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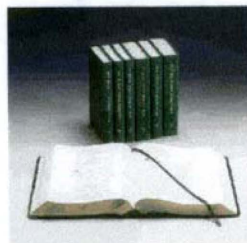
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Profile of Courage

John Milicz

d. 1374



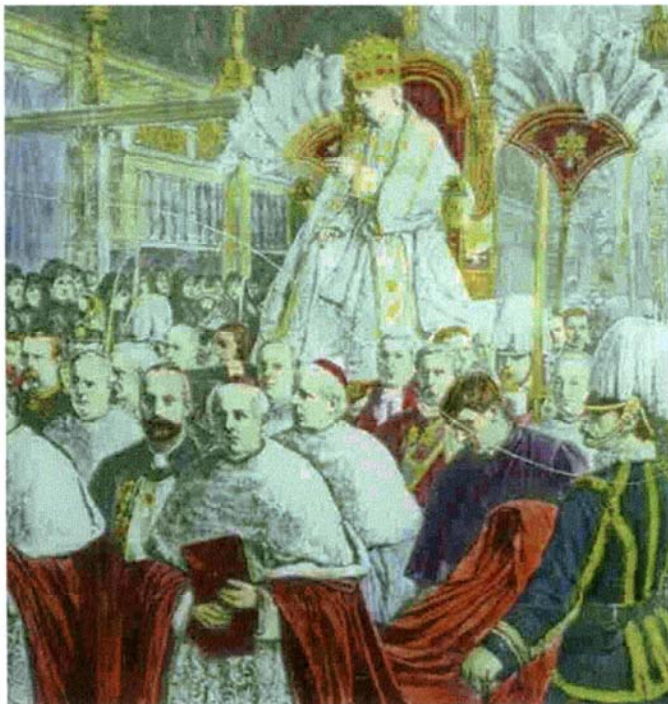
John Milicz of Bohemia preceded Luther by 150 years. Milicz favored the fundamental Waldensian truths. Multitudes thronged to hear him preach. He often spoke four or five times a day.

Milicz stressed the necessity of true conversion, attacked the mendicant system, and delved into the prophecies of Revelation and Papacy as Antichrist. He undertook a pilgrimage to Rome to proclaim that Antichrist had already come.

The pope was not there so Milicz gave himself to prayer and fasting and studying for a full month. He posted a placard on the doors of St. Peter's at Rome:

**"The Anichrist is come;
he has his seat in the church."**

It was almost as dramatic as Luther's later posting his ninety-five theses on the church door at Wittenberg.



The Inquisitor ordered Milicz' arrest and imprisonment. From his prison, Milicz was summoned to address an assembly of the Roman clergy and preached in St. Peter's itself.

While in his prison cell, Milicz composed his remarkable tract **"On the Antichrist"** which was preserved by his disciple and later influenced Huss.

When released, Milicz set up a school for preachers and multiplied books through copying. These exerted a wide influence, disseminating his doctrines through Bohemia, Poland, and Silesia.



However, Milicz did not escape the wrath of Papacy. In 1372, Pope Gregory XI dispatched bulls to the archbishop of Prague commanding them to excommunicate Milicz for asserting that Papacy was Antichrist. Milicz went fearlessly to Avignon for examination in 1374, appearing in person before the pope.

On May 21 he was permitted to preach before the cardinals and his accusers were compelled to withdraw their charges. However, he died before judgment was passed on his case.

University Links - Wycliffe to Huss to Luther



THE LAMP OF KNOWLEDGE

Have you ever wondered why so many of the church reformers and messengers had been priests or bishops or university professors? [Arius, Milicz, Wycliffe, Huss, Savonarola, Luther, Tyndale, Sr. Isaac Newton, Etc.]

The thirst for knowledge, with students wandering over Europe in search of capable teachers, formed the setting and created the demand. Bologna, at the crossroads of Northern Italy, became a university for the study of law about 1100. Two centuries later, faculties for the arts, medicine and theology were added.

The University of Paris came into being about 1200. Paris, in turn, became the model for the universities of Northern Europe. Oxford, about 1200; Cambridge, a little later; Prague in Bohemia, in 1347; and Heidelberg, the first German university, in 1386. By 1300 there were some fourteen universities scattered through Italy, Spain, France, and England.

The need for social control and cheap lodging created the college. The University of Paris founded the first college in 1209. Others followed. At first these were merely dormitories, where students could live inexpensively under supervision. Later, masters were assigned to live with the students and to help them prepare for their examinations.

The Catholic Church did not create the first universities. But it quickly realized that universities were ideal for regulating the conduct of students, as well as controlling the content of books and the doctrine of teachers.

Thus, the universities became the instruments through which the church controlled education and research. The popes aided the foundation of new universities. They gave high offices to university professors, and assisted poor students in their efforts to obtain an education. Thus, they secured almost complete orthodoxy among schoolmen.

The scholars who taught in the universities succeeded in

reconciling the new knowledge with the doctrines of the church. The faculties watched zealously for signs of heresy in books and lectures.

The English universities, which had been established about two centuries prior to Wycliffe's day, were largely for sacred learning. Theology was the chief study, and the students were largely novitiates of the monastic orders.

Wycliffe was educated at Oxford, and proficient in canon and civil law. At Oxford he became a spiritual as well as an intellectual giant. He received the degree of D.D., or Doctor of Theology, when it was quite infrequent and stood for conspicuous scholastic achievement.

Wycliffe became master at Balliol College, then rector of Fillingham, Ludgershall, Lutterworth, and then was made chaplain to the king. He was sent as a member of a royal commission to the Netherlands to discuss differences with the papal nuncios of Pope Gregory XI. After his return, Wycliffe spoke openly of the papal "Antichrist." He saw clearly the evils of the church and warned against her errors and abominations. He laid the ax at the root of indulgences, crusades, transubstantiation, pilgrimages, and relics.

In 1377 Wyclif denied the priestly power of absolution and began to issue popular tracts. The Great Schism drove Wycliffe from allegiance to the Papacy. He assailed transubstantiation as anti-Scriptural in his lectures at Oxford.

At first Wycliffe stood virtually alone among his countrymen, witnessing uncompromisingly to the truths of Scripture and refusing to repudiate the mandates of conscience. He attacked the clergy for their wealth and self-seeking. Finding a ready response from the students, he soon came to have a substantial following known as the Lollards. As early as 1378, Wycliffe organized a body of itinerant preachers, who spread his doctrine throughout the land. Half of England was favorable to the Lollards.





Wycliffe translated the Bible into English. He was possessed with a great longing to bring the Word of Life to the people. His first English version of the whole Bible was designed for everyone. Groups assembled everywhere to read Wycliffe's translation, which was finished about 1382.

Although Oxford expelled all Lollards from her walls in 1383, the students carried the doctrines to the universities of Europe. There were connecting links between the universities of Prague and Oxford, which often exchanged students.

In 1383 Richard II of England married Princess Anne of Bohemia, who favored the Lollard doctrines. She habitually read the New Testament, and carried with her to England a book of the Gospels in the Latin, Bohemian, and German languages. This established considerable contact between the two countries.

