

# **"MILLENNIAL DAWN"**

**—AND—**

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**C. F. HOGG**

**Author of "The Resurrection of Christ," "The Mystery of  
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Printed in Great Britain

# **"Millennial Dawn" and the Scriptures**

*(Reprinted from a Newspaper Report, and Revised by the Speaker).*

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IN reply to the propaganda of the International Bible Students' Association, a movement commonly known as "Russellism," Mr. Hogg prefaced his address by reading Hebrews 1, from the Revised Scriptures, and Hebrews 13. 8: "Jesus Christ is the same yesterday and to-day, yea, and for ever."

Mr. Hogg said he had not had the opportunity of being present at the lecture delivered in the same place some weeks ago under the auspices of the International Bible Students' Association, \* but full notes had been given to him of what was uttered on that occasion. His intention was not merely to reply to that address, but to deal with the whole situation created by the teaching of "Pastor" C. T. Russell—teaching which had been known under various names during the past forty years.

## **A Claim to be Heard.**

With a view to justifying his claim to be able to deal with the subject, Mr. Hogg said it happened to him in or about the year 1883, in his native city, to have a pamphlet put into his hand called "The Divine Plan of the Ages." Thus began his acquaintance with the movement which had since become widely known as "Millennial Dawn." Several years later, in China, he came across some who were propagating the same doctrine there. As a consequence he had read many of their books. He did not suggest that he had read through the whole seven volumes advertised, life was too short and time too valuable for that.

Shortly afterwards he had a long correspondence with a representative of "Millennial Dawn" in Australia, and it had fallen to his lot to deal with the movement on platforms in these islands many times during the past 25

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\* Otherwise known as "Russellism," "Divine Plan of the Ages," "International Bible Students' Association," "The Harp of God," "Millions Now Living will Never Die," etc., etc.

years. With all modesty, therefore, he claimed to be heard on the subject.

Mr. Hogg then proceeded to deal with his subject under two heads: (1) Some general considerations regarding Pastor Russell and his teaching; and (2) those teachings tested in the light of the Scriptures.

### **The Character of the Teacher.**

Nineteen hundred years ago, the speaker proceeded, when our Lord Jesus Christ came into this world, He, born and living in obscurity, began to preach. What hearing did He get, and on what grounds did men listen to His words? The country, Palestine, was a small one, limited in area and population; and, severest test of all to the Preacher, He began to preach in His own neighbourhood. Quite evidently He would gain a hearing only if His character was such as to impress men.

Without attempting to quote the various testimonies recorded in the Gospels, Mr. Hogg proceeded, let us sum it up in these words, that everywhere Jesus of Nazareth was recognised as a Man warranted to speak because of His thirty years of consistent walk before men, who, therefore, were willing to listen to Him. In fact, the more intimately they came to know Him, the more were they inclined to listen to His words.

When He had completed His mission here on earth, and had died at Calvary and when He had been raised from among the dead, He gave a commission to His disciples to go into all the world and to preach the Gospel to the whole creation. In the Book of Acts it is recorded how this Gospel began to be preached, and there we find the same characteristic reproduced; that is to say, it was the character of the men who preached the Gospel that first commended it to their hearers. From the beginning until the present day, it is true that the character of the preacher is the first credential of his message. Unless the preacher is himself exemplifying in his life the rectifying and purifying effect of his message, let him be silent.

### **The Effect of the Doctrine.**

That message, too, must be along the lines laid down in Scripture. Now no doctrine in Scripture is taught for

its own sake, but always for its effect upon life and conduct. An illustration of this was found in Philippians 3. 3-8, which was the culminating Christological passage in the New Testament, and which was written that the same mind that brought Christ, the Eternal Son of the Eternal God, from Heaven, might induce in us humility, grace, kindness, and mutual consideration.

The speaker then referred to "Pastor" Russell's seven volumes. He did not ask his hearers to read the books, because he thought that would be to waste time, but he did ask them to accept his statement that throughout the seven volumes Christian character was counted as nothing. "I make this wide and broad challenge," he continued; "you will find nothing here to correspond with what you find written in the epistles concerning the conduct and character that becomes Christian people. I draw your attention, first of all, to the very remarkable absence of this characteristic of the Bible from these books which pretend to be the sole interpreters of the Bible."

