" of these errors. And so, as the nineteenth century progressed beyond the midway mark, the stage was set for some unique additional developments on the religious scene.

Early Beginnings

The birth of the Bible Student movement may be traced to the year 1876 when Charles Russell, a successful young businessman from Pittsburgh, Pennsylvania, was elected pastor of a small Bible study group that had been meeting in the north side of that city (then called Allegheny). Having been disenchanted with many of the orthodox teachings of the

larger churches, especially the belief that eternal torture was the fate of all but the saints, this group began an independent study of the Bible to determine what it revealed of the character of God and of the divine purpose for mankind. It soon became evident to them that the Bible as a whole had been badly misinterpreted: that the traditional creeds of the faith, though containing some elements of truth, did not properly reflect the great love of God toward his creation, nor depict his comprehensive plan of redemption and blessing. They also became convinced that they were living somewhere near the close of the age when a clearer unfolding of the Father's plans and purposes was promised to the diligent truth seeker. This early period was a time of growth in grace and in knowledge and of laying a strong foundation for fresh light to follow.

For a time in his youth it seemed most unlikely that Charles Russell would develop such an intense interest in the Bible or pursue the Christian ministry as his main focus. Although born in 1852 of Christian parents and brought up in the Presbyterian Church, and later joining the Y.M.C.A. and the Congregational Church, he was unable to defend the catechism, especially the belief that a majority of mankind was predestined to a hell of eternal torment. In attempting to reclaim a friend to Christianity he found himself overwhelmed at the apparent logic of infidelity and soon became a skeptic himself. Yet in short order, by God's providence, he was led to see a distinction between the creeds of men and the true teachings of the Bible. This provided the motivation to examine the Scriptures in depth to determine if they held the secrets of God's plan with respect to humanity; and if they depicted a God who was worthy of worship and devotion.

Pastor Russell freely acknowledged the influence and assistance of other earnest students of the Word in helping to shape his own thoughts and convictions. The Adventists were instrumental at a critical period in reestablishing his faith in the Bible, and subsequently in emphasizing the role of time prophecy in relation to other truths. In later years he gratefully recalled the part that George Stetson and George Storrs (editor of *The Bible Examiner*) had played in uncovering the broad outlines of God's plan of salvation and, equally important,

in unlearning certain long-cherished erroneous views that had veiled its full appreciation.

Advancing Light

Among the beliefs that were grievous to Pastor Russell and his associates was the expectation of Christ's return in the flesh to be followed by the end of the world—meaning that the earth and all in it, except a few saints, would be burned up and destroyed. A string of failed time settings for this event by a number of sects, and accompanying crude ideas relating to the second advent, led Pastor Russell to write a pamphlet (in 1877) entitled "The Object and Manner of Our Lord's Return"; it had an initial printing of 50,000. The treatise pointed out that Christ's return would not be in a visible body as commonly believed, but as a mighty invisible spirit being to reign upon the earth, to set up God's long-promised kingdom, and to bring restitution blessings to earth's teeming masses.

Even earlier, in 1872, a clear view of the ransom doctrine had been gained, and its fundamental importance in the program of redemption appreciated. Most Christians gave assent to the atoning sacrifice of Christ, but failed to understand either how it accomplished a satisfaction of divine justice, or that it actually guaranteed a full opportunity for gaining everlasting life. Pastor Russell recognized that Jesus' ransom sacrifice affected every other Bible truth, as the hub of a wheel from which all other spokes radiated outward. Because all hope of future life and blessings of restitution in the kingdom were seen to depend upon it, the Ransom became the core doctrine of the movement.

Early in his ministry the Pastor's attention was drawn to a Bible chronology first introduced by Rev. Christopher Bowen of England (about 1830), which indicated that the first six thousand years of man's history would terminate in the year 1872. This realization, combined with the prophetic understanding gleaned from Adventist sources that Christ had returned as Lord of the harvest, led him to deduce that a gathering and reaping work was then due among the Lord's people. This gave the impetus to begin preaching with great ardor and enthusiasm the good tidings of ransom and restitution, two salvations (heavenly and earthly), the return of Christ, and the nearness of the kingdom. In harmony with the prophecies

of Daniel 12:12 and Luke 12:37, it was a time of blessedness as accumulated errors of past centuries progressively gave way to a flood of scriptural light and to clearer insights into the divine plan of the ages.

Consolidating the Work

As Pastor Russell began traveling and preaching the new found truths, at first from New England to the Midwest, much interest was aroused. At the same time it came to be recognized that a monthly religious journal which fully reflected these truths would be helpful in holding and developing the new interest. This led to the reissuance of *Herald of the Morning*, a former Adventist-oriented publication, in a cooperative effort with other early associates in the work (Nelson Barbour, J. H. Paton and others). It was followed in 1879 by an entirely new publication, *Zion's Watch Tower and Herald of Christ's Presence*, issued from Pittsburgh with an initial printing of six thousand copies. Pastor Russell himself became editor, with five others originally listed as regular contributors. For almost forty years the journal was a mainstay of the movement and was received eagerly by Bible students everywhere, reaching a peak subscription of about fifty thousand by 1915.

The first words of the journal significantly stated the object of its publication: To fully awaken "the household of faith" ... to the fact ... "that we are living 'in the last days' ... of the Gospel age," and pointed out that a new day was dawning with the invisible presence of the Lord. It observed that not only was the end time becoming "discernible by the close student of the Word," but also by the world at large through manifestation by many outward signs. Subsequent issues elaborated on such signs as global preparations for war, the decline of spirituality, scientific and technological advances of the new day, growing unrest of the masses, a drive for unity among the churches, and renewed interest in regathering the Jews to Palestine.

Counterbalancing the emphasis on prophetic unfolding of events were articles on Christian life and doctrine to assist the believer in making progress in the way. These touched on vital areas, such as the ransom sacrifice, the atonement, the sin offering, the three great covenants and the development of the fruits and graces of the spirit in order to gain greater character like-

ness to Christ. The twofold objective was to awaken readers to realities of the new era, and "to assist them to put on the whole armor of God, that they may be able to stand in the evil day." In so doing, Pastor Russell believed he was actively engaged in the grand work of reaping and gathering together the wheat in the harvest (end period) of the age, preparatory to the full establishment of the kingdom.

The next effort was to organize Bible classes wherever interest in the truth message was shown. This was done in concert with associated believers by traveling to those areas where subscribers to the *Watch Tower* magazine were located. In the years 1879 and 1880 alone, about thirty congregations were founded in the states of Pennsylvania, New Jersey, New York, Massachusetts, Delaware, Ohio, and Michigan. Pastor Russell himself visited these classes and spent at least a day in intensive Bible study with each group, lecturing and answering questions of interest. The purpose was not to establish another denomination but to provide for voluntary association of Bible believers, unfettered by imposed creeds.

In later years this procedure of encouraging and serving the brethren at large became characteristic of Pastor Russell's ministry and reflected his zeal for the Lord and love for the "Truth people." Subsequently hundreds of congregations across the land sprang up and elected him as their Pastor. (By 1916 there were twelve hundred such Bible classes worldwide.) They appreciated his doctrine, his exemplary manner of life, and his warm, kind personality. In traveling constantly as a public lecturer and regularly serving these many classes, Pastor Russell later came to be known as the "ubiquitous (widely-traveled, omnipresent) preacher," a phrase coined by the *London Press*, which also said that he "had the world for his congregation."

One of his earliest substantial works was a comprehensive 64-page booklet entitled *Food for Thinking Christians*, published in 1881. It summarized the main doctrinal views of the Bible Students and exposed some of the erroneous beliefs of the nominally Christian churches. It also included a comprehensive "Chart of the Ages" with full explanation, illustrating the plan of God for developing the church, blessing the world, and destroying the incorrigible in second death. More than a mil-

lion copies of the booklet were distributed free of charge. The success of this effort led to the formation of the Zion's Watch Tower Tract Society (formally changed to Watch Tower Bible and Tract Society in 1896—*Reprints*, p. 2077) which thereupon specialized in the distribution of books and tract materials to further the work of the movement.

Further Outreach

In 1881 the Society put out a call for Christian laborers, termed “colporteurs,” to offer *Watch Tower* subscriptions and distribute various tracts. By 1886 their number had grown to some three hundred workers, mostly part-time, and had become an integral part of the ministry. Pastor Russell urged any and all who had been reached by the truth message to devote whatever they could to sharing the good tidings with others by preaching and handing out literature. Some from all walks of life, in this country and abroad, eagerly responded to the call, reflecting the depth of their convictions and the enthusiasm of their leader.

As the light of truth continued to unfold, Pastor Russell saw the need for putting forth a comprehensive exposition of the inspired word that would harmonize the entire Bible. He wanted a topical study that would delineate God's principles, laws, and promises as well as explain scriptural types, symbols, allegories, and prophecies, all in their correct time setting. The result was a six-volume series under the heading of *Millennial Dawn* (later changed to *Studies in the Scriptures*), written between 1886 and 1904. To this day many consider it to be the foremost aid to Bible study ever produced, revealing God's majestic plan for uplifting mankind. The series became another mainstay of the movement, particularly the first volume, *The Divine Plan of the Ages*, which reached the phenomenal circulation of about 4.3 million in Pastor Russell's own lifetime.

Pastor Russell's prodigious writings were characterized by an easy flowing style that contrasted sharply with the complex theological treatises of his day and were well received. The enthusiasts ranged from farmers to businessmen, from prisoners to pastors, and from conscientious objectors to military generals. Despite heavy demands, such as a growing staff of workers at the headquarters office in Allegheny, correspondence that some years topped

300,000 replies, editing the *Watch Tower* magazine, and extensive travels at home and abroad, he was still able to find time to produce a vast number of tracts and other materials. Some of the leading booklets he wrote were *What Say the Scriptures About Hell* (1896, 3,000,000 copies), *What Say the Scriptures About Spiritism* (1897, 500,000 copies), *The Parousia of our Lord* (1898, 300,000 copies), and *The Bible Versus the Evolution Theory* (1898, 400,000 copies). The high circulation was achieved by door-to-door distribution and by handouts to churchgoers on Sunday mornings.

As the number of Bible Students increased and the monthly circulation of the *Watch Tower* magazine passed ten thousand, regular conventions were scheduled to build up the brethren spiritually. In 1893 the first national convention was held in Chicago for five days with an attendance of three hundred sixty. There were prayer meetings, discourses (an hour and a half in length), sessions devoted to answering questions, and an immersion service in which seventy were baptized. After 1898, convention gatherings became more frequent, both regional and general, and were often timed to take advantage of lower railroad rates for Expositions or special events. Their frequency increased from about three per year in early years such as 1899, to twenty regional gatherings of three days or more in 1909. These usually included special meetings for the public, which swelled the attendance even more, reaching a thousand in Asbury Park, New Jersey, in 1906, two thousand in Niagara Falls in 1907, and over three thousand in the nation's capital, Washington, D.C., in 1912. Outside the United States a convention in Toronto, Ontario, in 1903 drew eight hundred brethren and over a thousand public; Kingston, Jamaica, in 1905 peaked at eight hundred; London, in 1907, about five hundred fifty; and Glasgow, Scotland, in 1908 numbered about eight hundred.