Special scholarships were provided for Czech students at Oxford, where they came under the direct influence of Wycliffe, taking back with them copies of his writings. Thus it was that Jerome of Prague, a Bohemian knight who had studied at Oxford, returned about 1402, bringing with him the major writings of Wycliffe. It was these treatises by Wycliffe that opened the eyes of Huss. In turn, Huss was influential in opening the eyes of Martin Luther.

Huss translated Wycliffe's writings into Czech for the benefit of the laity. Thus the echo of Wycliffe's voice was heard in Bohemia. Huss took a public stand declaring the Papacy was Antichrist. He was condemned as a heretic. Huss declared that if any of his propositions could be shown contrary to God's Word, he would retract. The basic issue was the supremacy of the Bible. But none could persuade Huss and his fate was sealed. He was brought before the council for sentence and doom. It was a tumultuous hearing, with hostile cries of "Recant." Then a list of thirty-nine articles preached and taught by Huss were condemned as heretical. His books were ordered to be burned. After the recital of his heresies, Huss was condemned to be degraded and turned over to the secular arm, to be burned at the stake.

The ignominious ceremonies known as the degradation and deconsecration then took place. Huss was placed on a platform and clad by seven bishops in full ecclesiastical

vestments. Then the vestments were one by one stripped from him. The chalice and paten were put into his hand, and then taken away. They put a high conical paper cap on his head, painted with devils "clawing his soul with their nails," and bearing the word "heresiarch" (a leader in heresy). This being done, his soul was delivered over to the devil and his body was surrendered to the secular arm.

Huss was accompanied by a guard of a thousand armed men and a vast crowd of spectators. As he passed through the churchyard, Huss saw a bonfire of his books in the public square. Reaching the execution ground, called the "Devil's Place," Huss knelt and prayed. His hands were tied behind him, and he was bound to the stake, facing the west. A rusty chain was wound round his neck. Straw and wood were piled around him, and rosin sprinkled upon them. The offer of life was renewed if he would recant, but he refused. Then the lighted fagots were applied. Huss began to sing, but the wind swept the flames into his face and silenced his words. Only his lips moved—until they too were stilled in death for his stand against the Antichrist of Bible prophecy. Then his persecutors stirred his bones with a stick, split open his skull, and flung it back into the flames, with the unconsumed portions of his garments. Thus his body was reduced to ashes, which were gathered up and cast into the Rhine.



The burning of Huss by flagrant breach of imperial promise, followed by that of Jerome, aroused violent protest. Open insurrection flamed forth. Four hundred and fifty-two Bohemian and Moravian nobles signed and sent to the Council of Constance an indignant protest, and entered into a solemn six-year compact to maintain and defend the doctrines of Huss by all means.

At the Council of Constance in 1418, pope Martin V issued a law ordering the punishment of all holding the heresy of Wycliffe, Huss and Jerome. All the churches in Prague, except two, were ordered turned over to the Catholics. A crusade involving 150,000 soldiers was launched against Bohemian heretics.

However the Hussite armies built a stronghold on a steep mountain sixty miles from Prague to which the heretics could "flee from Antichrist." Bohemia became the gathering place for a large number of Waldenses, who here found excellent soil for their opposition to the Catholic church.

The RENAISSANCE

1374-1517



Michelangelo's painting at the Sistine Chapel

After the fall of Constantinople, in 1453, the scattering of more Greek scholars throughout Europe gave impetus to the revival of scholarship already in progress.

The fourteenth century had scarcely begun when the Papacy found its authority sharply challenged.

First came the **Babylonian Captivity (1309-1377)** at Avignon. **The period of forced residence of the popes at Avignon, France.** At last this ended and the Papacy returned to Rome under Gregory XI.

This was followed by the scandal of the **Great Schism. The division or conflict in the Roman Catholic Church from 1398-1417 when there were two rival popes, a French pope at Avignon and an Italian pope at Rome.**

The **invention of movable type and of printing**, new methods of papermaking, the exploration of the Indian Ocean, the struggle for religious freedom as a result of the papal breakdown following the Babylonian captivity and the Great Schism, and the **abolition of feudal customs**, as well as the further development of the great universities—all helped to change the face of Europe.

The Renaissance, or Revival of Learning, was that intellectual movement, chiefly of the fourteenth and fifteenth centuries, with its revival of letters and art, which marked the transition from medieval to modern history.

It included a rediscovery of the past, but it also ushered in a new concept of philosophy and religion and marked a rebirth of the arts and sciences.

It produced a new concept of man's duty and destiny. It liberated the minds of men bringing to an end the domination of Scholasticism and Feudalism, and challenging the control of the church over secular matters.

It was a period of gradual transition and fusion. It provoked inquiry. It awakened free thought. It encouraged curiosity and criticism. It shattered the narrow mental barriers of the past and prepared the best minds in Europe for intellectual activity.

A remarkable interest in Greek and Latin marked the period. Humanism came to the forefront as the vital element in the Renaissance. Humanism was that specific literary movement at the close of the Middle Ages centering in the revival of the classical learning of Greek and Roman antiquity. It was a revolt against authoritarianism. It made man the center of interest, and stressed the humanities, or culture, rather than the divine side.



The Pieta, the only sculpture Michelangelo signed.

Profile of the Renaissance Reformer Girolamo Savonarola

1452-1498



Savonarola became the greatest spiritual force in Renaissance Italy. He preached at St. Mark's church in Florence. Throngs numbering into thousands waited for hours to hear him.

Savonarola took the Scriptures as his sole guide and authority. He committed great portions to memory. "People of Florence, give yourselves to Bible Study." The only book he read during the last eight years of his life was the Bible.



In the latter part of his career Savonarola was pitted against Pope Alexander VI, whose intrigue, bribery, extortion, simony, immorality, and judicial murder wrote probably the blackest page in the papal record, and who determined to silence Savonarola by diplomacy, bribery or force.

Eventually the government of Florence forbade Savonarola to preach. His last sermon was delivered on March 18. It was a tense, moving appeal, a solemn warning to Rome. Then, in the silence of his cell, Savonarola prepared his last move. He appealed to the princes of Christendom to summon a general council to depose the pope. They never received his letters, but soon after, Savonarola was sentenced to be hanged and then burned as a heretic.

Fourteen articles were gathered out of Savonarola's writings, including the following doctrines:

- 1 Free justification by faith in Christ.
- 2 Communion in both kinds.
- 3 Papal pardons and indulgences of no effect.
- 4 Preaching against the wicked lives of cardinals.
- 5 Denial of pope's supremacy.
- 6 Keys not given to Peter but to universal church.
- 7 Pope is Antichrist.
- 8 The pope's excommunication invalid.
- 9 Auricular confession not necessary.

The sentence was executed on May 23 in the square in front of the old palace. Savonarola was stripped of his robes and stood barefoot with hands bound. The death sentence was declared upon Savonarola and his two companions.

"I separate thee from the Church militant and the Church triumphant," pronounced the bishop. "Not from the church triumphant;" replied Savonarola, "That is not thine to do."

