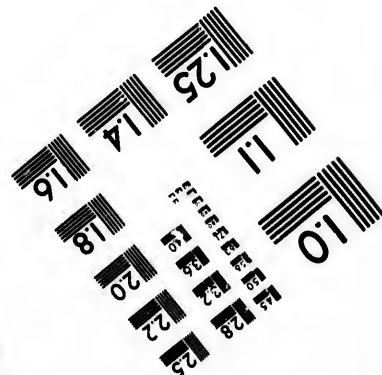
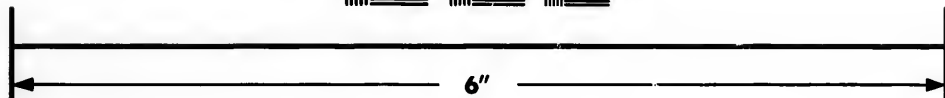
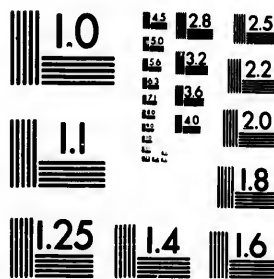


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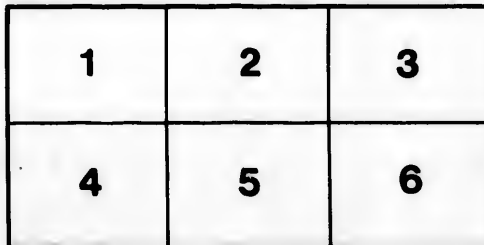
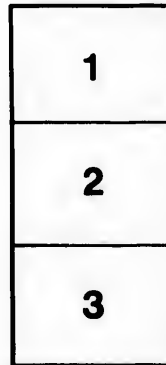
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REMARKABLE VISIONS!

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BROOK, CANADA WEST, REGARDING
THE SECOND COMING OF CHRIST
TO TAKE PLACE NOT LATER
THAN THE YEAR

1877.

JESUS SAYS, *Verily I say unto you, YE shall not SEE ME,*
until the time come when ye shall say, BLESSED IS HE
THAT COMETH IN THE NAME OF THE LORD: LUKE xiii.

SECOND EDITION,

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REMARKABLE VISIONS!

REVEALED TO W. RUSSELL, NEAR MILLBROOK, CAN-
ADA WEST, REGARDING THE SECOND COMING OF
CHRIST, TO TAKE PLACE NOT LATER THAN

1877.

In the immediate neighbourhood of the village of Millbrook, near Port Hope, in Canada West, there has resided upon his farm for more than forty years, William Russell, a member in the Methodist church; and who has maintained during that period, a most constant and exemplary Christian walk and conversation. He has steadfastly practised the habit of continual communion with God, usually spending in prayer a considerable part of the evenings, after cessation of his daily occupations. He is 66 years of age in the present year 1864.

Those who have read the biographies of Wesley, Fletcher, Carosso, Bramwell, and other eminent pious persons, will be familiar with instances in which God has given remarkable and even miraculous revelations to his people in answer to prayer.

Some very remarkable Divine manifestations, of this character, have been revealed to Mr. Russell in reference to the glorious period of Christ's Millennial Reign upon the earth. These unfoldings, we think, will be interesting to all who believe, that in these *last days* we may expect incipient fulfillments of Joel 2: 28.

The following is an almost verbatim report of his own words, in describing what he has seen and heard in reference to this momentous subject.

When Mr. R—— became converted, he read and thought a great deal about the Promises contained in the Bible, having an ardent desire to know how they would be fulfilled; yet, he gave the subject no special *prayerful* attention until after the year 1830.

About that time, while one day walking out, and not at all thinking on the subject of Christ's coming or the Millennium, he heard the Lord say to him, "*Come, and I will make of thee a nation!*" On hearing these words he began to think that if all others were to be cut off but himself, he would rather die with the rest; and he earnestly prayed to God that He would save others as well as him. In answer to this he was told, that if he prayed for others, he would have to suffer, with them until the Deliverance came.

After having consented to suffer along with others until the time of the deliverance, he heard a loud voice from heaven, say, "*You have done right in regarding the good of others as well as your own!*"

[*Note* :— Mr. R——, while speaking of the above words addressed to him, says, "According to the Divine law laid down, God can do nothing for us without being asked; and I think that He made this offer to me knowing that I would ask for the deliverance of others."