In 1894 another program was initiated to strengthen the movement. Twenty mature associates were sent out on weekends from Pittsburgh to visit nearby congregations, both to edify the brethren and to conduct public meetings. This developed later into a full-time activity known as the “pilgrim work.” It proved a valuable asset to maintaining contact with the growing number of classes and to help

unify their thinking and beliefs. The pilgrims were full-time preachers traveling from one congregation to another, spending a day or two with each group. Their service was greatly appreciated by the brethren at large, who considered it a privilege to entertain them and enjoy their fellowship. The number of such pilgrims increased from just three in 1897 to twenty-five in 1905, and to nearly ninety in 1916.

Growing Public Awareness

Beginning in 1891, due to the growing interest in Europe, Pastor Russell made his first trip abroad. For two months he and his party toured Ireland, Scotland, Continental Europe, Palestine, part of Russia, Egypt, and England. He was greatly encouraged by the enthusiasm for truth that he found in some places, such as Scandinavia, and especially in England, Ireland, and Scotland, which he viewed as “fields ready and waiting to be harvested.” But in Russia, Turkey, and Italy he saw little readiness for the message. After his return the Society began publishing books in German, French, Swedish, Danish, Polish, and Greek. The first overseas branch office was opened in London in 1900. This was followed by a branch in Germany in 1903 and another in Australia in 1904.

Several other overseas trips culminated in 1911-1912 with a round-the-world tour to China, Japan, Korea, the Philippine Islands, India, the Near East, Greece, Italy, France, and England. There were several objectives: to ascertain prevalent social and religious conditions, to evaluate the methods and results of conducting foreign missions by the established churches, and to draw international attention to the “Truth movement” and its unique message of the harvest time. It gave tremendous momentum to yet another effort that had opened up—the syndicated publishing of Pastor Russell’s weekly sermons in newspapers in the United States, Canada, and Europe. These appeared regularly in over two thousand newspapers with a combined circulation of over fifteen million.

Pastor Russell’s increasing popularity and the remarkable growth of the movement were not without opposition. Despite his favor with the general public, his work aroused vigorous resistance from many of the clergy. They frowned on his lack of seminary credentials, de-emphasis of church organization, and his

denunciation of many of the orthodox doctrines of churchianity. At first they attempted to defend their beliefs in a series of public debates, such as the six-day encounter featuring Dr. E. L. Eaton at Pittsburgh’s Carnegie Hall, before record audiences. But even the most skillful of the ministers could not effectively meet the scriptural arguments advanced by Pastor Russell, resulting in continued loss of membership in many established churches. This precipitated a new line of attack: vicious attempts were made to smear the personal character of the Pastor and further, to portray him as the head of a cult that was not truly Christian. Though wholly unfounded, such criticism stalked the movement, found acceptance among many evangelical groups, and has persisted to this day.

End-Time Emphasis

Throughout his ministry, Pastor Russell stressed that the biblical “end times” had begun, and he looked for various prophetic fulfillments that were due. Among these were the return of God’s favor to the Jews and their regathering back to Palestine, the land of promise, from all the countries in which they had been scattered. But instead of seeking converts from the Jewish community, he counseled them to believe God’s promises that they would be restored as a nation and eventually exert a leading role in the earthly phase of God’s kingdom to bless all nations. This sympathetic view and special message of comfort to the Jews earned him the title of “Christian Zionist” and prompted invitations to speak before large Jewish audiences, such as the four thousand at the Hippodrome in New York City in 1910.

The year 1914 figured prominently in Bible Student prophetic expectations and carried with it some disappointment and grief. That year was thought to mark not only the turning point of God’s dealings with the nations (the ending of the “Times of the Gentiles” prophecy), but the completion of the church and inauguration of the kingdom as well. Though these latter expectations did not come to pass, they stimulated an intensive worldwide preaching effort beginning in 1909 that was extraordinary by any measure. Colporteurs and other volunteers gave zealously of their time and effort to preach. Millions of copies of a new series of tracts called “People’s Pulpit,” “Everybody’s Paper,” and “The Bible Students

Monthly” were distributed, in addition to the usual pamphlets and books. Each month a new message was aimed at clarifying a basic teaching of Scripture and exposing false doctrines of “orthodox” religion. Also a “class extension” activity opened up in 1911 that was directed specially toward the public. In that year alone over twelve thousand public and semi-public lectures were given, mostly by a group of fifty-eight qualified speakers.

The climax of these energetic activities was reached in 1914 with *The Photo-Drama of Creation*, a unique state-of-the-art audio-visual production depicting God’s plan of the ages from earth’s creation to its perfection in the thousand-year reign of Christ. It required two full years and \$300,000 to complete, and consisted of hand-colored slides and moving pictures synchronized with phonograph records of voice and music. The showings were put on without charging admission (“Seats Free—No Collection”), aroused considerable interest, and were enthusiastically received. Due to the extraordinary eight-hour length, the presentation was shown on four successive nights. It was a powerful witness, given to over ten million people in major cities at home and abroad, from 1914 to 1916.

Evaluation and Legacy of the Early Days

When Pastor Russell died in 1916 at the age of 64, it brought great sadness to the Bible Students. No doubt his great dedication to the work and the stress of ceaseless labors without adequate rest contributed to his demise. Throughout his ministry he made no claim of direct revelation from God, and considered himself more in the role of compiler of lines of truth from various Christian sources rather than as the discoverer. In a sketch of the early days of the movement, the Pastor described himself simply as “an index finger” used of God to help others trace “the wonderful plan of God” as recorded in the sacred pages of Scripture. He said further, “Neither is this clear unfolding of truth due to any human ingenuity or acuteness of perception, but to the simple fact that God’s due time had come.”

A majority of his followers, however, were convinced that he had fulfilled a special role in God’s sight: that he held the scriptural office of that “wise and faithful servant” of Matthew 24:45 and was given a charge over the household of faith to serve spiritual meat in due sea-

son. Further, that he was the seventh and last messenger to the Church during its historical course of development, specially noted as Jesus’ mouthpiece to Laodicea (Revelation 1:16; 3:14).

The movement, seldom correctly assessed as to its overall influence due to strong clergy opposition, made a significant impact and provided a clear alternative to traditional “mainstream” beliefs. The Creator, instead of being cast as a wrathful and vindictive God, was portrayed as loving, wise, just, and powerful, deeply interested in humanity and its eternal salvation. The church, rather than basking in heavenly bliss in mansions of gold, was pictured as being destined to reign with Christ to bless the remainder of mankind. The masses of humanity were seen, not as predestinated for torment, but as being given a full and fair opportunity for everlasting life upon earth in the Millennial Kingdom. The incorrigible, after an adequate trial period, would eventually be destroyed by second death, and none would suffer everlasting torture.

The Dark Age dogmas of immortality of the soul, hell fire, and Trinity, were exposed as pagan concepts without biblical authority. There was a new emphasis upon the biblical end times that called for not doom and supernatural destruction, but an expectation of grand prophetic fulfillments. These spoke of a new day that had dawned in earth’s history and heralded Christ’s invisible presence, and the imminent establishment of God’s long-promised kingdom. Restitution blessings, the end of war and death, and the restoration to the original perfection lost in Eden were all seen as near at hand.

This was the unique legacy of the Bible Student movement, an altogether different mark than that left by traditional churchianity. It revived the pure doctrine of the early church, the “faith once delivered unto the saints”—a faith which had almost been exterminated by a successive series of secular philosophies. A worldwide witness was given, the work of gathering the wheat almost completed, and the hearts of faithful believers greatly refreshed. Many are convinced that the Pastor’s ministry represented a major thrust of our Lord’s commission for the “last days”: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14).



1916-1918

Troubled Years

James Parkinson

As 1916 began, Christ's ransom and the restitution hope for mankind were being preached far and wide. About eight million volumes of *Studies in the Scriptures* had already been circulated worldwide, colporteurs were distributing them on every continent, and Pastor Russell's sermons were published weekly in over a thousand newspapers. But overseas work was being impeded by the war in Europe. Pastor Russell made no trips abroad that year. He was slightly ill as he began what turned out to be his last railroad trip, with destination Los Angeles. His discourse in that city was delivered with a weak voice and while seated, rather than with his usual ambulatory presentation. Afterward Joe Brown drove him and Menta Sturgeon to the railroad station for the return trip. On October 31 on the train near Pampa, Texas, the pastor died. The body was removed from the train in Oklahoma. A Presbyterian minister offered his home for the viewing of the body, although it was taken to the only mortuary in town. Helen Noah (later Williams, Swanson) and her carload were the first on the scene a few hours later.

Menta Sturgeon wired his wife that Pastor Russell had died. A. H. MacMillan intercepted the telegram at the Brooklyn Bethel home and wired J. F. Rutherford, then at a convention in Oakland, Maryland: "The old man is dead."¹ Rutherford came immediately to Brooklyn and took over.

Pastor Russell's will had designated a five-member Editorial Committee: Wm. E. Page, Wm. E. VanAmburgh, H. Clay Rockwell, E. W. Brenneisen, and F. H. Robison. Then, "The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, George H. Fisher (Scranton), J. F.

Rutherford, Dr. John Edgar." The declaration of "five" names, followed by **six** names, could possibly be because John Edgar (of Scotland) had died (although seemingly Rutherford's name should have appeared after Edgar's, if that were an added codicil), or because, as keeper of the will, he had added his own name. (It is said that Rutherford denied all requests to see the will.) Rutherford was added to the Editorial Committee.

At the Watch Tower Bible and Tract Society's next annual meeting on January 6, 1917, Rutherford insisted that some new by-laws needed to be passed to continue Watch Tower operations, though he did not allow the new by-laws to be read to the elders' meeting or the membership meeting. Among the by-laws were provisions that votes for officers of the Watch Tower board would be counted only for those nominated, and that election as president of the Peoples Pulpit subsidiary would be for a life term.² At the annual meeting A. H. MacMillan was chairman; for election as president he recognized only those who would nominate or second for J. F. Rutherford, and then those who moved and seconded that all votes be cast for him. Rutherford's assertion in the January 15 *Watch Tower* that "There being no further nominations ... Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the coming year," hardly seems to epitomize the matter.

Pastor Russell's last will and testament left "all my voting shares ... in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almeta M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James. J. F. Rutherford convinced these five that it was contrary to law for them to vote those shares (which constituted a majority of all

1. It is perhaps possible the wording was a coded message, rather than simply disrespectful.

2. J. F. Rutherford was the only one seeking that office. (The Watch Tower Bible and Tract Society was a Pennsylvania corporation; the Peoples Pulpit Association was a New York subsidiary, incorporated to do business in that state when Watch Tower offices were moved to Brooklyn, New York.)

shares). It is unclear whether Rutherford then proceeded in the name of the Watch Tower to vote those shares himself, as he did in subsequent elections.

Rutherford's efforts to establish control met increasing resistance from the majority of the board. On July 17, 1917, Rutherford claimed the Watch Tower Bible and Tract Society charter provided for the election of directors annually; thus only the three officers of the board (elected January 6) were "legally" members of the board. So he appointed A. H. MacMillan, G. H. Fisher, J. A. Bohnet, and W. E. Spill to replace Ritchie, Wright, Hoskins, and Hirsh.¹ The board majority, joined by F. H. McGee, countered that officers of the board cannot be elected unless they are first members of the board; therefore, there are either seven members or no members. Both sides purchased legal opinions to support their claims. The ousted members decided not to institute legal proceedings, following 1 Corinthians 6:6,7.