With his two companions preceding him, Savonarola was first hanged on the gallows and then burned.



Savonarola's martyrdom convinced Luther that it was useless to hope for the reform of Rome.

It was Savonarola's interpretation of Revelation that started him on the road to incurring the displeasure of Rome.



The Printing Press



Printing brought a revival of ancient literature, secular and sacred. Preceding and following the fall on Constantinople, Greek scholars, with their manuscript books and learning, fled westward, seeking refuge from the Turkish woe.

Not only did dead languages become the object of revived study, but the Scriptures in the originals began to be consulted again. The diffused light that resulted could no longer be hidden under a bushel.

The printing press became one of the most powerful instruments not only in popularizing the Renaissance, but in merging it into the coming Reformation.

Prohibitive costs of handwritten books restricted circulation. The coming of the printing press in the fifteenth century, with its amazing power of multiplication, and consequently reduced costs, wrought a miracle in Europe.

It flooded the Continent with thousands of important, but hitherto rare and virtually inaccessible books. This relative scarcity of books and their consequent inaccessibility arose from the cost of transcribing and materials. **It is difficult today to realize the vast toil and labor involved in copying an entire book by hand.**

Think of the sheer labor of reproducing the entire Bible this way. It was a year's task for an industrious scribe. That is one reason why complete copies of the Bible were not common before the days of printing—only portions of books.

These rare volumes were lettered with great care and illuminated and embellished with incredible industry until they were treasures of costly beauty. Private individuals seldom possessed such books because of the prohibitive cost. They were reserved for churches, monasteries and universities.

Another cost factor was the necessary individual verification. Now, when one copy of an edition has been scrutinized in the modern multiplication of printed books, the entire edition has been seen. But in ages past, every manuscript copy was different. The correctness of one manuscript was no pledge of the accuracy of other copies.

The individual correctness could only be established by minute and laborious comparison—a wearisome, time-consuming and costly process. The value was therefore determined by the reliability of the scribe.

No wonder a complete Bible would sometimes cost “two hundred sheep, five quarters [30 sacks] of wheat, and the same quantity of rye and millet.”

That is not alone why the common folk seldom possessed such books, but **it was the chief reason for chaining books**, not simply Bibles, in the Middle Ages.



The very costliness and danger of mutilation or loss, often made access difficult and involved. When books were borrowed, a heavy pledge deposit was required. Books could not always be obtained even on such terms.



Printing made the Bible an open book. It doomed the exclusive control of Papacy over the minds of men. No longer could priests and scholars monopolize knowledge. The intellectual awakening passed from the scholar down to the common man until the whole life of Europe was revolutionized.

From Germany the art of printing was carried to other countries. By 1500 there were printing establishments in 220 places. Cloisters and universities had their own and friars changed from scribes to printers. Wood cuts were used to interest the masses. It is estimated that 8,000,000 volumes had been printed and circulated by 1500.



The Coverdale Bible

Significantly, the first printed book of any size was the Bible in 1456. Followed by the earliest dated book—the famous Mainz Psalter—and the first dated Bible in 1462.

Various editions of the Bible began to come forth. German (1466) – Italian (1471) – Dutch (1477) – French (1487) – Bohemian (1488). The Jews produced a complete edition of the Old Testament at Soncino in 1488. The *Complutensian Polyglot* was produced in 1514, containing the Old Testament in Hebrew, with the Chaldee paraphrase of the Pentateuch, the Septuagint Old Testament, the Greek New Testament, and the Latin Vulgate.



The Gutenberg Bible

By 1500 there were 98 full editions of the Latin Vulgate. By 1535 the Waldenses had availed themselves of the press for the production of the French Bible.



The Geneva Bible

It did not take Papacy long to scent the potential trouble that printing had introduced. Censorship and an Index of Prohibited Books helped to counteract its perils, but much escaped, or defied, the most vigilant control.

This began when Sixtus IV, as early as 1479, empowered the University of Cologne to proceed with censures against printers, purchasers, and readers of heretical books.

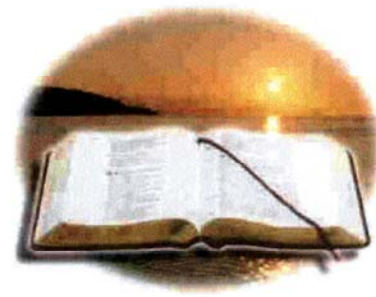
In 1486 the archbishop of Mainz—where the Gutenberg Bible was produced—endeavored to establish a crude censorship against translations of the Bible into the vernacular.

Alexander VI took a more comprehensive step in 1501 when he declared that no book should be printed without preliminary examination and license, and existing books be inspected. In 1502 censorship was established in Spain.

By the time of the Fifth Lateran Council (1512-1517), a decree by Pope Leo X was adopted (in session 10) calling for a board of censors for all books, the board consisting of the bishop of each diocese, and the local Inquisitor.

In order to check the dissemination of heretical ideas, no printing was lawful without previous censorship and sanction by the pope's Inquisitor of the district and the bishop, or the pope.

Thus the battle lines were drawn for the impending Reformation conflict, as Rome sought to extend her repressive control over this new instrument of enlightenment and exposure that was destined to be so potent in the hands of the Reformers.



Proscribed the Bible

The history of Papacy shows clearly that, while professing to reverence the Bible as the Word of God, it has kept it in the background and its own **infallible words** in the front. Not only so, but it has proscribed God's Word entirely, **as unfit to be read and dangerous to the people, that its own infallible word might have full control.**

It well knew that the Bible was dangerous to its power, and a constant denouncement of its blasphemous pretensions.

In the days of Papal power, the possession or reading of the Bible by the people was treated as a criminal offense. The art of printing and the general revival of learning resulting therefrom, about the sixteenth century, secured the resurrection of the Bible from the sepulcher of dead language where Antichrist had long kept it hidden, forbidding the translating of it under severe penalties.

And when an awakening spirit of independence began to scatter it in living languages among the people, **Bible-burning was no uncommon thing**; and long and loud were the merciless curses that issued from the Vatican against the presumptuous sinners who dared to translate, publish or read the Word of God.

When **Wycliffe** published his translation, Pope Gregory sent a bull to the Oxford University condemning the translator as **"run into a detestable kind of wickedness."** Tyndale's translation was also condemned; and when **Luther** published his German translation, Pope Leo X issued a bull against him.

Nevertheless, the work went grandly and steadily forward: the Bible was to have a complete resurrection, and was destined to shed light upon men of every nation and language.

Slowly the Church of Rome came to realize this, and resolved, therefore, to permit the translation of the Scriptures into modern languages, by Catholic translators, accompanied with Catholic notes. These, however, were not to be given to the people, except where there was danger of their receiving the Protestant translations. The Rhemish translation declares this.

The following show the character of some of the *Notes* of the Rhemish translation--which, however, is in recent years being superseded by the *Douay* translation, very similar, but with less pointed notes.