For an example similar to this, see Exodus 32: 10; Numbers 14: 11, 12, 15, where God threatened to destroy the Children of Israel, and to make of Moses a

great nation. And as to the Deliverance, he thinks it will take place about the commencement of the last $3\frac{1}{2}$ years of this dispensation, when God's chosen ones (that is, those who are earnestly praying to God for this promised deliverance, in connection with Christ's second coming) will be separated from the wicked, and taken to Jerusalem, in the Holy Land; where they will escape the $3\frac{1}{2}$ years' Great Tribulation. See Rev. 3: 10; 12: 14.]

From this time he began to think more seriously on the subject of the Millennium, greatly desiring to know *when* and *by what means* it would be ushered in. Therefore, to get information regarding this important subject, he began by reading all the books and comments that came within his reach having a bearing on this interesting question. But the authors whom he read, differed so much in their opinions regarding Christ's Millennial Reign, that he found it impossible by this means to arrive at any definite conclusion, or to learn from *any* man.

At last he thought that if the state of things in which we are now living, is superior to that of the by-gone Jewish dispensation, we ought to enjoy as much nearness of communion with God as was possessed by them. And feeling satisfied that the information which he desired, could not be acquired from man, he therefore began to seek knowledge from Him who hath said, "If any man *lack wisdom*, let him ask of God, that giveth to all men liberally, and upbraideth not;" (James 1: 5;) and the Lord began to teach him by his spirit, but

he was not satisfied with that, thinking there was still room to doubt from whence this teaching came; and he earnestly besought God to manifest his visible presence, so that he might hear the words from His own mouth, as he spake face to face with Moses. In answer to this earnest and solemn request, the Lord visibly appeared to him, and he heard the words from His own mouth.

[*Note.*— Some people, who are not well read in the Scriptures, may probably object to this visible manifestation of the Divine presence; but we wish to assure the reader that it is in strict accordance with the Word of God. We know that He cannot be seen by any mortal, while enshrouded with that unapproachable, glorious light, as shown in 1 Tim. 6: 16. Yet, God *can* and *has* been seen while having removed from His person a part of that gorgeous glory which the Scriptures represent as usually attending Him. Several of the following passages show that He has not only been seen, but that He has talked with man face to face:—

“And Jacob called the name of the place Peniel: for I have seen God *face to face*,” (Gen. 32: 30.) “And the Lord spake unto Moses *face to face*, as a man speaketh unto his friend,” (Exod. 33: 11.) But in the 18th verse, Moses expresses his desire to see the *glory* of God, and the Lord said, “Thou canst not see my face: for there shall no man see me, and live.” That is, no man shall see Him enshrouded with his *glory*, and live. For further proof on this point, see Numb: 12: 8; 14: 14; Deut. 5: 4, 24; 34: 10; Judg. 13: 22; 2 Chron. 18: 18; Isai. 6: 5; John 14: 9; Acts 9: 27.]

While one day ploughing in the field, he was thinking on the 21st chapter of Luke, from the 25th verse, where Christ described to the Disciples the signs that were immediately to precede His Second Coming; but he could not understand what generation the Saviour meant, where he says, "*This generation shall not pass away, till all be fulfilled.*" And he kneeled down, and asked the Lord to tell him plainly the meaning of this passage; and he heard a loud voice from heaven saying, "*Believe then, and don't be unbelieving!*" He was, therefore, given to understand that the same generation which beheld the commencement of these signs, would also witness their complete fulfillment and consummation in the Advent of the SON of MAN. And in response to his inquiry when the Millennium should commence, the Lord said, "**IT SHALL BY NO MEANS PASS THE YEAR 1877; BUT IF THE RIGHTEOUS PRAY EARNESTLY FOR ITS ARRIVAL, IT WILL COME SOONER!**"

[*Note.*—It is noticeable that Mr. Russell was altogether unacquainted with the interpretation of Rev. 10: 6, by Bickersteth, Birks and others, by which the angel's oath, "that there should be *time* no longer," is understood, in its year-day fulfillment, similarly to denote that the Millennium will not begin later than 1877. For Rev. 10th, is almost universally admitted to have its year-day accomplishment in the Reformation, in 1517. The Greek word here translated *time*, is *chronos*, and was understood by the Apostolic Fathers to denote one year. But in its prophetic year-day fulfillment, it would

contain 360 years, and this added to 1517 brings us to 1877. But the angel's statement shows that there should not thenceforth be a *time* or 360 years longer, before the seventh angel shall begin to sound, when the "mystery of God should be finished," and the Millennium commence. For at the sounding of the seventh angel, it is expressly declared that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," Rev. 11: 15.]