A series of publications ensued from various sides, including:

- ♦ *Harvest Siftings* (August 1917, by Rutherford)
- ♦ *Light After Darkness* (September 1917, by the ousted board members)
- ♦ *Harvest Siftings No. 2* (October 1917, by Rutherford)
- ♦ *Harvest Siftings Reviewed* (November 1917, by P. S. L. Johnson)
- ♦ *Facts for Shareholders* (November 1917, by the ousted board members)

The Watch Tower proxies for the January 5, 1918, annual meeting were solicited with Power of Attorney (granting the proxy holder the right to override the designated vote). About 13% of the votes recorded were for M. Sturgeon, A. I. Ritchie, H. C. Rockwell, I. F. Hoskins, R. H. Hirsh, J. D. Wright, and W. J. Hollister.² The convention then voted to ask R. H. Hirsh to resign from the Editorial Committee.

Thereupon several withdrew to a hastily-convoked mini-convention at the Fort Pitt

Hotel. A Committee of Seven was elected to carry on work outside the Watch Tower and IBSA (International Bible Students Association, as a voluntary association, not the British corporation of the same name). The first convention scheduled outside the IBSA was held on July 26-29, 1918, at Asbury Park, New Jersey. Two or three hundred attended the Providence, Rhode Island, convention on November 8-10, where it was resolved to form the Pastoral Bible Institute (PBI). The first board of directors consisted of J. D. Wright, chairman; Ingram I. Margeson, vice-chairman; I. F. Hoskins, secretary; P. L. Greiner, treasurer; H. C. Rockwell; F. H. McGee; and E. J. Pritchard. (The Committee of Seven was dissolved.) *The Herald of Christ's Kingdom* (*The Herald*) journal commenced publication in December under an Editorial Committee of I. F. Hoskins, Randolph Elwood Streeter (Providence, Rhode Island), I. I. Margeson (Westwood, Massachusetts), H. C. Rockwell, and Dr. S. N. Wiley (Philadelphia, Pennsylvania). PBI offices were in Brooklyn, New York.

When P.S.L. Johnson, Raymond Grant Jolly, and Robert Hirsh were not re-elected to the Committee of Seven, they, with most of the Philadelphia church, severed association with the Committee. Johnson began publishing *The Present Truth and Herald of Christ's Epiphany* in December, 1918. The Laymen's Home Missionary Movement (L.H.M.M.) was organized in 1920 and *The Herald of the Epiphany* issued regularly for public witness work. (In 1952 the name was changed to *The Bible Standard*.) The L.H.M.M. calls Pastor Russell the Parousia Messenger, and P.S.L. Johnson the Epiphany Messenger.

When the so-called "seventh volume" of *Studies in the Scriptures* was published in July 1917, suggesting that the Gospel age harvest period was to end in the spring of 1918, the IBSA classes in the Pacific Northwest backed it all the way. But C. E. Heard, of Vancouver, and many others felt Rutherford's recommendation in the spring of 1918 to buy war bonds was cowardice, and sacrilegiously perpetuating

1. The simultaneous release of "The Finished Mystery," advertised as the "seventh volume" of *Studies in the Scriptures*, appears to have been irrelevant to the arguing that followed this move.

2. If the shares C. T. Russell had contributed to the Watch Tower were excluded, this percentage might have been closer to 16%. Had Power of Attorney not been exercised, it is unknown how much higher it would have been.

harvest work. The Stand Fast Bible Students Association was organized on December 1, 1918, at Portland, Oregon. It published *Old Corn Gems* (Joshua 5:11,12) monthly, and organized many conventions in the Northwest and even in the Midwestern states. Perhaps 40% of the Watch Tower adherents in the Northwest left in favor of the Stand Fasts. Many (non-doctrinal) divisions followed a Seattle convention in July 25-27, 1919.

In 1922 John A. Hardeson and C. D. McCray organized the Elijah Voice Society for an ambitious regathering and witness work. They published the *Elijah Voice Monthly*, and became the most prominent “Seventh Volume” group.

In 1923 Ian C. Edwards and C. E. Heard organized the Stand Fasts into the Star Construction Company in Victoria, British Columbia, although Heard was persuaded by his wife to stay in Vancouver. Fearing the prophesied time of trouble, Edwards in 1924 took the company of more than three hundred to Sooke and the Gordon River on the southwest part of Vancouver Island. Because the business failed in 1927, most packed up and went home.

From twelve hundred adherents in 1919 in the Northwest and near Wisconsin, these “Seventh Volume” movements have dwindled to near vanishing.

Overseas, Alexander Freytag started the largest movement to break with the IBSA: the Man’s Friends group (or Philanthropic Society). They numbered several thousand until the French and Swiss groups divided.

In Great Britain, Jesse Hemery was progressively centralizing power in himself,¹ but was opposed by Henry J. Shearn and Wm. Crawford. P. S. L. Johnson was sent by J. F. Rutherford to England, where he expelled Shearn and Crawford. Secession from Hemery and the Watch Tower Society progressed rapidly after World War I ended. The Bible Students Committee was constituted on April 5, 1919, in London to coordinate publishing, pilgrim service, etc., outside the IBSA. Its seven initial members were H. J. Shearn, W. Crawford, and Frank B. Edgell of London (west side); Fred G. Guard, Sr. and Alex

Guy of Forest Gate (London east side), William Seager of Ipswich; and George B. Tharratt of Bishops Stortford. (The Committee was dissolved in 1945.) Edgell began publishing *Fellowship* in 1923. Shearn began publishing the *B.S.C. Monthly* (then *Bible Students Monthly* until 1951, now *Bible Study Monthly*) in 1924. Crawford commenced *The Old Paths* in 1925 (continuing to 1961).

In Australia, R. E. B. Nicholson rejected the “Seventh Volume” and in 1918 formed the Berean Bible Institute in Melbourne; it began publishing *Peoples Paper* which continues today.

In India, S. P. Devasahayam (“Davey”) from near Nagercoil had begun the work in 1912, including the translation of *Studies in the Scriptures*, vol. 1, into Tamil and then Malayalam. After Pastor Russell’s death, contact with the Watch Tower was lost for many years, but contact with the PBI was quickly established.² Davey appointed V. Devasandosham to succeed him around 1920, and he organized the Associated Bible Students (later, India Bible Students Association) and centered the work in Madras.

In Germany and Switzerland, Samuel Laufer published *Herold des Königreiches Christi*, which was the German *Herald of Christ’s Kingdom*. He also published a German translation of R. E. Streeter’s two Revelation volumes.

Polish activity outside the Society began with the journals *Strasz* [Watchman] in 1923, edited by R. H. Oleszynski, and *Bzask Nowej Ery* [Dawn of a New Era] in 1930. Oleszynski also translated the six volumes and *Tabernacle Shadows* into Polish.

Probably a few thousand left the IBSA in the U.S. and Canada at this time, and many thousands overseas. Of the several groups, all continued to stress Ransom and Restitution. While the Stand Fasts, Elijah Voice Society, P. S. L. Johnson, and A. Freytag all believed the door to the high calling was now closed and that the hope of newcomers would be restitution on earth, Johnson rejected *The Finished Mystery* as the “seventh volume” of *Studies in the Scriptures*, and hence was not associated

1. Hemery later published Futurist interpretations of Revelation, but he could not be forced out of the London Bethel home because of a lifetime contract with the IBSA.

2. A letter from S. P. Davey of S. Travencore appears already in *The Herald* of December 15, 1918.

with the other two groups. Freytag's claims to direct divine revelations were a concern to those outside his group.

The PBI, Bible Students Committee [England], and similar committees on the European continent (also in India), and the Berean Bible Institute (Australia), all stressed that the high [heavenly] calling remained open (though the called, chosen, and faithful were getting fewer), that Christ's second presence had occurred, Israel was to return to her land, and the end of the present evil world would occur soon. It seems a majority of those with the heavenly hope eventually left the IBSA, though not all for the same reason.

In the 1920s F. H. Robison contacted Adolph Ernst Knoch of the Concordant Publishing Concern, then in Los Angeles, and was converted to universal reconciliation. He soon persuaded Menta Sturgeon, O. L. Sullivan, Walter H. Bundy, W. T. Hooper, and most of the ex-IBSA Bible Students in Finland and Sweden to go with him.

Of Pastor Russell's nieces and nephews, Alice Land Williamson was sister-in-law to A. Ed. Williamson, a leader in the 1909 New Covenant movement; Ada Land White, in Kansas, followed P. S. L. Johnson; May F. ("Thelma") Land Kendall, in Florida, and Joseph Russell Land, in Atascadero, California, favored the Dawn Bible Students' Association. None stayed with Rutherford.

Prominent Personnel

Many who had been with Pastor Russell were well known to Bible Students around the U. S. and Canada, and some overseas also. All were well versed in Scripture.

Alfred I. Ritchie (1871-1946): Watch Tower Vice-President. The principal administrator of the Watch Tower Bible and Tract Society, including its main office and publishing plant. Originally from Nova Scotia. A capable administrator, though not gifted as a leader.

Alex Hugh MacMillan (b. 1877): The greatest orator the IBSA had. Widely known for his September 1914 discourse, "I Am Ready to Be Offered," in which he said, "This is positively my last public address on this side of the veil [meaning in this life]." But Pastor Russell then persuaded him to speak at the New York Temple the following Sunday.

(MacMillan did not get along well with A. I. Ritchie and several others at the Bethel home.) He apparently was given charge of the Brooklyn Bethel, home for the Watch Tower workers, in 1916.

William E. VanAmburgh (d. 1947, age 83): Secretary/Treasurer of the Watch Tower. Originally from South Dakota. A man of financial integrity. Some gift for writing, including poetry.

Joseph Franklin Rutherford (1861-1942): From a large Calvinist family; formerly a small-town lawyer in Missouri; at least once appointed to serve as judge in a case; politically active in Democratic politics. Custodian of Pastor Russell's last will and testament. Apparently dismissed from Bethel in early 1915, living in Monrovia near Los Angeles, working as a lawyer for a department store in Los Angeles. Forceful in disposition and persuasive. Debated Rev. John H. Troy at First Baptist Church in Glendale, California, April 21-24, 1915.

Clayton Woodworth (d. 1951, age 81): A bright idea-man, living in Scranton, Pennsylvania. In 1907 he had assembled a Bible commentary from Watch Tower publications, called the *Berean Comments*.

James Dennis Wright (d. circa 1920): Elderly, of gentle manner. The senior member of the Watch Tower board of directors.

Isaac F. Hoskins (d. 1957): An able journalist. Often had a sharp tongue for those who differed with him. One of many Hoskins brothers and sisters in the IBSA. A Watch Tower director.

Paul Samuel Leo (formerly Levitsky) **Johnson** (1873-1950): A converted Jew, then Lutheran pastor, and then one of Pastor Russell's personal secretaries and Watch Tower pilgrim. A brilliant man, delved heavily into Bible types. A strong leader, though controversial.

Robert H. Hirsh (d. 1949): An able journalist.

Fredrik Homer Robison (1885-1932): Formerly Disciples of Christ, later a personal secretary to Pastor Russell. Perhaps the most scholarly in the Watch Tower office.