A note on Matt. 3 reads: **"Heretics may be punished and suppressed; and may, and ought, by public authority, either spiritual or temporal, to be chastised or executed."**

One on Gal. 1:8 reads: **"Catholics should not spare their own parents, if heretics."**

On Heb. 5:7 the note reads: **"The translators of the Protestant Bible ought to be translated to the depths of hell."**



And on Rev. 17:6 the comment reads: **"But the blood of Protestants is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer."**

The following are some of the restrictions imposed when it was found that the reading of the Bible could not be entirely prevented. The fourth rule of the *Index Expurgatoris* says:

"If any shall have the presumption to read or possess the Bible without written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Book-sellers who shall sell or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books,...and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense."

Said the Council of Trent, in its session A.D. 1546:

"In order to restrain petulant minds, the council decrees that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by the holy mother church, whose right it is to judge of the true meaning."

From the bull of Pius VII, against Bible Societies, issued June 29, 1816, to the Primate of Poland, we quote:

"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish *this pestilence as far as possible....*Of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you that whatever you can achieve by *power*, provide by *counsel*, or effect by *authority*, you will daily execute with the utmost earnestness.... The Bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the Index."



The same pope, in the year 1819, issued a bull against the use of the Scriptures in the schools of Ireland. From it we quote:

"Information has reached the ears of the sacred congregation that Bible Schools, supported by the funds of the heterodox, have been established in almost every part of Ireland; in which the inexperienced of both sexes are invested with the fatal poison of depraved doctrines.... Every possible exertion must therefore be made, to keep the youth away from these destructive schools.... Do you labor with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishment of Catholic schools throughout your diocese."

Here we have a candid admission of the real object of the establishment of Catholic parochial schools in Great Britain and North America, viz.: to protect their lines. Antichrist has no other object in offering education to the common people. Ignorance and superstition are Papacy's bulwarks and the centuries of its power, including what is known as the "dark

ages," prove this. The education of the clergy under "restrictions" was not neglected; but, that no provision was made for the education of the people, the dense ignorance of all old Roman Catholic countries is strong proof. Schools and Bibles have ever been Antichrist's unendurable enemies, and would not be tolerated, except as they became necessities—upon which a false light must be thrown for the preservation of Antichrist's existence.

From a bull by Leo XII to the Roman Catholic clergy of Ireland, A.D. 1825, we quote:

"It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously disseminating itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well known decree of the Council of Trent, this society has collected all its forces, and directs every means to one object: to the translation, or rather to the perversion, of the Bible into the vernacular languages of all nations."

Even the late Pope Pius IX expressed his anguish of heart at the triumph on every hand of this great enemy of Antichrist—the Bible. He said, "Accursed be those very crafty and deceitful societies called Bible Societies, which trust the Bible into the hands of the inexperienced youth."

True, it was decreed at the Roman Catholic Plenary Council of Baltimore, A.D. 1886, that an approved Bible shall be permitted in Catholic schools of the United States. This, however, betokens no change in the real sentiment of Antichrist; it is but another stroke of its farsighted policy, in deference to the spirit of liberty in this country, which abhors such restraints. They well knew, however, that the *liberty* and not the *Bible* was wanted; and inquiry discovers that now, two years after, the Bible is not to be found in Catholic schools hereabouts.



Profile of the 6th Messenger to the Church of Philadelphia

Martin Luther

1483-1546



“Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments (since I believe neither the pope nor the councils alone, it being evident that they have often erred and contradicted themselves, I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God. **I can not and will not recant anything since it is unsafe and dangerous to do anything against the conscience. Here I stand, God help me!**”

The Protestant Reformation, initiated by Luther, split western Christendom into half. Papacy had subverted both the truth of God and the liberties of man. The priest had been substituted for the Savior and the mystery of iniquity for the mystery of godliness.

God raised courageous reformers to face the most powerful organization that had ever been developed. Such a deliverance came into being under the lead of Luther.

The Reformation was born of a twofold discovery:

1. **Christ and salvation through him alone.**
2. **Discovery of Papacy as the Antichrist.**

The Reformers unanimously accepted both. It was the interpretation of Papacy as Antichrist that led their protest and break from Rome.



At 20 years of age, Luther discovered the complete Latin Bible in the university library of Erfurt and read it for the first time. His eyes were opened to the doctrine of **Justification by Faith** in the blood of Christ alone.

When the Dominican John Tetzel sold papal indulgences near Wittenberg, Luther, seeing the corrupting influence among his own parishioners, refused to absolve them from their sins. His indignation became irrepressible. According to the academic custom of the time, he wrote **Ninety-five Theses** against indulgences. At high noon, on **October 31, 1517**, Luther nailed them to the door of the Castle Church.

Their immediate effect was startling. Their boldness stunned the populace. Within a few weeks the Ninety-five Theses were copied, printed, and spread all over Europe. Their voice, echoing throughout Christendom, was felt by friend and foe alike. Their impact produced a mighty shock, giving men a new view of Christ that could not be escaped. Thus began the **REFORMATION**.

Luther sealed his rupture with Rome when he burned the papal bull that demanded his recantation. Students, marching in procession through the town, collected papal books and threw them on the fires.

Luther made his stand and was whisked into hiding for protection by friends. While in exile, Luther gave to the world his priceless German translation. He knew only the Bible, which had liberated him, could liberate the people.

The Bible was printed and scattered like leaves of autumn. In vain did Rome burn copies of the Bible. This only increased the demand.

Translations of the Bible into the common vernacular was necessary. It had been available only in an obsolete language. Latin was read only by an educated few. The Reformation became the Age of the Bible. The Scriptures were again made supreme.

The prophecies concerning Antichrist soon became the center of controversy. Reformers pointed an incriminating finger at Papacy saying, ‘Thou art the Man of Sin!’

Separation from the Papacy became a sacred duty. Vain was the prohibition of the Fifth Lateran Council in 1516 against writing or preaching on the subject of Antichrist.

The Plow Boy's Reformer William Tyndale

1484-1536



William Tyndale was educated at Oxford, where he secretly studied the Scriptures. Later, at Cambridge he came under the influence of Erasmus' Greek Testament.

Tyndale's conversion through the Scriptures to the doctrines of Wycliffe and Luther precipitated numerous disputes with Roman Catholics. Tyndale used his Greek Testament effectively.

While at the University of Cambridge, England, Tyndale devoted much of his life energy to the translation of the Bible. He remarked to an opponent: **"If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."**

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he had to move to Germany. In the year 1525 A.D. his translation of the New Testament was issued. Copies of it poured into England.



The Tyndale Bible

The Bishop of London was so opposed that he collected and burned as many copies as he could in London. Yet more copies came. He could not destroy them. The Bishop collected monies to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast."

Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said Parkington.

These, by order of King Henry VIII., were bought up for destruction, by the Bishop of London. But Tyndale read the meaning of this providential hindrance of the circulation of the work thus: "I shall get money of him for these books to buy myself out of debt, and the whole world shall cry out at the burning of God's Word; and the over-plus of money shall help me to correct again, and nearly to imprint the same."

The money enabled Tyndale to get out a new edition with errors corrected, much better than the one that was burned.