After this he saw the Lord pass by before him with His *justice*, and Christ following with His *glory*, accompanied by heavenly music, such as no one on earth can describe! This sight was so resplendent in majesty and heavenly beauty, that it was almost more than he could bear.

Again, one evening as he went into his accustomed place for secret devotion, he saw the Saviour pass before him with a crown in His hand, saying, "*This shall be yours, if you persevere to the end; but you shall be led through the wilderness for the sake of others!*"

He afterwards prayed to know whether Christ will come in person at the commencement of the Millennium, or only in spirit, as many people think; and the Saviour was revealed to him in a vision, as coming in the clouds of heaven, having a visible, glorified-human appearance.

As he was going out to feed his cattle, one Sunday morning in winter, he saw shining before him the Spirit of God as a bright light, almost resembling the sun, but of far more intense whiteness; and he heard a voice from it say, "*Can you not trust Me for all that you require?*"

And he felt that he could. The Lord then told him that He was going to put an end to the present state of things!

After coming home from a meeting, one Christmas-day, he saw heaven opened, and beheld a throne adorned with most magnificent colors resembling the rainbow, only far more glorious. While looking upon this beautiful scene, he saw a lion pushing in every direction, and defending the throne by putting down all that came before him. Shortly after this he saw a company of spirits hovering above him, and he heard a voice from heaven telling them to make him understand what he had seen. It was, therefore, made known to him, that the throne which he saw, represented the throne of Christ; and that the lion which he beheld defending the throne, represented Christ as the Lion of the Tribe of Judah, who would soon begin to put down all His enemies, and establish His Throne *upon the earth*. One of these spirits said to him,—repeating the words three times,—“**THERE WILL BE A GREAT DEAL OF BLOOD-SHED!**” Another spoke and said, three times; “**PREPARE MOURNING!**”

[*Note.*—This fearful “blood-shed” and “mourning” evidently refers to the destruction of the wicked, in connection with the setting up of Christ’s Millennial Kingdom. For we read in Rev. 19th chap., that “out of his mouth goeth a sharp sword, that with it he should smite the nations, . . . and he treadeth the wine-press of the fierceness and wrath of Almighty God. . . And I saw the Beast, (the Eighth Head, Antichrist,) and the kings

of the earth, and their armies, gathered together to make war against him (Christ) that sat on the horse, and against his army. And the Beast (Antichrist) was taken, and with him the False Prophet. . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, . . . and all the fowls were filled with their flesh." For further illustrations of the final overthrow of the wicked, see Isai. 63: 1-6; Jer. 30: 11; Ezek. 38th and 39th chapters; Dan. 2: 35, 44; 7: 9-27; Joel 1: 15; 2: 10-20; 3: 1-16; Zeph. 1: 14-17; 3: 8; Zech. 14: 1-14; 2 Thess. 1: 7-10; Jude 14th and 15th verses; Rev. 6th, 8th, 9th, 11th, 14th and 16th chapters. We wish the reader to peruse carefully these passages to which we have made reference, as they not only show, that all the wicked will be cut off previous to Messiah's Reign, but they also prove the utter absurdity of the popular theory now taught in the Churches, that the world is to be Evangelized previous to Messiah's Advent. The doctrine of the world's conversion, previous to the Reign of Christ, was wholly unknown to the Apostolic Fathers—was never taught by any of the Great Reformers; and we have no hesitation in saying, that it is nowhere taught in the Bible. Were they all converted in the days of Noah? Alas! no. Well then, "as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37.

It is the opinion of several distinguished prophetic expositors, that the character who is to be manifested as the personal Antichrist,—and who is to play so conspicuous a part, during the awful Tribulation of the Last

Days,—will be the present Emperor of France, Louis Napoleon; and who, according to Rev. 12: 17; 13: 5, 7; Dan. 7: 25; 12: 7, is to wage a dreadful war, for 3½ years, against the saints who are left behind at the first deliverance. But “whom the Lord shall consume with the spirit of His mouth, and shall destroy the with brightness of His coming,” 2 Thess. 2: 8.]