Menta Sturgeon (d. 1935): An able speaker. Older than most of the others. Was

Pastor Russell's personal attendant on his final train trip to and from Los Angeles.

John G. Kuehn: Had a large Ohio family, all in the IBSA. Managed the extensive Watch Tower pilgrim work.

Henry Clay Rockwell (d. 1950): On the Editorial Committee, but a relatively new member of the Watch Tower board of directors.

Francis H. McGee: A lawyer in Freehold, New Jersey. Assistant to the Attorney General of the State of New Jersey.

Charles E. Heard: A Watch Tower pilgrim from Vancouver, British Columbia.

George H. Fisher (d. 1926): Another in Scranton, Pennsylvania. Active also in the German Watch Tower. (In 1926 urged the German classes to disfellowship J. F. Rutherford.)

R. Hipolit Oleszynski (1857-1930): Polish immigrant to Chicago. Active in Watch Tower work in the USA since 1891, and intermittently in Poland since 1894.


Jesse Hemery (b. circa 1863, d. 1963): Manager of the IBSA (the British subsidiary corporation of the Watch Tower) in London, England.

Henry J. Shearn (d. 1946): Secretary of the IBSA in London.

William Crawford (d. 1957): From Scotland. Treasurer of the IBSA in London.

R. E. B. Nicholson (d. 1955): Former colporteur. Manager of the Australian branch of the Watch Tower since 1909.

Alexander Freytag (1870-1947): Manager of the Watch Tower office in Switzerland. Capable in the French language, but also in German and English.



Truth, like a modest little flower in the wilderness of life, is surrounded and almost choked by the luxuriant growth of the weeds of error. If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it. Be not content with one flower of truth. Had one been sufficient there would have been no more. Gather ever, seek for more. Weave them together as a garland—"Bind them on thee as a bride doeth." "Bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." Proverbs 3:3.

—Charles Taze Russell, *Reprints*, p. 9.

Regathering



Carl Hagensick

Discouragement, disillusionment, and confusion reigned among the Bible Students after the death of their beloved Pastor in 1916. The bitter succession battle that saw the questionable election of “Judge” Joseph Rutherford, with its charges and counter-charges, left many brethren disenchanted and at a loss for direction. The uncertainty was further heightened as the official organization introduced change after change to the historic beliefs that the Pastor had eloquently espoused, and changed the emphasis from character development to marketing.

In reaction to the new circumstances within the Society, various groups were formed to try to recapture the vision of Pastor Russell. Three of the first to form, all in 1918, were the Stand Fast Bible Students Association, the Pastoral Bible Institute, and the Laymen’s Home Missionary Movement.

The Finished Mystery

The breaking point for many came with Rutherford’s ouster of a majority of the board of directors, and, secondarily, with the publication of *The Finished Mystery* in 1917 and its subsequent partial renunciation by the Watch Tower Society in 1918. Purporting to be the posthumous work of Pastor Russell, this so-called “Seventh Volume” was an exposition on the books of Revelation, Ezekiel, and the Song of Solomon; it was co-authored by Clayton Woodworth and George Fisher at the direction of Rutherford. Its exegesis on Revelation was deemed speculative if not outright bizarre in places, by many in the movement. The last, greatly edited, edition of this book was published in 1927.

The Stand Fast Bible Students

When parts of the “Seventh Volume” were officially renounced by the Society in 1918, a few thousand, who felt the original anti-government position that was removed from the book should have remained, left that organization and some formed the Stand Fast Bible Students Association. The name “Stand Fast”

was chosen to emphasize “standing fast” against the purchase of Liberty Bonds, a position then championed by the Society. The movement has since died out.

In 1922 a young brother, John Herderson, became convinced that Bible Students should become active in witnessing and preaching the impending doom of Babylon. After he failed to convince the Stand Fast community as a whole, he and C. D. McCray, formed the Elijah Voice Society within the Stand Fast movement to implement that mission. For the larger number of dissenters, the words “Stand Fast” took on the meaning, “Patiently stand fast in Bible study ... until Christ’s kingdom would be established.”

Jehovah’s Witnesses

When Rutherford’s expectation that the ancient worthies would be raised in 1925 failed, he admitted to no mistake. Instead he changed the teachings, a few each year, and demanded that others “Keep up with the new light!” In 1931 at a convention in Columbus, Ohio, he had the descriptive name of those aligned with the Society changed to “Jehovah’s Witnesses.” Then he progressively seized control of local classes, styling the result “God’s Theocratic Organization.” Others called it a ruthless takeover.

To disagree with the organization, or with him, became tantamount to treason against



Joseph Franklin Rutherford

Jehovah God himself. Those who left or were disfellowshipped were not allowed further contact, and were to be shown no mercy.

The Laymen's Home Missionary Movement

P. S. L. Johnson had been a prominent pilgrim under Pastor Russell. When his interpretations of the separation of Elijah and Elisha, and of "that evil servant," caused him to be rejected from the editorial committee of the planned new journal at the Asbury Park, New Jersey, convention in 1918, he, Raymond Grant Jolly, R. H. Hirsh, and most of the Philadelphia brethren left. They formed the Laymen's Home Missionary Movement, and their intense witnessing efforts gathered a sizeable group of mostly former members of the Society as adherents. They held Pastor Russell in high esteem. A prodigious writer, Johnson produced a series of seventeen books under the general title of *Epiphany Studies in the Scriptures*. Abounding in typology, the L.H.M.M. categorized both prominent ones involved in their work, as well as those who differed with them, under various symbolic names. Teaching that the door to the High Calling was closed, they claimed Paul Johnson was the last member of the Church and his successor, Raymond Jolly, was the last member of the Great Company. Their two periodicals *The Bible Standard* and *Present Truth* continue to be published today.

Two smaller groups split off from the L.H.M.M. In 1955, Raymond Jolly withdrew the credentials as a pilgrim from John Krewson after Krewson circulated an opposition paper. Krewson formed what came to be called in



P. S. L. Johnson

1962 the Laodicean Home Missionary Movement in Philadelphia and published a journal entitled *The Present Truth of the Apocalypse*. A year later John Hoefle of Mount Dora, Florida, also had his credentials withdrawn; he formed the Epiphany Bible Students Association. Hoefle taught that the door to the high calling had closed at a date later than the L.H.M.M. taught. He published a monthly newsletter that has been continued by his widow.

The Pastoral Bible Institute

After a new committee to provide spiritual food for the brethren was selected at a July, 1918, Asbury Park, New Jersey, convention, the committee adopted the name *Pastoral Bible Institute* (PBI) for the corporation formed there. The committee then called for a general convention to be held in Providence, Rhode Island, on October 18-20, later postponed to November 8-10, to "calmly and soberly consider matters of vital importance to the New Creation, and take counsel together as to the best methods of conducting themselves and the work of the ministry during this stormy time" (quotation from the Committee Bulletin, September, 1918). A similar convention was scheduled for the Midwest in St. Louis, Missouri, from December 6 to 8.

The business meeting formally endorsed the legal incorporation under the laws of the State of New York and empowered the directors of the PBI to publish a journal under the guidance of an editorial committee headed by Isaac F. Hoskins and Randolph E. Streeter. The first issue of *The Herald of Christ's Kingdom* appeared in December of that year. In addition to the magazine, the PBI also opened an extensive pilgrim service serving isolated brethren and provided free literature for public distribution. Horace Hollister, P. L. Read, Paul Thomson, and Will Siekman were also active in this effort.

The outreach of the PBI, while designed for the general public, was particularly aimed at reaching disheartened members of the Watch Tower Society. As a result it became an umbrella group for brethren with a wide range of views on the Scriptures. This "open door" policy was distressing to many who felt it encouraged deviation from the truths they had learned from the ministry of Pastor Russell.

While maintaining an editorial view that mirrored the Pastor's historical viewpoints in the pages of its magazine, it simultaneously stood in defense of the liberty of other brethren to hold a broad variety of differing interpretations; some of the PBI's pilgrims also espoused diverse ideas. Three notable teachings were questioned by several: the doctrine of the Lord's invisible return, the church having a share in the sin offering [though not in the ransom merit], and the time and scope of the New Covenant. In the 1990s the Institute returned *The Herald* to the historic Bible Student positions expressed in the writings of Pastor Russell.

Watchers of the Morning

At its annual meeting in 1936, the openness of the PBI's doctrinal policy came into question. The directors who were divided on the subject, as well as the style of Hoskin's leadership, placed two competing slates of candidates before the membership. When the votes were tallied, a majority voted to retain the liberal position. The directors who advocated changing to a more restrictive policy then severed connections with the PBI and began to publish their own journal, *Watchers of the Morning*, under the editorial direction of Isaac Hoskins. This magazine remained in publication until Hoskins' death in 1957.

Reunion Conventions

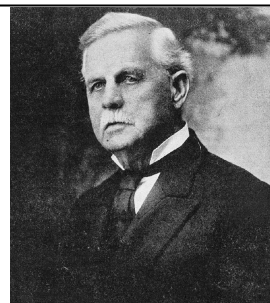
In a continuing effort to reach out to all who had left the Society, a Reunion Convention was hastily organized at the old Bible House in Allegheny, Pennsylvania, November 1-3, 1929. This gathering attracted as many as 375 attendees and continued as an annual event for ten years. Speakers in the early conferences included George Wilson, J. G. Kuehn, Robert Lee Smith, Isaac Hoskins, A. L. Muir, J. J. Blackburn, Ernest Wylam, and H. A. Friese.

The Radio Work

Norman Woodworth, with John Dawson, created the first radio program for the Society in 1927. It was in the form of a dialog between "Frank [Fact Finder] and Earnest [Truth Seeker]." After airing a number of programs featuring the truths taught by Pastor Russell, "Judge" Rutherford informed Woodworth that henceforth Rutherford would write the

R. E. Streeter

(1847-1924)



R. E. Streeter was one of the founding fathers of the Pastoral Bible Institute and an original member of the editorial board of *The Herald* magazine. He became a Christian in 1877 and originally associated with the Free Baptist church. Finding denominational restrictions too binding, he left that fellowship and joined the Evangelical Advent church. He first received *The Divine Plan of the Ages* in 1896 but rejected it as a false teaching. The following year he was sent on a successful missionary assignment to South America and the West Indies where he received another copy of that book and read it on his return journey. This time he accepted its message.

As editor beginning in 1892 of a small journal, *The Testimony of Jesus*, he continued its publication and presented to his readers the new views he was learning. Eventually he discontinued the magazine and in 1902 entered the pilgrim ministry under Pastor Charles Taze Russell.

He was a member of *The Herald's* editorial committee beginning in 1918 and was elected a trustee of the Pastoral Bible Institute in 1923, serving in that capacity until his death the following year. He was a deep student of prophecy and was the author of *Daniel, the Beloved of Jehovah* and *The Revelation of Jesus Christ*.

scripts and Woodworth would deliver them. When Woodworth objected to that approach, he was summarily evicted from the Watch Tower Bethel Home.