Later on, in spite of the prohibitions of the king and clergy, copies of the New Testament, published in the English language, were smuggled in by vessels laden with grain.

What we all need is implicit trust in God and a burning zeal for the service of the truth, which nothing can daunt or hinder. If thwarted in one way we are to adopt another plan. We rely upon the Lord to overrule the results to his own praise.

The man who, in his anger, stamped his feet upon the seeds, merely pressed them into the earth, where they the better took root. And so it may be in respect to any opposition which the Adversary may raise up, and which the Lord may permit.

In the same year, Tyndale, was betrayed by Henry Philips, an agent of his enemies in England. Tyndale was seized by the authorities of Brussels in the name of the emperor.

After about seventeen months of imprisonment and trial for heresy, Tyndale was strangled and burned at the stake, on October 6, 1536. As he died, he prayed aloud, "Lord, Open the eyes of the King of England."



The Counter Reformation

1540~



The Protestant Reformation was followed by a Catholic Counter Reformation.

Papacy suffered a major setback through the Reformation. The help of the monastic orders was sought, but they were so deteriorated that they had lost the respect of the people. The Dominicans and Franciscans, peddling relics and indulgences, had become the butt of ridicule and mockery.

A new order, the Jesuits, was created. They infused a new spirit into Papacy and spread rapidly over Europe. Within fifty years, the Jesuits had planted stations in Peru, Africa, the islands of the East Indies, Hindustan, Japan, and China. Also before long they were in Canada and the American colonies.

Jesuits secured important chairs in universities. They became counselors and confessors to monarchs and were the most able of all Catholic preachers.

The Reformation action was soon met by decisive reaction. Luther and his followers were matched by Loyola and his Jesuits. Sound prophetic interpretation was attacked through counter-interpretations.

The fivefold Counter Reformation included:

1. The formal recognition of the order of Jesuits
2. The actions and decrees of the Council of Trent
3. The Catholic counter systems of prophetic interpretation
4. The establishment of the Index
5. The widespread revival of persecution

In addition to vows of poverty and chastity, the Jesuits were obliged to promise unconditional obedience to the Roman church. Whatever they were asked to perform, they were to do without objection or delay. They were to go unquestioningly wherever sent.

The Jesuits became entrenched in the universities. They were among the best teachers in the land. Even Protestants began to send their children to them because of the scholastic progress they could make.

The Romanist believed in the authority of the church. The Protestant in that of the Bible. The one yielded his conscience to the priest. The other, to God alone.

The Romanist believed in the pope as the visible representative of Christ on earth. The Protestant looked upon the pope as Antichrist. The Romanist, satisfied with the

teaching of the church, was content to leave the Bible to the learned. The Protestant held that it was to be diligently and reverently studied by all as the Word of God. The one dreaded the Bible's spread as tending to heresy. The other multiplied translations as the assurance of soundness, and sought to introduce them to every household.

The Council of Trent, beginning in 1545 under Paul III and ending in 1563 under Pius IV, crystallized its actions into decrees that became permanent laws of the Catholic Church. The recovered/ Reformation truths were rejected and stigmatized as pestilential heresy. Trent was Rome's definitive answer to the Reformation.

The Council of Trent ruled that Scripture was only understood in the light of the tradition of the church. The Latin Vulgate was declared the one authentic version with the apocryphal books as canonical. The Scriptures were declared not capable of being understood in and of themselves. Justification by faith was condemned. No books of religion were to be printed without examination and approval by the church.

The power of persecution also began again.



The wars in France began against the Huguenots. The burning of heretics by the Inquisition in Spain. The slaughter of 18,000 Protestants in the Netherlands. The Massacre of St. Bartholomew in 1572. The massacre of 20,000 Protestants in Magdeburg in 1631. The massacre of 40,000 Protestants in Ireland in 1641. The wholesale slaughter of the Waldenses in 1655. By these acts the papacy stood revealed again as the persecuting Antichrist.



The Inquisition was the punishment of spiritual or religious offenses by physical pains or penalties. In medieval times it was employed by individual bishops, the church pointing out the heretics and the state punishing them. **In 1203 Innocent III censured the indifference of the bishops and appointed the "Holy Office" of the Inquisition.**



The Spanish Inquisition arose in the closing decades of the fifteenth century. The first burning took place in 1481, under the relentless inquisitor general Torquemada. In 133 years, 3,000,000 perished in Spain.



The Reformers in all lands had been unanimous in applying most of the prophecies of Antichrist to Papacy. In fact, it was this united Protestant stand on the Papacy that became the spring of their action. It was this clear understanding of the prophetic symbols that led them to protest against Rome with such extraordinary courage. These positions were shared by hundreds of thousands and were adopted by both rulers and people. Under their influence, whole nations rebelled allegiance to the pope.

Rome's answer to the Protestant Reformation doctrines on Antichrist were twofold. Thus the prophecies of the Antichrist receiving fulfillment in the Papal system were diverted.

Through Alcazar, Spanish Jesuit of Seville, Papacy advanced a conflicting **Preterist interpretation. That Antichrist prophecies were fulfilled at the first advent.**

Through the Jesuit pretexts Ribera, of Salamanca, Spain, and Bellarmine, of Rome, Papacy put forth her **Futurist interpretation. That Antichrist prophecies were to be fulfilled in 7 years in the distant future. This "gap" theory is now accepted by Fundamentalist churches today who have made popular the "Left Behind" series.**

Francisco Ribera (1537-1591) published a 500-page commentary on Revelation around 1590. He assigned the first 3 chapters to Ancient Rome. The rest he restricted to a literal 3 ½ years' reign of an infidel Antichrist man who would oppose and blaspheme the saints just before the second advent. He taught that Antichrist would be a man who would rebuild the temple in Jerusalem, abolish the Christian religion, deny Christ, be received by the Jews, pretend to be God, and conquer the world.



The "Left Behind" Series accepts the Jesuit Futurist View that the "Man of Sin" is a literal man.



The "Left Behind" Fundamentalist Futurist View believes that all who follow the Antichrist "literal Man of Sin" will go to eternal torment. That is why they have produced their books and videos...to save people from a burning "Hell."

The French Revolution

1789-1799



The French Revolution was just retribution for the persecutions and massacres of 50,000 French Protestants in the Massacre of St. Bartholomew in 1572, as well as other papal corruptions in France.

The French Revolution also carried forth reformations that the Protestant Reformation did not complete.