At another time, whilst silently lifting up his heart in prayer to God, he saw heaven opened, and from it a bright light shone down upon his head, and from above that light there came a voice saying, “*YOU ARE ANOINTED THE SAME AS KING SAUL!*” At that time he did not think much about these words, nor did he understand their meaning. But some time afterward, the Lord gave him to understand that he is to fulfill in Palestine, in the Millennium, the same office that king David fulfilled in past time; and also requested him to make it known to the people. This request seemed to him an unbearable task, being fully conscious should he make it known, he would immediately be regarded as crazy; and he, consequently, begged of the Lord to make it known Himself; in answer to which He said, “*Not then, until I see fit!*”

During his stay at a Camp-meeting, he saw the Lord as in the act of reaching down to him a Shepherd's crook, and saying, “*YOU ARE TO GO BEFORE MY PEOPLE.*” This act, accompanied by these words, seemed to leave him almost powerless, he felt himself to be such a poor, miserable creature. But he was told to look to Christ for help. And the Lord spoke to him

again, saying "YOU SHALL GO TO *JERUSALEM*; AND I WILL SEND NONE AGAINST YOU, BUT SUCH AS I AM DETERMINED TO CUT OFF!"

It was shown him that the winding up of the present age will be a *dreadful time of trouble*, commencing with a persecution against the people of God. But he was shown that all those who are living a holy life, and earnestly praying for the Personal Coming and Reign of Christ upon the Earth, and are asking to "be accounted worthy to *escape all these things that shall come to pass*, and to stand before the Son of Man," (Luke 21: 36,) will be preserved from that dreadful persecution, by being taken to the Holy Land immediately at its commencement. (See Rev. 12: 13, 14.) Yet, still he was told that they should not go altogether unpunished; that they might have known more, had they looked to God instead of looking to one another. He, therefore, prayed that they might not suffer what he saw they would, and the Lord said, "THEY WILL NEVER LOOK FOR THAT REDEMPTION WHICH IS OFFERED WITH LESS PUNISHMENT!" (See Luke 21: 28; Rom. 8: 23; Ezek. 36: 37.) But the voice added, "*As a Father pitieth his Children, so the Lord pitieth them that fear Him.*" At the same time, he was told, that the *Last Judgments* will not be brought on all at once; so as to give persons an opportunity of looking for that Deliverance. [Note.—This deliverance, in connection with the "*Restitution of all things*," (Acts 3: 21,) has been spoken of by all the Prophets; consequently those desiring a knowledge of what has been said

should prayerfully study the Prophecies for themselves, as they are almost wholly ignored by the Ministry of the present day.]

The Lord told him that the reason why He is going to separate the Righteous from the wicked, is, that He is going to withdraw His Spirit and Protection from the earth; and that it would be impossible for them to withstand the temptations that are coming on the world! He was also told that all who will not look for the *Redemption which is offered*, will certainly be cut off!

[*Note.*—It is also quite evident from Dan. 7: 25; Rev. 12: 17; 13: 7, 15, that numbers of righteous people, who are now hostile to the Personal Reign of Christ, will be put to death during that *awful hour of trial*; because they will not look to the Saviour for deliverance. They say, *It is sufficient if we prepare for death*, and that *death is the coming of Christ*. Do you suppose, dear reader, that all the Children of Israel who were *prepared for death*,—while passing through the Wilderness,—entered into the Promised Land? Did Moses, *because he was prepared for death*, enter therein? You answer no. Well then, just so will it be, in regard to the *Last Great Deliverance*, with all those who do not steadfastly exercise faith in the Promises of God!]

It was told him that immediately before the Separation takes place, God will pour out His Spirit upon His people, and that each one will then know their own situation in the Millennium. But the Lord told him, that the Righteous *will not be delivered until they are just*

sinking ; because they would neither inquire into these things, nor believe those that did !

He had also a view of the *Battle of Armageddon*—an awful sight of bloodshed and horror ! This Battle, he was shown, will take place at the consummation of this Dispensation, when Gog, with his whole confederacy, comes upon the Mountains of Israel, against the Righteous or Wise Virgins. (See Ezek. 38.) Although he was not told, yet, he thinks that Christ, at this juncture, will *appear upon the Earth* to destroy *Antichrist*, at *Armageddon* and introduce His *Millennial Reign*.

At another time, he was thinking how impossible it would be for the Righteous who are poor, to go to Jerusalem ; and he saw heaven opened, and had a view of God, who said with a loud and clear voice, "*I WILL SUPPLY ALL THEIR WANTS!*" These words were followed with enchanting strains of heavenly music, such as no mortal can describe !

When these things were first shown to Mr. R——, the Lord told him that he would not only live to see the commencement of the Millennium, but would live a long time into it. And he afterwards heard an anthem sang over while asleep, except the last two words, which after he awoke were sung with heavenly music, describing his situation in the Millennium. Part of the words which they sang were these, "*You shall go to that Happy Land, and shall have riches and eternal glory.*" He declines mentioning the rest.