He and Dawson left the Society in 1928 and associated with the Bible Students of greater New York. By 1931 the idea was proposed to restart the "Frank and Earnest" program under the auspices of the New York congregation and the first program aired over the powerful WOR radio station on April 12 of

W. Norman Woodworth

(1891-1976)



W. Norman Woodworth devoted his life to his convictions. After he served for several years as a colporteur in the maritime provinces of Canada and the state of Maine, Pastor Russell asked him to come to Bethel to learn to operate a movie projector and assist in the developmental work of *The Photo Drama of Creation*. He presented the *Drama* in several Ohio cities, then in Chicago where his first day's audience was 1,500 in the afternoon and 3,500 in the evening.

He remained with the Society after the death of Pastor Russell until 1928 when he left because of a serious disagreement with Rutherford. He helped revive a radio program called "Frank and Ernest" and wrote a small pamphlet, *Radio Echoes* to send to interested listeners. This eventually became *The Dawn* magazine. Bro. Woodworth remained the editor of that journal and wrote many of its articles until his death in 1976.

that year. Success was so gratifying that the class made the decision to continue broadcasting as long as finances permitted.

As the radio work expanded beyond the New York area, the "Dawn Radio Committee" was formed in the Greater New York congregation. Needing literature on a regular basis to send to those who responded to the radio messages, a small press was purchased and Woodworth wrote scripts, recorded the broadcasts, wrote a small journal, set the type, and printed it. The journal was originally entitled "Radio Echoes" and in 1932 was expanded and the name changed to "The Dawn."

Woodworth actively promoted the radio project on numerous pilgrim trips for the PBI. When some PBI directors and members objected that witness work was a diversion from the pastoral work for which the Institute had been formed, the two activities were separated.

The Dawn Bible Students' Association

The radio work led to the formation of a new service organization, the Dawn Bible Students Association, originally known as "Dawn Publishers." Originally headquartered in Brooklyn, it later moved its facilities to larger quarters in East Rutherford, New Jersey. George Wilson, Don Copeland, G. Russell Pollock, and Edward Fay were also active in the radio work.

Driven by a vision to spread the good news of God's plan, the Dawn soon expanded its activities into other fields. A variety of tracts and booklets was produced; the six volumes of *Studies in the Scriptures* were reprinted; an active pilgrim service was initiated; and advertising campaigns were carried out in newspapers and magazines, including such illustrious journals as *Readers' Digest* and *National Geographic*. In an attempt to encourage personal follow-up, a program was inaugurated with small postcard tracts called "Kingdom Cards" with addresses encoded so the ones distributing the tracts would receive any response to enable them to follow through with a visit, phone call, or letter.

General Conventions

The fellowship and spiritual refreshment were so great at a 1937 convention in Aurora, Illinois, that it was decided to hold a general convention under the joint-sponsorship of the Aurora, Chicago, Minneapolis, and Stevens Point, Wisconsin, congregations from July 2-4, 1938, at a Methodist campground in Wau-paca, Wisconsin.

The next year the Pittsburgh and Chicago congregations sponsored a five-day convention at Epworth Forest at Lake Webster, Indiana. The following year it moved to the Miami Valley Chautauqua campground near Dayton, Ohio, where it continued to be held until 1944. After a three-year hiatus because of World War II, it resumed in 1947 in Brooklyn, New York, as a self-supporting convention. It has been held annually at various venues ever since. Peak attendance, during the 1950s, was about a thousand.

A New Schism

The early general conventions featured speakers holding a wide variety of scriptural interpretations. The PBI tended to sponsor pil-

grims and convention speakers with differing doctrinal viewpoints, particularly on the second presence of Christ, the covenants, and the church's part in the sin offering, while the Dawn held to a more rigid doctrinal standard. As a result, considerable friction developed. In 1941, when the sponsors of the general convention voted to have only speakers that held to the historic truths proclaimed by Pastor Russell, brethren who held the PBI position felt disenfranchised and started their own convention, initially in North Webster, Indiana, in 1950, with an attendance of 250. This developed into the Berean Christian Conference, currently held in Grove City, Pennsylvania.

Many classes also divided over the same issue with so-called "PBI" and "Dawn" groups meeting separately in a number of cities. Two later attempts to reconcile the differences and reunite the classes met with little or no success.

Network Broadcasting

The Frank and Earnest radio ministry had grown from one station to an average of seventy stations prior to the Second World War. With the ending of hostilities, the Bible Students considered a broader outreach. At the 1949 General Convention a motion was made to take up Good Hopes pledges to determine if sufficient funds would be available to broadcast the Frank and Earnest program nationwide. The proposal met with unanimous approval, and the programs began broadcasting weekly over 174 stations on the ABC network.

After a few years, the programs were switched to the Mutual Broadcasting System. Responses began flooding in to the Dawn and the need was felt to follow up on the interested names. Christian Zahnow and John MacAuley, Dawn pilgrims, began traveling to areas where there were a number of names and began organizing new classes where there were enough interested to do so.

The radio has also been used as a medium for their message by the Fort Worth Bible Students and the Winnipeg Bible Students. In recent years a radio call-in talk show, "Christian Questions," featuring Rick Suraci and Jonathan Benson, has been airing weekly in Connecticut. There is also a call-in talk show on television from Tucson, Arizona, with John Harris.

The Divine Plan Movement

In the early 1950s dissension rose again. There were multiple causes for the new divisions. The Dawn leadership and pilgrims were perceived as presenting other viewpoints on justification, the role of Israel in Christ's kingdom, the beginning date for the times of restitution and the millennial reign, and the chronological concepts of the jubilee. Some felt that the work of publishing and witness projects had become too centralized. After years of disagreement, a number of brethren organized a new general convention in Fort Collins, Colorado (later relocated to Denver).

The Fort Collins convention elders initiated a number of class-sponsored projects. Notable among them was the decision to publish a non-doctrinal journal to keep the brethren informed of activities, baptisms, deaths, conventions, and other news of interest to the fellowship. The original editors of *The Bible Students Newsletter* were Stanley Gorgas, Alvin Raffel, and Gilbert Rice. This periodical was shortly transferred to the Dayton (now Miami Valley), Ohio, congregation.

In 1974 this convention was disbanded in favor of one in the Midwest under the joint-sponsorship of several classes in Indiana and Ohio. This conference has continued annually at a number of locations, with a current attendance of about 150. The platform of speakers is chosen based on a strict adherence to doctrinal viewpoints perceived to be the historic position of the Bible Student movement.

Decentralization resulted in a number of printing activities by different classes: New Brunswick, Chicago, Waterbury, Louisville (New Albany), Piqua, Oakland County Michigan, and other places produced public witness literature.

In the 1960s, exploratory endeavors were made to investigate the feasibility of a work in Japan. Robert Alexander and others organized The Divine Plan Foundation for the purpose. As the Japanese effort decreased in size, the Foundation turned its focus to funding several class-sponsored projects in other places.

George Wilmott of Fort Worth, Texas, began an extensive ministry in the preparation and airing of radio and television programs under the name The Divine Plan programs. To follow-up with the responses, he began the monthly *Divine Plan Journal*. He also reprinted the *Divine Plan of the Ages* in a maga-

zine format and the six volumes of *Studies in the Scriptures* plus *Tabernacle Shadows* in a single, hard-cover edition.

Reprinting Pastor Russell's Writings

Another activity, also begun in the 1960s, was the reprinting of all the known writings of Pastor Russell. Over twenty books have been produced and have enjoyed a steady demand over the years.

Other congregations and individuals also print books for the movement. The Portland Area Bible Students publishes the works of John and Morton Edgar, Benjamin Barton, and Anton Frey. The New Brunswick, New Jersey, congregation printed two editions of *Studies in the Scriptures* that are thought to include the latest revisions of Pastor Russell, discovered after his death, as well as a comprehensive topical index. Waterbury, Connecticut, publishes the notes of Ludlow Loomis. New Albany, Indiana, has printed extensive notes on Revelation and Hebrews. Other individuals produce and publish treatises from time to time.

Although the writings of Pastor Russell republished by the Chicago Bible Students are now produced commercially, the first set of Watch Tower *Reprints* was printed by brethren on a press bought by George Tabac. This was formally organized as Bible Students' Publications, and continues to produce materials for dozens of classes, as well as The Herald magazine, and many items for the Dawn Bible Students Association.

Youth Camps

Annual camps for young Bible students began in 1965 in Petersburg, Ontario. After two years in Canada, they were moved to various sites in Michigan. A second camp soon started in the Pocono Mountains of Pennsylvania. This evolved into the Midwest Youth Camp, which presently serves about a hundred young people. A committee of parents, as well as other interested brethren, plans this camp. Other camps have included ones in the Northeast, in Chicago, in the Northwest, the Southwest, and in Jackson, Michigan. The "Free Bible Student" movement also operates a series of camps at their own center at Camp Blessing near Wausau, Wisconsin, and at locations in Vermont and California.

International Conventions

In 1981 a committee was formed to organize an International Convention of Bible Students, which was held the following year in Kufstein, Austria. The organizing committee included Adolphe Debski of France, Hercules Gonos of Greece, Carl Hagensick of the United States, Bob Robinson of England, Lutz Ruthman of Germany, and Adam Zieminski of Poland.

This convention continues to be held every two years in various locations and has grown from an attendance of three hundred to about a thousand. After being held in various venues in Austria, Germany, Holland, France, and Hungary, it has been held in Poland since 2000.

Bible Students' Retirement Center

Timothy Krupa envisioned the idea of a Bible Student Retirement Center and organized a board of directors to examine the feasibility of such a plan. As a result, a tract of land with a stately house in a Portland, Oregon, suburb was purchased with the help of gifts from many brethren. The Center began operation in 1985 and eventually twenty-eight living units were constructed. The Center provides both a pleasant physical and rich spiritual environment. Today it is filled to capacity and maintains a waiting list.

Work in Other Lands

For years the Dawn has had its magazine translated into many languages, as well as providing translations of other Bible Student material, and the sponsorship of its radio ministry. It has also provided traveling pilgrims around the world.

From the early 1940s, the Northwest Committee for India has provided logistical support for the brethren living in India. The work of that committee has been largely taken over by a new committee, appropriately called "The Friends of India." Also active in providing assistance to that sub-continent is the Oakland County [Michigan] Bible Students and, recently the ministry of Global Solutions started by Larry Davis of Romania, formerly of Denver. This ministry is also active in Africa, specifically Kenya, Malawi, Nigeria, and Ghana.

The elders' meeting at the Fort Collins convention in 1971 authorized an exploratory trip by Carl Hagensick to see if it would be feasible

to arrange for a follow-up activity in Africa. As a result of an encouraging report, the Bible Students' Committee for Africa was organized and has found a steady growth of interest, not only in Nigeria, but in Ghana and other countries as well.

Robert Alexander broached the idea of expanding Bible Student activities to Japan. He, with Owen Kindig of Columbus, Ohio, became active in maintaining contact with brethren there. Today there is still a small number of Japanese brethren.

The class in Winnipeg, Manitoba, has given translation and literature support, as well as arranging regular pilgrim trips, to the brethren in Ukraine. A committee has also been established by brethren in Ohio to support activities in Romania.

New Witness Efforts

The various classes around the country have tried many forms of outreach to spread the gospel to those around them. While the number of these projects far exceeds the space available here, a few seem especially worthy of mention.