Until this time France had been, of all the nations, the most faithful and subservient to the Papal authority. It was the French kings, princes, nobles and people who most readily obeyed the requests of the pope--organized crusades, went to war, etc., etc., in obedience to the pope's command, and who were so loyal as not to permit a Protestant to live on her soil after the massacre of St. Bartholomew's night. **No other nation, therefore, could have struck Papacy so stunning and destructive a blow as the French.**

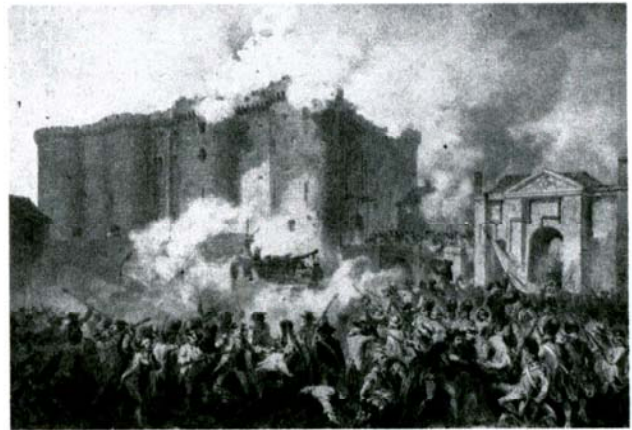
Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and **broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after course had healed. (Rev. 13:3)**

France suddenly became thoroughly infidel under the influence of Voltaire and his associates, who deluged the country with their writings, hurling contempt and ridicule upon Christianity, or rather upon the apostate Church of Rome, which was the only Christianity with which the French people were acquainted.



They pointed out its falsehoods, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it.

And miserable, deluded France, for a thousand years completely under the influence of the Papacy, supposing that the real Christ and not the Antichrist had been her despicable master, cried out in the words of Voltaire, "Down with the wretch"; and their efforts to down the execrable Antichrist resulted in all the horrors of the French Revolution--**a wonderful illustration of retributive justice when viewed in comparison with the dreadful massacres of St. Bartholomew's day,** and similar occasions incited and rejoiced over by the Papacy.



Infidel France suddenly rose in its might, destroyed the Bastille, issued its declaration of the rights of man, executed the king and queen and declared war against all kings and sympathy with all revolutionists everywhere. Meanwhile the rulers of the world with bated breath dreaded lest the revolutionary contagion should break out among their subjects; and, fearful of world-wide anarchy, they organized alliances for their mutual protection against their subjects, who indeed were scarce restrained.

The French renounced Christianity, and confiscated all the vast estates and revenues of the Roman Catholic Church, as well as the estates of the king and the nobility. **The streets of Paris again ran with blood, but it was the blood of priests and nobles and their supporters, instead of that of Protestants.**

The number of the executed is estimated at 1,022,000. These perished by hundreds of processes invented for the occasion. During the hunting and the slaughter, the priests were taunted with reminders of the similar course of Papists toward Protestants, and of their own doctrine--that "the end justifies the means." The Revolutionists claimed the end sought to be human liberty, political and religious; and that the death of those opposed to this was needful, as the only sure means.

Like all such things, the French Revolution was a great evil, and caused much distress to millions of people; yet like some others, too, it was a partial redress of a great wrong; and, like some others, it was overruled by God for good, for the increase of knowledge and the forwarding of his plans as pointed out in prophecy.

The influence of the French infidels was carried over Europe by the armies under Napoleon, and greatly undermined the power both of kings and priests. But the rough handling of Papacy by Napoleon, acting as the head and representative of Infidel France, capped the climax, and more than all else helped to break the fetters of superstitious veneration, by which the "clergy" class had so long held the "common people" under them.



Pope Pius VI taken Prisoner by General Berthier February 20, 1798 on a stormy thundering night. He was taken, ironically enough, through a hall of the Sistine Chapel which had a fresco representing the bloody massacre of St. Bartholomew's day.

Enroute to France, the Pontiff was housed in a country home called "Hell." He died in Valence, France, on July 14, 1799.

But when the intrepid Napoleon not only defied the anathemas of Pope Pius VI but laid penalties upon him for violation of his (Napoleon's) orders, and finally compelled him to cede back to France the papal territories granted a thousand years before by Charlemagne (whose successor Napoleon claimed to be), it opened the eyes of the people as well as of the monarchs of Europe to the falsity of Papacy's claim to authority.

The great revolution of public opinion at this time, regarding papal authority, may be seen in the fact that Napoleon, upon assuming the title and proclaiming himself Roman Emperor as successor of Charlemagne, did not go to Rome to have the pope crown him, as did Charlemagne and others, but commanded the pope to come to France to attend his coronation.

Even then the successful chief, who more than once had pillaged, impoverished and humbled the Papacy, would not consent to be crowned by the pope, and thus to accept the imperial dignity with any acknowledgment of papal authority, but merely had the pope (Pius VII) present, to sanction and

acknowledge the ceremony, and to bless the crown which Napoleon then took from the altar and put upon his own head.



The historian says, "He then put the diadem on the head of his empress, as if to show that his authority was the child of his own actions"--the result of his own civil and military successes. Nor has the pope ever been since requested to bestow the crown of the Roman empire.

And just this we find: the strength of the French Revolution lay in the fact that it was instigated by many stern truths, regarding priest-craft and king-craft, and regarding the individual rights and liberties of all.

"The Rights of Man" was indeed the watchword of that revolt against civil and ecclesiastical oppression. Truths regarding human rights were seen and expressed there which cause us surprise when we consider the ignorance, superstition and servility of that day, under which the masses had so long rested.

Many of the truths which then swept as a "flood" over France, deluging it with blood, are now very generally accepted among all civilized peoples; but they were too strong, and too suddenly put, for that time.



The Crusades lifted Europe out of the slavery of feudalism, the French revolution broke the bonds of caste. Napoleon was the leader and wonder worker, though selfishly so, of modern universal suffrage and parliamentary government.

In the symbolic language of Revelation, the French Revolution was indeed a "great earthquake"—a social shock so great that all "Christendom" trembled until it was over...

In the case of the French Revolution, the first overt act, it is said, was the beating on a tin pan by a woman whose children were hungry. Soon an army of mothers was marching to the royal palace to ask for bread. Being refused, they were joined by the men, and soon the wrath of the nation was kindled and the flames of revolution swept the whole land.

And yet, so oblivious was royalty to the conditions of the people, and so surrounded with plenty and luxury, that, even when these outbreaks came, the queen could not comprehend the situation. Hearing from her palace the commotion of the mob, she inquired what it meant, and being told that the people were clamoring for bread, she replied, "It is foolish for them to make such an ado about bread: if bread is scarce, let them get cake, it is cheap now."



"The nation which abolished and proscribed Christianity, which dethroned religion in favor of reason, and enthroned the new goddess at Notre Dame in the person of a harlot, must needs have been afflicted by a very unreasonable and very corrupt form of Christianity. The people that waged a war of such utter extermination with everything established, as to abolish the common forms of address and salutation, and the common mode of reckoning time, that abhorred 'you' as a sin, and shrank from 'monsieur' as an abomination, that turned the weeks into decades, and would know the old months no more, must surely have had good reason to hate those old ways from which it pushed its departure into such minute and absurd extravagance.

"The demolished halls of the aristocracy, the rifled sepulchers of royalty, the decapitated king and queen, the little dauphin so sadly done to death, the beggared princes, the slaughtered priests and nobles, the sovereign guillotine, the republican marriages, the Meudon tannery, the couples tied

together and thrown into the Loire, and the gloves made of men's and women's skins: these things are most horrible; but they are withal eloquent of retribution: they bespeak the solemn presence of Nemesis, the awful hand of an avenging power.