### **"Pastor" Russell's Life Story.**

Mr. Hogg proceeded to speak of the late "Pastor" C. T. Russell's life history. With regard to the possible charge that he was libelling a dead man by what he said, the speaker stated that Russell brought an action for libel in the Canadian Courts, against a person who simply stated the facts concerning him. That libel action failed. In the Alleghany Courts (New York), Russell's wife brought an action for divorce against her husband on the ground of his improper relationships with other women. That action succeeded. Immediately afterwards, Pastor Russell disposed of his property for a nominal sum to a company which he himself controlled, holding all the shares, save those necessary to qualify directors—in order to deprive his wife of the alimony which the Courts had allocated to her.

Later on, a great American journal, the *Brooklyn Eagle*, investigated and exposed the life history of C. T. Russell, with the result that he brought an action for libel against the *Brooklyn Eagle*. That action failed. Those records were public and accessible to anyone who wished to read them.

Mr. Hogg added, "Contrast, then, the Apostle Paul, and other preachers of the Gospel, with this man who has brought forward pernicious heresies and travesties of the truth."

### **Russell's Missionary Investigation.**

Among other of his exploits, the speaker proceeded, C. T. Russell sent a "committee of investigation" round the world in order to investigate missionary enterprise. That "committee" consisted of C. T. Russell. He left San Francisco and journeyed round the world, taking one hundred and sixteen days to accomplish the trip. He travelled on one ship from San Francisco to Hong Kong, and on his return he issued a report of his investigations in Japan and China into missionary enterprise in those countries. He had no contact with any missionaries or missionary work in either. He reported that there were no results; the missionaries were depressed; there were no converts, and there was no message for the people.

Mr. Hogg declared: "I have spent 14 years of my life in China, and seen a great deal of missionary work there, and I know differently. I have seen there men and women, trophies to the grace of the Lord Jesus Christ, whose sins were forgiven, who knew themselves to be children of God; and before whose eyes Heaven is a prospect of glory and joy."

### **The Seven Volumes.**

Turning to Pastor Russell's teaching, Mr. Hogg said the Christian man was never afraid or ashamed of the truth, because one of the names of his Lord was Truth. Even the youngest believer must test all the teachings brought before him by reference to the Scriptures. "Russell says, 'You can understand the Bible if you read my books. You can understand the Bible without reading it if you only read my books.' How differently spoke Isaiah: 'To the law and to the testimony: if they speak not according to this word, it is because there is no morning for them' (Isa. 8. 20). Or St. Paul to the Ephesians: 'I commend you to God and to the word of His grace' (Acts 20. 32). Paul does not even commend you to his epistles. Russell commends you to his volumes. Paul sends you to God.

### **"A Closed Book."**

"The religious characteristic of our day and our country is ignorance of the Scriptures. This is a sinister sign of the times. Pulpit and platform have been silent as to great areas of revelation. The testimony concerning God's ways with men, past, present, and future—"the divine plan of the ages" if you like, and the consummation of all things, has been largely a closed book to the congregations of the land. We have had instead on the one hand platitudinous essays of no power and no effect, and on the other hand perfervid exhortations without any basis in Christian doctrine. The complete function of the preacher—the function which the Apostle Paul fulfilled when he went to Thessalonica—is to make the Bible speak and live, to make men see and hear and understand what God has said. This ignorance of the Scripture gave Pastor Russell his opportunity.

"In the 24th chapter of Matthew's Gospel I read that the Lord has promised a reward to His 'faithful and wise servant.' Russell says, 'I am that faithful and wise servant.' There is one invariable rule, it is this, that when any man gives himself out to be anything he proves himself to be antichristian and not Christian.

"Paul preached not himself, nor ever made himself out to be anybody."

### **Misquotations of Scripture.**

Turning to the second heading of his address, Mr. Hogg proceeded to test by Scripture some of the teachings of Pastor Russell, on "the Person of Christ and His work, and the destiny of man." He first gave illustrations of Pastor Russell's method of quoting Scripture. Pastor Russell quoted Hebrews 1. 3, in Vol. I of his series of books (pages 200 and 211): "Who being now the effulgence of His glory," etc. Russell inserted the little word "now;" it is not in the original. That was how those who were not fully conversant with the Scriptures were led into a snare.