Television: After a trial effort in Grand Rapids, Michigan, in 1952, the development of TV programming was pioneered in Chicago under the direction of Alfred Burns. After an initial thirteen programs plus the half-hour color presentation *King of Kings, and Lord of Lords*, The Dawn took up the project and produced a number of television programs. When broadcasting costs became prohibitive, the service of Modern Talking Pictures was secured to place the programs in schools, churches, and other organizations. The Fort Worth Bible Students and the class in Winnipeg, Manitoba, also produced television programming. In more recent years it has been found more cost-effective to use spot announcements on television.

Audio-Video: Ken Wade Bordes, Frank Shallieu, and August Tornquist developed a three-screen multi-media presentation, *The Third Temple*, in the early 1970s. A few years later, George Tabac of Chicago produced a three-screen stereophonic presentation, *For This Cause*, that drew audiences of hundreds to many of its showings. This program along with several television programs was eventually placed on video and, in 2004, on digital video discs. Also widely distributed were two other

programs produced in Columbus, Ohio: *The Great Pyramid: Modern Wonder, Ancient Mystery*; and *Messiah*, based on Handel's classical masterpiece.

Israel: In the 1990s Kenneth Rawson and the New Brunswick congregation began an intensive ministry for the Jewish people, not only those in Israel but those residing around the world. This witness centered around the audio-visual presentation *Israel: Appointment with Destiny*, which was soon translated into a number of languages and enthusiastically received by Jewish audiences at exhibitions in synagogues and auditoriums throughout the world. The presentation was supplemented by a number of relevant booklets. Recently a second program directed toward Evangelical Christians has been completed.

Internet: The Internet has been effectively used by the Bible Student community worldwide. Different classes, service organizations, and individuals within the fellowship have established approximately fifty web sites. Most are located in America, Poland, Germany, France, England, Spain, Holland, Romania, and Australia. One site features the *Divine Plan of the Ages* in more than thirty different languages and is profusely illustrated. Two other sites, designed by Jordan Gray of Columbus, Ohio, are advertised on major internet search engines and produce numerous requests for free literature every month.

The computer has also been used as a means to connect the brethren through internet studies, with at least seven such studies being held each week. After Allen Springer of Ohio (now of Romania) spearheaded a project to computerize the six volumes of *Studies in the Scriptures* and the *Watch Tower Reprints*, several computer programs of Pastor Russell's writings and other Bible helps have been produced. Since then, others have used his work and further expanded on it, including the work of Jeff Mezera in his vast collection of material in the *Bible Students Library* and the assimilation of Bible Student writings with the popular *On-Line Bible* program, a work initiated by Peter Hill of Australia and completed by Mezera.

New Covenant Fellowship

In 1909 a division occurred in the Bible Student movement between M. L. McPhail and Pastor Russell over their understanding of the

covenants and sin offering. McPhail and E. C. Henniges of Australia formed the New Creation Fellowship. They published a journal, *The Kingdom Scribe*. Over the years that movement has evolved into various separate but parallel groups. Two of these are perhaps the most prominent in the United States.

The Berean Bible Students was organized in 1926 when the expected resurrection of the Ancient Worthies failed to take place. It was an outgrowth of the Ukrainian Bible Students, later joined by several young people from the Polish Bible Students in the Chicago suburb of Cicero (now meeting in Lombard). Their stand for Christian liberty has resulted in a wide variety of scriptural interpretations. Because of this open approach, they often term

themselves "Free Bible Students," emphasizing their claim to be free of all sectarian bondage.

The Christian Millennial Fellowship was formed in 1928 and was formerly a part of the Italian Bible Students Association. Gaetano Boccacio was the editor of their magazine, *The New Creation*, and was succeeded as editor by Elmer Weeks of New Jersey.

Two "general" conventions are held annually by these groups, the Berean Christian Conference in Grove City, Pennsylvania, and the Christian Believers Conference near Boston, Massachusetts.

With all of its offshoots, the Bible Student movement today numbers in excess of ten thousand spread over forty or more countries.

Isaac Newton: Bible Student and Scientist*

Isaac Newton (1642-1727) was born in Lincolnshire on Christmas day nearly two months premature, and posthumous to his father. In the superstition of the day, all three of these circumstances of his birth were considered to portend a child of exceptional abilities, and so he was to prove. He was born in the last year a witch was publicly burned at the stake in England. When he went to his grave at age 85, he was and still is remembered as one of the greatest scientists of all time.

But the advocates of rational thought were inventing a fiction, for first and foremost Newton was a man of faith. This community has long ignored or belittled Newton's strong commitment to Christianity and earnest non-conforming Bible study. Although it is easy to take exception with a number of the details in his interpretations, his keenness of mind permitted him to see truths that we might believe were little-known until the time of the harvest. Nearly one million words, mostly unpublished even today, range over biblical prophecy, the Times of Restitution, translation and manuscript errors, chronology, the measurements of Ezekiel's temple compared against the New Jerusalem, and the Great Pyramid and its measurements as a witness, to name but a few.

Newton's public anti-Trinitarian positions and writings continually created difficulties for his patrons. These kept him out of the Royal society and required special royal dispensation for him to hold a post as professor, ironically enough, at Trinity College, Cambridge. Most significantly, he is responsible for the scholarship that challenged the spurious acceptance of 1 John 5:7 into the Greek New Testament.

In *Of the World to Come* Newton shows a clear grasp of the heavenly salvation, the earthly salvation, and the "little season." He dismisses eternal torment with this opening salvo: "So then the mystery of this restitution of all things is to be found in all the prophets; which makes me wonder with great admiration that so few Christians of our age can find it there. For they understand not that the final return of the Jews from captivity ... and the setting up of a peaceable, righteous, and flourishing kingdom at the Day of Judgment is this mystery ... First, the earth shall continue to be inhabited by mortals after the day of Judgment and not only for a 1,000 years, but even forever ... And that the citizens of this city are not the saints raised from the dead, but a race of mortal men like the nations over whom they reign ... [That after the judgment of Isaiah 66] the saving in these and such like places of Scripture is of mortals at the last day from both misery and death both temporal and eternal. ... [for] the rest of his kingdom are the nations that have been saved; and they are mortals remaining on earth."

Although he published several seminal scientific works within his lifetime, when Newton died unmarried, the executors of his estate largely found his religious writings to be an embarrassment. They kept all but four sequestered where they remained unread until the twentieth century.

* This synopsis is based on the highly recommended *The Religion of Isaac Newton* by Frank E. Manuel, Oxford (1974). See also H. MacLachlen, *Isaac Newton* (1950).



“His Pulpit was the World”

And ... Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.—Acts 15:36

Carl Hagensick

Pastor Charles Taze Russell’s annual travels overseas kept him in regular contact with the adherents of his message in scores of countries, as well as offering numerous evangelistic opportunities to preach “present truth” to thousands of enthusiastic listeners. On one such occasion, in a public lecture at the vast Royal Albert Hall in London (capacity, 5,222), the crowds were so large that ushers were posted at all the doors to prohibit further entry.

Translation into Many Languages

In 1883, only four years after beginning the Watch Tower publication, a poll was taken as to which language group had the most interest in having it translated into their tongue. The winner was Swedish, with German following not far behind. Eventually the semi-monthly journal was issued in five languages.

Two popular monthly tracts, *People’s Pulpit* and *Everybody’s Paper*, each consisting of four newspaper-size pages, were produced in thirty-one different languages. Some parts of Pastor Russell’s messages had been translated and published in thirty-five to forty languages before his death in 1916. The circulation of these tracts in 1912 had reached 848,000 in languages other than English. A partial report in 1914 indicated these figures had grown dramatically as follows:

United States, Canada [est.]	47,610,000
Great Britain	15,806,301
Germany	5,247,225
Australasia	1,138,074
Sweden	816,323
Finland	596,653
Suisse-German	320,749
South Africa	106,030

Overseas Travels

The London Press, because of the frequency of Pastor Russell’s travels across the Atlantic, coined the title of “the ubiquitous preacher.” His first such journey was in 1891 to the British Isles, where the popularity of his message reached such proportions that he began making annual trips to oversee the activities there.

It was not long before these treks were extended into continental Europe, including Eastern Europe and Scandinavia. In 1912 Pastor Russell and six other prominent Bible Students traveled by ship to countries around the world, including Japan, the Philippines, India, Egypt, Israel, and Greece among their ports of call.

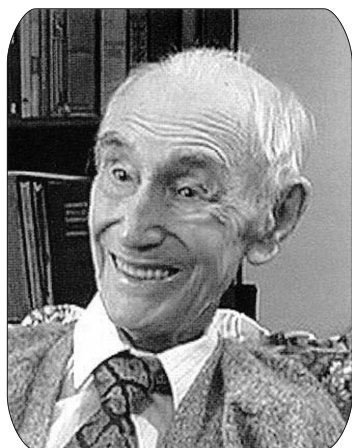
The burgeoning interest in his writings soon resulted in ten main branch offices being set up to more efficiently handle distribution of literature in Great Britain, Germany, Finland, Norway, Sweden, Denmark, Switzerland, France, South Africa, and Australia. Other smaller offices were also set up.

The tumultuous years from 1916-1918 divided the Bible Student movement into a number of segments. Most notable were the Pastoral Bible Institute and the Laymen’s Home Missionary Movement, formed from those who left the Watch Tower Bible and Tract Society. Another large movement was the Philanthropic Society in Europe, 50,000 strong.

In Great Britain, Jesse Hemery was progressively centralizing power in himself. Secession from Hemery, J. F. Rutherford and the Watch Tower Society progressed rapidly after World War I ended. The Bible Students Committee was constituted in London on April 5, 1919 to coordinate publishing, pilgrim service, etc., outside the Society.

The *B.S.C. Monthly* (1924-1927), *Bible Students Monthly* (1927-1951), was published by the Bible Fellowship Union (BFU) under the original editorship of E. Housden.

In August 1951 the name was changed to *Bible Study Monthly*, and A. O.



Albert O. Hudson

Hudson served as editor until his death in 2000 at the age of 101. He was succeeded by Derrick Nadal. The BFU cooperates with the PBI in the U.S. Separate from the BFU William Crawford (d. 1957) commenced *The Old Paths* in 1925, which continued publication through 1961. Crawford was strict in doctrine and felt the harvest was essentially over. Frank Edgell began publishing *Fellowship* in 1923. Frederick Lardent was publishing *Gleanings*. Jesse Hemery, departing from the Society later than the others, established Goshen Fel-

lowship and published futurist interpretations of Revelation which have some adherents today. A monthly publication, *Pyramidology*, by Dr. Adam Rutherford of Newcastle, began in 1941. The *Forest Gate Church (London) Bible Monthly* was published 1936-1985. Phillys Stracy compiled an evening devotional book, *Songs in the Night*. A Dawn office was established in England shortly after World War II. The annual Conway Hall/London convention (1931-1970), sponsored by four ecclesias, was Great Britain's largest. An annual convention was held in Portrush, Northern Ireland (1950-1980) [which corresponded roughly to the U.S. General Convention, though proportionately much smaller]. The annual Maranatha [Our Lord Cometh] Conference (1950-1980) corresponded approximately to the Berean (Grove City, Pennsylvania) Conference in the U.S.