"They bring to mind the horrible sins of that old France; the wretched peasants ground beneath the weight of imposts from which the rich and noble were free; visited ever and anon by cruel famines by reason of crushing taxes unjust wars, and monstrous misgovernment, and then hung up or shot down by twenties or fifties for just complaining of starvation: and all this for centuries!

"They call to remembrance the Protestants murdered by millions in the streets of Paris, tormented for years by military dragoons in Poitou and Bearn, and hunted like wild beasts in the Cevennes; slaughtered and done to death by thousands and tens of thousands in many painful ways and through many painful years...

"In no work of the French Revolution is this, its retributive character, more strikingly or solemnly apparent than in its dealings with the Roman Church and Papal power.

"It especially became France, which after so fierce a struggle had rejected the Reformation, and perpetuated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had been so wrathful,...to abolish Roman Catholic worship, to massacre multitudes of priests in the streets of her great towns, to hunt them down through her length and breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down and driven into exile hundreds of thousands of Protestants...

"In one of its aspects the Revolution may be described as a reaction against the excesses, spiritual and religious, of the Roman Catholic persecution of Protestantism. No sooner had the torrent burst forth than it dashed right against the Roman Church and Popedom...The property of the Church was made over to the state...monks and nuns were restored to the world...The Roman Catholic religion was soon afterwards formally abolished...

"Multitudes imagined that the Papacy was at the point of death...But the French Revolution was the beginning, and not the end of the judgment..."

Profile of the Oriental Herald Joseph Wolff

1795-1862



"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all

slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom has come; go ye out to meet him." Matthew 25:1-6

Joseph Wolff, was the world's most noted missionary traveler and linguist of his generation. Of Jewish birth, Catholic education, and finally Protestant persuasion and adoption, he was born in Germany, educated in a half dozen countries, and became known throughout the world because of his trips to inner Asia.

Accomplished in fourteen languages and expert in about six, Wolff preached to jews, Turks, Parsis, Hindus, Chaldeans, Armenians and Syrians—to mention but a few. He testified before pashas, sheiks, shahs, kings, queens, and even American Presidents, as well as the humblest natives.



In his ardor he sometimes sat up all night reading and expounding the Scriptures to the Jews in Jerusalem. Part of the time he carried a printing press with him.



Wolff traversed the most barbarous countries for eighteen years, without the protection of any European authority whatsoever, and had been sold as a slave, three times condemned to death, attacked with cholera and typhus fever, and almost every Asiatic fever in existence, and beaten and starved.

Despite his tremendous record of travel and versatility, curiously enough, Wolff could not ride a horse or a donkey, swim, cook his own "victuals," sit cross-legged, or shave himself!

Between 1826 and 1830 Wolff was traveling continuously throughout England, Scotland, Ireland, Holland, Germany, the Mediterranean, Malta, the Greek islands, Egypt, Jerusalem and Cyprus. In 1837 he preached before a joint session of the Congress of the United States, as well as the legislatures of new Jersey and Pennsylvania. In all his travels Wolff was constantly distributing Bibles and tracts.

In 1860 he published his *Travels and Adventures of the Rev. Joseph Wolff*, and died while contemplating a new and still harder missionary journey.

Wolff was a constant reader of the Bible and highly regarded Huss and Luther. From Daniel 8 he deducted the 2300 years of the cleansing of the sanctuary ended in 1847 and that the Lord's second advent would then occur.

He pressed the second advent before his hearers in all his travels, stressing the year 1847 as the date of Christ's return. These public proclamations he posted on the walls in the various streets of Alexandria. Discussions lasted for hours.

"I wrote proclamations to Turks, and Jews and Christians, ...in which I exhorted them to believe in the Lord Jesus Christ...that he will come again in the year 1847..."

Wolff heralded 1847 as the second advent throughout India and all his travels. "An invisible power had continually carried me from land to land, and from sea to sea, to preach the tidings of salvation, and the second coming of our Lord in glory and majesty." Thus, the Lord sent a "midnight cry" throughout the Orient, as in the United States through Miller, fulfilling the parable of the Wise and Foolish Virgins in Matthew 25.

Profile of the Midnight Cry William Miller

1782-1849



"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all

slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom has come; go ye out to meet him."
Matthew 25:1-6

After his conversion in 1816 [at 32 years old], William Miller spent six years in intensive and comprehensive study of the prophecies at his home in Low Hampton, New York. Laying aside all commentaries and preconceived opinions, he took his eighteen-dollar Bible and his eight-dollar Cruden's Concordance. So intense was this study that he often spent entire nights followed by whole days in study.

At the age of forty, Miller wrote his articles of faith, No. 15 being: "I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years,—on or before 1843."

For several years Miller tried to tell others of his faith. To his astonishment and disappointment, only a few appeared interested. Nine years passed this way.



Millerite Charts



Visual-aid charts of the prophecies attracted crowds.

On August 13, 1831, at the age 50, Miller preached his first sermon on Daniel 7 and 8. The group was profoundly moved. All but two were converted and began to prepare for the Lord's second coming. People came from nearby towns to hear Miller's message and a revival developed.

For the next nine years Miller continued to preach on the Lord's second coming in another 4,000 sermons. Churches were thrown open everywhere as he lectured to crowds.

Between October 1, 1839 and October 1, 1840, Miller traveled 4,560 miles by horse and buggy or train. He preached to immense outdoor audiences of eight to ten thousand people without benefit of public address systems.

Gradually other ministers joined the movement. In one place the meeting hall was "filled to overflowing for 8 days in succession." George Storrs, a zealous Methodist minister, joined the movement. An Adventist daily paper the *Midnight Cry* was launched in New York City on November 1842, with editions of 10,000 copies a day.

Miller expected the "sanctuary" earth to be cleansed by literal fire. Little did he know that his call "Go ye out to meet Him," was the Lord's method of separating the true sanctuary church class from Babylon. One by one, the harvest truths were returned to the true sanctuary class.

Although the "virgins" slumbered and slept, a nucleus had been prepared. At the right time, in 1874, the truth of the Lord's invisible presence was revealed to a small group of Second Adventists with whom Br. Russell met. Among this group was Br. George Storrs, who had been active in the Miller movement. The Lord of the Harvest thus prepared the individuals to receive him when the time was due.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3

Profile of the 7th Messenger to the Church of Laodicea Charles Taze Russell

1852-1916

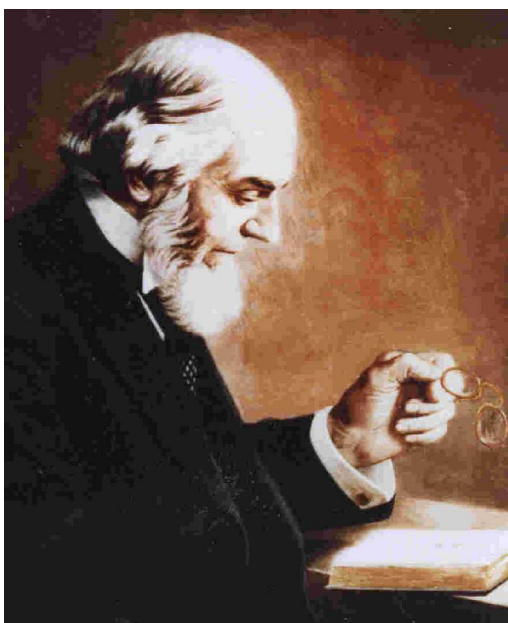


“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.” Matthew 24:45-47

One of the primary signs of Christ’s presence and the beginning of the Gospel Age Harvest is the selection of **“a wise and faithful servant.”** “That servant” would be placed in a position “over his household” doing the work of dispensing “meat in due season” when the Lord returns.