Another illustration of his method of quoting the Bible was his reproduction of Philippians 2. 6, which Russell quoted: "Who being in a form of God." There was no

indefinite article in the Greek language, and the correct translation was: "Who being in the form of God." "Who but God could be in a form of God?" the speaker proceeded. "It does not matter much how you juggle with the translations; the inevitable fact will emerge sooner or later that the Scriptures everywhere testify that Christ is God. It has often been remarked that any heresy can be maintained by some Scripture, but that no heresy can stand the test of all Scripture. In all the volumes and literature of "Millennial Dawn," there is no unequivocal reference to the Holy Spirit as a Person and a partaker in the nature of the Deity.

### **"The Seven Angels."**

"Again, I find in the latest 'Russell' volume an interesting picture, or series of pictures of 'the seven great angels,' and, with characteristic modesty, 'Pastor' Russell includes himself as the seventh of the series, which began with the Apostle Paul. I find included in these seven angels an unexpected name, Arius, the adversary of Athanasius, and the great protagonist of what is now called Unitarianism. This doctrine has two forms. It makes Christ merely a man, or it makes Him the supremest creation of God. Characteristically we find these two coalescing in Pastor Russell's scheme of things. There never has been a heresy that afflicted the Christian Church but finds a place in 'Pastor' Russell's scheme, which has been aptly called 'Resurrection Pie.' In his cage there is room for every unclean bird.

"Russell declared that Trinitarians believe that the Father is the Son, which is, of course, absurd. He has also said that the central truth of Scripture is that when Jesus Christ came to earth He came as a man only, devoid of immortality, and that when He died He was as dead as though He never lived. 1 John 4. 2 and 3 is quoted in support of this statement. It reads: 'Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.'



### **Take Nothing for Granted.**

"But what relationship there is between the statement and the text I have not been able to discover. This is part of the plan. Any reference will do, because people do not take the trouble to turn to the Scriptures to see whether these things are so. I beg of you that as you value your mental and spiritual liberty and your eternal felicity you make it your habit to turn up the references and to take nothing for granted, especially from a discredited teacher.

"Look at another verse in the same epistle (1 John 2. 22): 'Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.' That is to say, you cannot be a worshipper of God the Father save and except through the Son, who Himself when on earth said, 'I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me.' And so far from asserting that the Father is the Son we read in the same epistle (1 John 4. 10): 'Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins.' And, verse 14, 'We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.' Of course, we perceive at once that a person does not send himself. The Father sent the Son. How, then, can the Father be the Son?

"But remember that the Father and the Son are equally God. I ask you to look at two verses to which I cannot find any reference in the index to Pastor Russell's Vol. I. In 1 John 5. 20, we read: 'We know that the Son of God is come... This is the true God, and eternal life,' and in Romans 9. 5: 'Whose are the fathers, and of whom is Christ as concerning the flesh, Who is over all, God blessed for ever.' What the Apostles John and Paul believed about the Lord Jesus Christ is not left in any doubt.

### **Russell's Mistake.**

"Russell made the same mistake as the men did who advised King Herod at the birth of Christ. He quotes the prophecy of Christ's coming in Micah 5. 2, but omits the

last part of the verse: 'Whose goings forth have been from of old, from everlasting.'"

Dealing further with this point, the speaker quoted John 17. 5, where it is recorded that the Lord said: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was," words which show that the memory of the Lord reached back into eternity, that he had conscious being ere aught had been created. Moreover, it is written in Isaiah 42. 8: "I am Jehovah, that is My Name: and My glory will I not give to another." Can He Who shared this glory have been a creature? Who, save God, can share the incommunicable glory of God?