In Australia, R.E.B. Nicholson rejected the "seventh volume" in 1918 and thence formed the Berean Bible Institute which has continuously published *Peoples Paper* in Melbourne since 1918 (edited by E. E. Martin, circa 1926-1988). The Institute represents both the PBI and the Dawn in that country. There are several associated Berean Bible Student classes (including Polish) in Australia and also a few in New Zealand. At the same time Henniges in Melbourne continued publishing *New Covenant Advocate and Kingdom Herald* from April 1909 to March 1943. It was later resumed by H. S. Winbush.

In India, S. P. Devasahayam ("Davey"), from near Nagercoil, had begun the work in 1912, including translation of *Studies in the Scriptures*, volume 1, into Tamil and then Malayalam. After Pastor Russell's death, contact with the Watch Tower was lost for many years, but contact with the PBI was later established. Davey became physically weak about 1920 and thenceforth involuntarily inactive until his death in 1936. Then, also, many associates left the Society en masse.

Davey appointed V. Devasandosham to succeed him circa 1920. A capable organizer, Devasandosham organized the "Associated Bible Students" (later India Bible Students Association) and centered the work in Madras. Tamil publications included "Babylon and her Daughters," "Is Saturday the Sabbath of the Christians?," and "The True Bible Catechism." Later, he suggested 2520+30 years might signify the end in 1944; after 1939 many sold everything for the sake of the Christian work, which afterwards led to serious problems.

Originally from Singapore, Bro. Pakian (of poor health) bought a small printing press in Madras, 1920-1924. Pakian Press printed many Tamil tracts, and a monthly magazine (since 1922) for the Associated Bible Students. After Devasandosham's death, the press was moved to Coimbatore, in 1966 (with a press bought by the Dawn) to Madurai, and in 1974 to Trichy (Tiruchiripali, where there were about three hundred in the class). Sr. Ryer Pillai gave a trimming machine for books circa 1960.

As head of the India Bible Students Association, Devasandosham (1920-1944) was succeeded by T. C. Devakannu ("TCD" 1944-1970), by S. Rathansami (1967-1975) of Tiruchiripali, and Sebastian (1975-). The India Bible Students Association [Tamil language] convention has been held annually since 1921. Currently it lasts about three days, attracts as many as five hundred, and from year-to-year rotates among a few cities. The Bible Students Press publishes a monthly magazine in the Tamil language. Several hundred Bible Students are scattered throughout India, but are primarily in the south.

Sundar Raj Gilbert left an engineering career to begin his activity. His outreach beyond the Tamil state began in 1940. Solo-

mon Subamangalam and Bro. George by chance found a small Dawn booklet at Madras and wrote for free literature early in 1946. In 1947 Subamangalam gave some of it to Sundar Raj Gilbert. Then correspondence between H. A. Livermore of Portland, Oregon, and Sundar Raj Gilbert led to foreign support of the India work beginning in 1947. The Northwest India Committee (in America later renamed Northwest Committee for India, and now Friends of India) receives cooperation from several classes and individuals in the U.S. and Canada. The South India Bible Students Committee was formed in 1965 (in conjunction with G. R. Pollock's visit) to publish literature also in the other native languages including Telugu, Kanada (Canarese), Malayalam, Marathi, Gujarati, Hindi, Urdu, Bengali, and Oriya. The Bible Students Press has a working agreement with the Dawn in America.

In Germany and Switzerland, Samuel Lauper (d. 1938) published *Heroldes des Königreiches Christi*, which was the German *Herald of Christ's Kingdom*. Lauper also published a German translation of Streeter's Revelation volumes. Ewald Vorsteher published *Wahrheitsfreund* [Friend of Truth] in the 1920s. Conrad C. Binkle began publishing *Der Pilgrim* ca. 1930. These efforts were all suspended around the advent of the Hitler regime. After the war Bible Students were again able to receive Watchtower literature (for the first time in over a decade) and forthwith many left the Society. Joseph Huber began *Die Brennende Lampe* [The Burning Lamp], similar to the American *Herald* and *Dawn* (though more Futurist). Alexander Freytag published *Jedermannsblatt* [Everybody's Paper]. Emil Sadlac of Kirchlegern began *Christliche Warte* [Christian Watchtower] in 1949, which offers a pre-harvest theology. The German *Tagesanbruch* [Daybreak, the German *Dawn*], began in Berlin around 1950 and later moved to Freiburg. The German general convention began in 1955 and now typically hosts two hundred. There are Bible Students in the former East Germany also. They published *Christliche Verantwortung* [Christian Responsibility] for two years circa 1950.

Polish activity outside the Society began with the journals *Straz* [Watchman] in 1923, edited by R. H. Oleszynski (1857-1930), and *Brzask Nowej Ery* [Dawn of a New Era] in

1930. S. F. Tabaczynski, Jan Jezuit, W. O. Wnorowski and Anthony E. Bogdanczik were also energetic. The general convention in Poland is held every two years and can attract over two thousand. Roughly three thousand have registered with the government as Bible Students. *Na Strazy* [On the Watch] began publication in Warsaw in 1958. A group formerly cooperating with the Laymen's Home Missionary Movement in the U.S. began publishing *Swit* [Daybreak] in 1958.

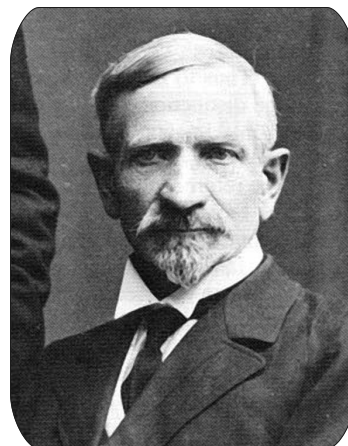
The **French** *Dawn*, *Aurore*, began publication circa 1951. *Journal de Sion* began near Lille, France, in 1956 and publishes translated writings of Pastor Russell and some current articles. The Polish constitute the largest proportion of Bible Students in France. Along a different line, Alexander Freytag formed the Man's Friends (or Philanthropic Society) group in 1920. Freytag claimed special revelations and looked for Christ's Second Coming in the future. The Swiss and the French groups are divided now and publish their own journals. They claim an earthly hope and endeavor to do many good works.

The New York **Greek** congregation was established in 1933 and in 1934 began publishing a Greek *Dawn*, *He Haravi. Frouros* [Watcher] was a doctrinaire publication by George Loumbardas in Toronto. In Greece most of the Bible Student activity is in Athens. Activity in Greece was often hampered by anti-proselytizing laws.

A publication in the **Italian** language, *L'Aurora Millenniale* [The Dawn of the Millennium] was attempted in Hartford, Connecticut, beginning ca. 1933. The Italian *Dawn*, *Aurora*, began publication in 1953.

Prominent among Scandinavians who left the Society was (Count) Carl Lüttichau of Copenhagen. The Dano-Norwegian *Dawn*, *Daggry Forlaget*, began publication ca. 1951.

Swedish efforts outside the IBSA commenced about 1920, with Mr. Mellinder of Harnosand and Axel Sjo prominent. A 1922



R. H. Oleszynski

winter convention in Stockholm was attended by nearly one hundred. (A few years later most of these turned to universalism.) Anders Karlen stressed the divine plan in the Great Pyramid of Egypt. A Swedish Dawn, *Dagnigen*, was published 1951-1960.

Finnish efforts apart from the IBSA commenced early in 1921. A year later a Finnish journal had fifteen hundred subscriptions, five hundred attended a convention in Helsinki (one hundred fifty spoke Swedish), and a thousand attended public meetings. Mr. Nortamo was a full-time pilgrim, and W. Berghäll (pronounced "Berryhill" in English) appears to have been a guiding light. There were active classes of about fifty in Tampere (Tammerfors) and Turku (Åbo).

A journal, *Strasz* and corresponding to the Polish *Straz*, was published from Winnipeg in the **Ukrainian** language. A Ukrainian radio broadcast, *Peter and Paul*, was also sponsored by the Ukrainian class in Winnipeg.

Spanish broadcasts of *Francisco y Ernesto* are heard throughout Latin America and the southernmost U.S. The Spanish work was spearheaded by Roberto Montero in San Diego, California.

Romanian activity was curtailed by World War II. Afterwards, property was confiscated and activity suppressed during the Ceausescu regime. Several thousand there had no contact with Bible Students from other countries until the fall of the Ceausescu government at the end of 1989.

Africa work began in earnest in 1972-1973 with visits to interested groups in Nigeria, though the Layman's Home Missionary Movement had been active there for years. Recently a number of visits have also been made to Ghana.

Still more recently the New Brunswick, New Jersey, congregation has begun an extensive ministry of comfort to **Israel**. Kenneth Rawson has traveled extensively to Israel and many eastern European countries with the audio-video presentation *Israel, Appointment With Destiny* that has been well-received not only in the Holy Land but by thousands of Jews of the Diaspora.

The International Convention

Although there were Bible Students in many countries of the world, there often was little communication and co-operation between them. It was largely to facilitate such collaboration that the International Convention of Bible Students was organized in 1982. A committee of representatives from Poland, France, Germany, Greece, England and the United States was formed to make the arrangements. The first convention was such a success that the gathered brethren voted to become self-sponsoring with an international committee and meet every two years. Venues have included Kufstein and Obsteig, Austria; Willingen, Germany; DeBron, Holland; Poitiers, France; Miskolc, Hungary; and Polanica Zdroj and Nowy Sacz, Poland.

From the first conference held in Austria, with an attendance of about two hundred fifty to the last such meeting in Poland, with about nine hundred attending, brethren have come from over fifteen countries, including Japan, Russia, Nigeria, India, Argentina, and Brazil in addition to the U.S. and Canada, Australia, and many countries in both Eastern and Western Europe.

These gatherings have also spawned international youth camps with over a hundred attending, and such multi-country gatherings as a joint French-German convention every year.

Present Activity

Bible Students now live and/or hold meetings in at least these countries: Russia (including Siberia), Ukraine, Lithuania, Slovenia, Moldova, Romania, Bulgaria, Hungary, Poland, Finland, Sweden, Denmark, Germany, Austria, Switzerland, Greece, Italy, Spain, France, Belgium, Holland, England, Ireland, Northern Ireland, Wales, Nigeria, Ghana, Malawi, Cameroon, Kenya, Pakistan, India, South Africa, Israel, Saudi Arabia, Australia, New Zealand, Japan, Brazil, Argentina, Chile, Peru, Bolivia, Colombia, Mexico, Uruguay, Guyana, United States, Canada, the Philippines, and the West Indies. Some work has recently begun in Sri Lanka.

The most sizeable movements, with over a thousand each, are in the United States, Poland, Romania, and India. The Herald magazine currently reaches subscribers in nearly fifty different countries and, through its web page, has an outreach to many more.

A Delightful Inheritance

LORD, you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance.—Psalm 16:5,6, NIV

Tim Thomassen

The Lord's people have a wonderful heritage. This is seen more clearly the deeper one probes into the Word of God. The Scriptures confirm this. "Your statutes are my heritage forever; they are the joy of my heart" (Psalm 119:111, *NIV*).

The word "heritage" suggests something that has been inherited. Literally, it could be an heirloom, an estate, patrimony, or portion. It is a possession.

Some have been privileged to have been raised in an environment in which the Bible has been studied and its precepts followed closely. Others have come to know the beauties of the truth in different ways, having been led by the holy spirit through other instrumentalities.

Once we have been introduced to God's marvelous teachings, it is necessary to decide what we should do with them. Do we embrace or ignore them? Will they become the focal point of our life or merely occupy a distant place in our thoughts and affections?