Based on Chronology, Parallel Ages, and Time Prophecies, the date of our **Lord’s second invisible presence was 1874 A.D.** This narrows the selection of “that servant” to a specific time. Only one individual fits these qualifications: Charles Taze Russell.

In 1874 A.D., Charles Taze Russell (Br. Russell) was, with other earnest Bible Students, studying the Scriptures and publishing and dispensing the harvest message to other Christians.



1869	–Second Adventist views from Mr. Jonas Wendell.
1870-1875	–Studied with Allegheny Bible class, Bros. George Stetson and George Storrs.
1870	–Learned that the object of the Lord’s second coming was restitution.
1872	–Understood the doctrines of ransom and restitution.
1874	–Learned the the Lord’s return would be invisible.
1874-1875	–Wrote “The Object and Manner of The Lord’s Return” –50,000 copies published.
1876	–Learned that the time of the Lord’s invisible presence was 1874 A.D.
1877	–Wrote and published “The Three Worlds” with Br. Barbour.
1879	–“Zion’s Watch Tower” began publication, 6,000 copies. By 1914, 50,000 copies.
1880	–Readers of the Watch Tower were gathered into Bible Study Classes.
1880	–Tracts [“Old Theology Quarterly”] began to be published. Provided free for Watch Tower readers to distribute.
1881	–Colporteur work began.
1881	–TABERNACLE SHADOWS written.
1886	–THE DIVINE PLAN OF THE AGES written
1886	–First Bible Student Convention.
1889	–THE TIME IS AT HAND written
1891	–THY KINGDOM COME written
1897	–THE DAY OF VENGEANCE written
1899	–THE AT-ONE-MENT BETWEEN GOD AND MAN written
1904	–THE NEW CREATION written



As harvest truths were understood, Br. Russell continued to publish and dispense the truth to the Lord’s household. The sickle of truth began the harvest work of separating the wheat from the tares.

Br. Russell produced the Studies in the Scriptures, whose combined circulation during his life were over 10,000,000 copies. He wrote a number of widely circulated booklets and produced over 200 tracts, some of which attained a circulation over 50,000,000 copies.

For thirteen years Br. Russell’s sermons appeared weekly,

part of the time simultaneously, in over 2,000 newspapers with a combined circulation of over 15,000,000. He edited a semi-monthly magazine with a circulation of about 45,000 copies. In some years over 300,000 letters were written to him, to which he supervised the answers, some being answered personally. Before Br. Russell died, his writings had been published in over forty languages.

Additionally, Br. Russell lectured to audiences in almost every country, traveling over 1,000,000 miles, delivering over 30,000 sermons and lectures. Wherever he was announced to speak, the largest and best auditoriums were filled frequently with thousands.

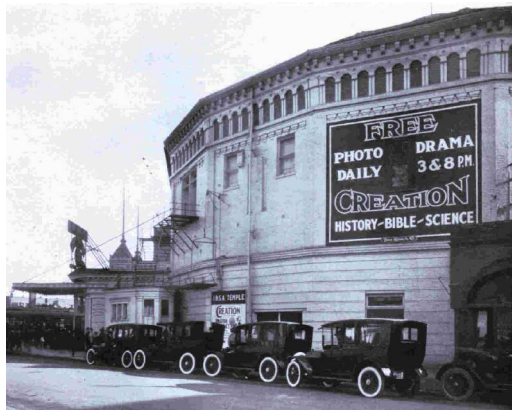
Br. Russell was placed in a position of responsibility as “steward” over “all the Lord’s goods”—all the harvest work. After his death, Br. Russell’s writings continue the harvest work of separating the wheat and tares.

The fiery slanderous attacks from without [the clergy] and within [brethren], though severe even to the extent of his own wife’s rebellion, never turned Br. Russell’s focus from faithfulness to his stewardship responsibilities and the purity of a sanctified Christ-like character. The numbers reflect the immense influence of the harvest work in Br. Russell’s life time.

Br. Russell not only produced the vast literature, but he directed its publication and distribution. He organized and directed seven branch offices in foreign countries. For twenty-two years he controlled a lecture bureau that staffed, for several years, over 300 lecturers. For thirty years Br. Russell managed a propaganda work with, at times, 1,000 colporteurs in its service. For twenty-five years he directed a tract movement in which nearly 10,000 individuals took part.

For three years Br. Russell directed the preparation of the “Photo-Drama of Creation” which was exhibited for two and a half years in hundreds of cities and in many countries to over 9,000,000 people and in 35 languages! He was the elected pastor over 1,500 Bible Student churches.

All this was accomplished without soliciting \$1.00. Br. Russell received \$11 per month for his personal needs and died with only \$200 in his bank account.



ADDITIONAL SCRIPTURES

Bible Students acknowledge the Lord’s choice of Br. Russell as his steward during the harvest. Other Scriptures also reflect Br. Russell’s work during the harvest.

MAN WITH WRITER’S INK HORN –Ezekiel 9,10

The “writer’s ink horn” indicates that the written word would be the instrument used to mark the foreheads of those who sigh and cry for the abominations in the land.

The first work is sealing the church class in their foreheads by the truth and separating them from Christendom. Ezekiel 9:2-4 Br. Russell published the harvest truths which have been separating true Christians from false Christian systems.

The same “man clothed in linen” scatters coals of fire from the Lord’s altar over the city. The second work is the Lord’s judgments on Christendom. Ezekiel 10:2 Harvest truths circulated through Br. Russell’s writings bring the Lord’s judgments on the false Christian systems.

THE SEVENTH MESSENGER –Revelation 3:14-22

The Lord assigned seven messengers to the seven churches (Revelation 1:16,20). The Lord’s message to the seventh messenger of the Laodicean phase of the church corresponds to the message and work of Br. Russell.

During the Laodicean stage of the church, the Lord returns –“Behold, I stand at the door and knock.” A feast of harvest truths is offered to any Christian who opens the door [accepts the Lord’s presence]. “If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” Revelation 3:20 The “meat in due season” of this feast was dispensed through the Lord’s chosen steward, the seventh messenger, Br. Russell.

The judgment and casting off of the nominal church [Revelation 3:15,16] was proclaimed by Br. Russell and published and distributed in his writings.

The presence and reign of Christ begun [Revelation 3:20,21] was proclaimed by Br. Russell and published and distributed through his writings.