And that the Lord Jesus Christ shares also in the Name of Jehovah the following passages testify: "These things said Isaiah because he (Isaiah) saw His (Christ's) glory; and he spake of Him." This is John's comment in his Gospel (12. 41) when he quotes from Isaiah 6, where we read: "I saw the Lord sitting upon a throne... Above Him stood the seraphim... and one cried unto another and said, Holy, holy, holy, is Jehovah of Hosts... then said I (Isaiah is still the speaker)... mine eyes have seen the King, Jehovah of Hosts." That is to say, John identifies the One whom Isaiah saw some eight hundred years before the Incarnation with the Lord Jesus Christ.

Again, Isaiah had written (8. 12, 13): "Neither fear ye their fear, nor be in dread thereof, Jehovah of Hosts, Him shall ye sanctify, and let Him be your fear." And when Peter had occasion to quote these words he modified them to read, "Fear not their fear, neither be troubled; but sanctify (in your hearts) Christ as Lord" (1 Peter 3. 14, 15). (It is to be remembered that the word "Jehovah" does not appear in the New Testament, where it is represented by "Lord.") These lines of proof, and there are many others such, leave no room to doubt the intention of John when he wrote: "In the beginning was the Word (*ho logos*), and the Word was with God, and the Word was God" (John 1. 1).

Russell tells us that Jesus Christ came into the world as a man and a man only," the speaker proceeded, "but the Lord Himself said, 'Before Abraham was I am.'

Russell says that when the Lord died He was annihilated and ceased to exist; that His body passed away, he knows not how or whither; that He was lifted to the Divine plane and made higher than He was before. But the Apostle Paul, referring to this present time, said, 'There is one God, one Mediator also between God and men, Himself man, Christ Jesus' (1 Tim. 2. 5)."

Other references made on this point were to 1 John 4. 2: "Every spirit which confesses that Jesus Christ is come in the flesh is of God," and 2 John 7: "Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." The first of these verses refers to the Incarnation, the second to the coming of the Lord.

On the appearance of the Lord after His Resurrection the disciples "were terrified and affrighted, and supposed that they beheld a spirit. And He said unto them... See my hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye behold Me having." And to Thomas He said: "Reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side: and be not faithless, but believing" (Luke 24. 39; John 20. 27).

These words of Holy Scripture are surely sufficient to show that the New Testament teaches that the Lord was raised from the dead in the body in which He had borne our sins on the Tree. To them may be added the words of the Apostle Paul: "Remember Jesus Christ, risen from the dead, of the seed of David" (2 Tim. 2. 8). "Seed of David," that is, true man He became, and true man He continues to be, through death, in resurrection, eternally.

### **The End of the World.**

"'Millions now living will never die.' True, for once, perhaps. Who knows? Concerning those who have put their trust in Christ, it is written, 'We shall not all sleep (or die), but we shall all be changed.' But let me remind you of one thing. The world was to have come to an end in 1914, according to C. T. Russell. Now Judge Rutherford finds his work cut out for him in attempting to explain this mistake—not the only one he made. The man who attempts

to fix the date of the end of the age misrepresents Christ, who said: "It is not for you to know times or seasons, which the Father hath set within His own authority" (Acts 1. 7). What He intended is that we should be instantly ready for His coming. To this call to readiness there is no reference in 'Millennial Dawn.' Millennial Dawn! Eternal darkness rather."

Questions were then invited, but none were forthcoming.

Concluding the meeting, the speaker said the Gospel told men how they could be saved, and how all fear of death and Hell could be taken away. On the other hand, they were told there was no Hell, and it was this that had given "Millennial Dawn" its vogue. But the Lord Jesus died that men might be saved, and the writer of the Epistle to the Hebrews asked the question which he (the speaker) would leave with his hearers that night: "How shall we escape if we neglect so great salvation?"

"Shall I vary the question," he concluded, "by dropping one word, and put it thus: 'Shall we escape if we neglect so great salvation?'"

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P.S.—The Russellite propagandist quotes 1 John 5. 7 from the Authorised Version: "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," and then declares that these words are not authentic, but were forged in order to foist the doctrine of the Trinity upon Christians. Certainly the words are not genuine, for they are notoriously without ancient manuscript authority, and were unknown in *Greek* earlier than the sixteenth century. The doctrine of the Trinity, however, does not depend on this, or any other, isolated text. That doctrine has abundant support throughout the New Testament.

C. F. H.