Perhaps some are facing these decisions currently. If so, it is hoped that the following precious promises will provide strength and encouragement:

"The meek will he guide in judgment: and the meek will he teach his way."—Psalm 25:9

"Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."—Psalm 37:4,5

"Draw nigh to God, and he will draw nigh to you."—James 4:8.

If we are endeavoring to grow in the grace and knowledge of our Lord Jesus Christ (2 Peter 3:18), we must continue to "keep on keeping on." Let us receive God's message with great eagerness and examine the Scriptures daily to see if what we have been told is true (Acts 17:11). May we do our best to present ourselves to God as approved workmen

who do not need to be ashamed and who correctly handle the word of truth (2 Timothy 2:15).

Both individually and collectively, may we do good unto all men, especially the household of faith (Galatians 6:10). May the Lord grant us wisdom, strength, and the means to "preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Timothy 4:2, *NIV*).

The Lord's people in this end of the age are told in Revelation 18:4 to "come out of her [Babylon] ... that ye be not partakers of her sins." We should depart from any form of denominationalism, encourage each other not to be in bondage to the creeds and practices of men or organizations, teach the gospel to anyone who has a "hearing ear," while continuing to lay down our lives in sacrifice.

"Come out, then, from among them, the Lord says to us, separate yourselves from them, and do not even touch what is unclean" (2 Corinthians 6:17, *Knox*).

Many indicators suggest strongly that we are living in the time of the harvest, the end of the age (Matthew 13:39). It is a period of separating the real wheat from the tares. There may be many fine and noble people among the tares. However, they are not part of the wheat class because they are not begotten of the truth and its spirit. Only God's truth sanctifies (John 17:17). Furthermore, we are told that this is "the will of God, even your sanctification" (1 Thessalonians 4:3).

Truth is a rare thing. Proverbs 23:23 counsels us to "buy the truth, and sell it not." Truth, wisdom, and understanding are precious. They should never be sold nor compromised. May we be faithful to this end while cultivating the character likeness of our Master, Christ Jesus.

Bible Student Beliefs

Several beliefs, while not necessarily unique to the Bible Student movement, when taken collectively outline a doctrinal position that is distinct from mainstream Christianity. Some of these teachings are:

1. **Inspiration of the Bible:** Bible Students are united in holding that the sacred Scriptures, both Old and New Testaments, are inspired and are the final authority for authentic truth. Correct doctrine is to be established in beliefs that harmonize all Scriptures on each subject. No non-scriptural words may be made an article of faith.
2. **Creation:** Bible Students believe in creation, while admitting for some evolution in the animal creation, and that man (and thence, woman) was a direct creation of God, physically and mentally perfect.
3. **Original Sin:** Believing that Adam and Eve were created perfect, the Bible Student position is that the sin of disobedience in the Garden of Eden resulted in all of their posterity being born under the blight of sin, imperfection, and death.
4. **Nature of God:** The Bible Student position is neither Trinitarian nor Unitarian. While they believe that Jesus is the Son of God and possesses the nature of God, the divine nature, since his resurrection, they do not accept the positions of co-eternity or co-equality between the Father and the Son. Rather than accepting the doctrine of incarnation, they hold that Jesus was wholly flesh while on earth, having divested himself of his spiritual nature. Nor do they accept the concept of the holy spirit being a person; it is the disposition or influence of God.
5. **Nature of Man:** In distinction from inherent immortality, the Bible Student view is that man is mortal by nature and immortality is obtainable only by meeting conditions of obedience. They hold that the human soul is not a distinct entity but is the result of the union of the body and the breath, or spark, of life and that death is the dissolution of these two elements.
6. **State of the Dead:** Because death is the dissolution of body and breath, the soul that sins dies and goes out of existence until the resurrection process begins in the future kingdom of Messiah. The Bible "hell" is the grave and neither a place of eternal fire nor of conscious separation from God.
7. **Virgin Birth:** While Jesus was miraculously begotten by God through the holy spirit in the womb of Mary, the Bible implies that she did not remain a virgin thereafter and probably had children by Joseph after the birth of Jesus. Her nature was the same as others of the fallen race, and there is no biblical indication of an "immaculate conception" of Mary.
8. **Ransom and Restitution:** The main purpose of Jesus' first advent was to provide a ransom, or substitutionary atonement for Adam and hence the entire human race descending from him. This ransom was provided at the cross of Calvary and is efficacious for all who have ever died. It promises resuscitation from death for all humanity in Christ's 1,000-year kingdom, along with an opportunity to obtain and maintain perfect human life for eternity. The ransom also provides for the rehabilitation of planet earth to perfect Edenic conditions.
9. **Resurrection:** After Jesus Christ was crucified, he was raised to spiritual life by his father, God, and given a divine body in the express image of God's person.
10. **The Heavenly Calling:** At his first advent, Jesus began calling out from mankind a special class to be his church or bride. To these he promises a part in heaven with himself and his Father, and a kingdom role of reigning over mankind with himself for the blessing of all the families of the earth. Those who accept this invitation make a complete consecration or commitment to do the will of God as they see it revealed and at the cost of a surrender of a right to life on earth. This consecration is witnessed by baptism (complete water immersion).
11. **Second Advent:** As with most Christians, the expectation that Jesus Christ would return to finish the work he began two thousand years ago is an important part of their faith. Most Bible Students share the following beliefs in the second advent:
 - a. **Object:** That the object of his return is the resurrection of the dead and the establishment of a new world order of peace and righteousness in which all sin, sorrow, and death will be eliminated.
 - b. **Manner:** That Jesus returns invisibly, at first unnoticed by the world at large, though eventually manifesting that presence to all.
 - c. **Time:** Though not in universal agreement, the majority of Bible Students feel confident that the time for his return was in the near past (1874) and that he is in the process of finishing his church, evicting the old regime of the adversary, and supervising the preparation of Israel for kingdom work.
12. **Return of Israel:** The establishment of the nation of Israel and the return of the Jewish people to their ancestral homeland is an indication of the restoration of the favor of God to that nation, and an indication of the nearness of Messiah's kingdom. Bible Students anticipate a return of Israel to the borders promised to Abraham and a final conflict in the Middle East, in which their ancient prophets will be resurrected and God will, through them, bring about an unprecedented miraculous deliverance introducing the worldwide kingdom of Christ, expanding thence to a world-wide dominion of peace.
13. **Church Organization:** The Bible Student community is organized on a strict congregational basis with each local group totally autonomous. Each group selects its ministry (elders and deacons) by a total vote of their consecrated members, and cooperates with other congregations as determined by that local group. All expenses are paid entirely by free-will voluntary offerings with no collections or mandated costs; the ministry serves on a non-paid and voluntary basis.

Early Church History

33 Death of Jesus
66 Death of Apostle Paul
70 Fall of Jerusalem
90 Council of Jamnia
96 Death of Apostle John
155 Polycarp Martyred
200 New Testament Canon
234 Origen Exiled
270 Monasticism Develops
303 Diocletian Persecution
325 Nicene Creed
336 Death of Arius
386 Trinity Established
394 Mass Introduced
395 Latin Vulgate (Jerome)
431 Council of Ephesus

Middle Ages Begin

476 Rome Falls
496 Franks Converted
539 Papal Temporal Power
622 Mohammedanism Forms
664 England Becomes Catholic
711 Arabs Conquer Spain
760 Pope Gets Vatican States
787 Second Council of Nicea
800 Pope Crowns Charlemagne
842 Image Worship Established
900 Catholics Conquer Spain
910 Cluny Reform Begins
962 Holy Roman Empire
993 Canonization of Saints
1000 Fear of the End of the World
1049 Leo IX—Reform Pope
1054 East-West Church Schism
1073 Priesthood Celibacy Decreed
1090 Praying with Beads Begins
1096 First Crusade
1162 Thomas à Becket (England)
1173 Peter Waldo (France)
1189 Third Crusade
1209 Francis of Assisi (Italy)
1233 Inquisition Established
1252 Torture Introduced
1264 Thomas Aquinas (Italy)
1291 End of Crusades

1302 Papal Supremacy Proclaimed
1309 Avignon Papacy
1378 “Great Schism” (two popes)
1380 Bible in English (Wycliffe)
1398 Jan Hus (Czechoslovakia)
1408 “Great Schism” Ends
1431 Death of Joan of Arc
1456 Gutenberg Bible Printed
1471 Thomas à Kempis (Germany)
1491 Savonarola Burned at the Stake
1492 Jews Leave Spain
1498 Desiderius Erasmus (Holland)
1517 Martin Luther’s 95 Theses
1524 Ulrich Zwingli (Switzerland)
1530 Augsburg Confession
1534 Bible in German (Luther)
1534 Church of England Established
1541 John Calvin (Geneva)
1558 John Knox (Scotland)
1572 Huguenots Massacred in Paris
1599 Divine Right of Kings

Middle Ages End

1611 King James Bible
1618 30-years War Begins
1633 Baptist Church Organized
1654 John Milton (England)
1667 Wm. Penn Denies Trinity
1675 Pietist Movement
1693 Cotton Mather (Puritan)
1730 Methodist Church (Wesley)
1738 “Great Awakening” (U.S.)
1764 Voltaire (France)
1772 Inquisition Abolished
1789 French Revolution
1798 Pope Imprisoned in France
1804 Bible Societies Established
1831 William Miller (U.S.)
1846 Evangelical Alliance
1859 *Origin of Species* Published
1864 *Emphatic Diaglott* Published
1870 Papacy Loses Temporal Power
1870 Papal Infallibility Proclaimed
1879 Bible Student Movement
1900 Bible in 120 Languages
1906 Pentecostal Movement

Bible Student History

1871 C. T. Russell Contacts Storrs
1876 C. T. Russell Meets Barbour
1877 *Our Lord’s Return* Pamphlet
1877 “The Three Worlds”
1879 *Zions Watch Tower* Magazine
1881 “Food for Thinking Christians”
1881 Colporteur Work Begins
1881 “Tabernacle Shadows”
1883 Non-English Translations Begin
1884 Tract Society Formed
1886 “Divine Plan of the Ages”
1889 “Old Theology” Tracts
1889 “The Time Is At Hand”
1890 “Thy Kingdom Come”
1892 “Watch Tower” Semi-Monthly
1893 First Convention Held
1894 Pilgrim Ministry Begins
1895 “To Us the Scriptures Teach”
1895 Danish, Polish Work
1895 Allegheny Church Trial
1897 “The Day of Vengeance”
1899 500,000 Evolution Tracts
1899 “The At-One-Ment”
1900 London Tabernacle
1903 Russell-Eaton Debates
1904 “The New Creation”
1905 “Daily Heavenly Manna”
1906 Russell Separation Trial
1907 “Comment” Bible
1908 “Overland Monthly” Articles
1908 Russell-White Debates
1908 Covenants Controversy
1910 Hippodrome Talk to Jews
1911 “Die Stimme” for Jews (Yiddish)
1912 Around the World Trip
1914 “Photo-Drama of Creation”
1915 50 Million Tracts Distributed
1916 Death of Pastor Russell
1918 PBI Organized
1920 LHMM established
1932 Dawn Organized
1938 General Conventions Begin
1952 Television Work Begins
1982 Int’l. Conventions Begin