The second time that he was assured of having to live so long, he could not help shrinking from it ; and he heard a voice from heaven say, "*It is all in mercy !*

All in mercy!" Three times after this, he offered his life to the Lord, if it would only be the means of opening the eyes of others, to see what he had seen! and he again heard a voice from heaven, say to him, "*I have provided something better for you!*" [Note.—Mr. R., while expressing his opinion regarding the Promises that relate to Christ's Millennial Kingdom, says, "I know it will be better for all who claim these Promises, that they may be delivered from the *Coming Troubles*, and live to see that *HAPPY TIME*; for they are purchased by the death of Christ, and we dishonor Him by not claiming them."]

When it was made known to him what would be his calling, he thought how strange it was, that God should choose one so unlikely in every respect. And while solemnly thinking upon the responsibility of such a position, he heard the Lord say, "*Them that honor Me I will honor.*" He, therefore, prayed to God, that if He called him to take that place, He would prepare him for it; and he heard a voice from heaven say, "*Amen!*"

Not long ago, the Saviour told him that He was going to *provide* for that Deliverance, and that He would prepare him to take his place. Since that, He told him that there were some standing in the way of the Millennium, and that He was going to remove them out of the way.

Very lately, he was shown that the *Lamb's Wife*, mentioned in the 19th chapter of Revelation, represents those that are raised in the First Resurrection, at the commencement of the Millennium; and that these called to the *Marriage Supper*, are the 144,000 Wise Virgins,

which stand with the Lamb on Mount Zion, (chap. 14.)

At a considerable time previous to this, when so many people spoke against the Millennium, and against what Mr R—— had seen and heard, he felt so much oppressed and grieved that he concluded to say nothing more in reference to this subject.

Shortly afterward a person came to him, and asked some questions regarding the Millennium, but received no answer. And when again praying to the Lord for further information, he received the following answer: "*What is the use of you praying to know more, since you are not faithful in imparting the knowledge you already have?*" He, therefore, asked for another opportunity, promising to answer the questions which he had before refused. Not long afterward the same person requested his company to visit a sick neighbor; and while they were on their way the gentleman again asked the same questions, and received an answer to them. The same day, while returning home alone, Mr. R—— was surrounded with a number of the spirits of the just, and heard them talking one to another; among them he recognized the voice of his deceased eldest sister. During their conversation, one of them said to him,—referring to the Millennium,—"**WOULD YOU NOT LIKE THAT TIME TO BE HASTENED?**" And he did wish for it with all his heart. He saw that they were far more earnestly longing for the period of Christ's Advent, than even the saints upon the earth; (See Rev. 6: 9-11;) for until then they will not be clothed with their resurrection bodies, nor enjoy the full fruition of that eternal bliss prepared for them. He was

so overpowered with the glory of this vision, that he knew not how he had got home. He then saw what a glorious state the Millennium will be—that we shall then have communion with heaven—that the “covering cast over all people, and the vail that is spread over all nations,” will then be removed, (Isai. 25: 7,)—and that Christ will *visibly* dwell among His people, and be their God, and will wipe away all tears from their eyes.

The next morning after this, he heard a voice,—referring to that Happy Age,—say, “**YOU SHALL BE FAR FROM OPPRESSION!**” Another voice said, “**THE HALF HATH NOT BEEN TOLD!**”

At another time he saw a RAY of LIGHT from the Son of Righteousness, and from that light he saw that for a certain distance upward, the air was thronged with Wicked Spirits, accusing the Righteous before God; but beyond them there appeared one continued scene of LIGHT and GLORY! He was shown that in the time of the Millennium, when the Devil is bound, (Rev. 20: 2,) instead of the air being filled with wicked spirits, it will then be thronged with Angels, and the glorified Saints of the First Resurrection.

He prayed, on another occasion, to be told whether the duration of the Millennium as mentioned in Rev. 20th chapter, is to be a thousand literal or a thousand prophetic years; that is 360,000 years. Although he did not hear an audible voice in answer to this request, yet, he felt an impression, while praying, that the statement in Scripture was too plain to need any explanation; and he, therefore, inclines to the view, that the Millennium will last a thousand prophetic years. Because,

otherwise, the rule of Satan over mankind would be six times longer than that of Christ, and because it is said of JERUSALEM and the JEWS, (Isai. 60: 15,) "*I will make thee an ETERNAL excellency, a joy of MANY GENERATIONS.*" And in Exod. 20: 6; Gen. 9: 12; 17: 2-8; Psa. 105: 8 we read of perpetual generations and thousands of generations, which point to an immeasurable vista of the progressive increase of population, extending far beyond the limits of 7,000 years, within which there could scarcely be more than 230 generations, according to the present mode of reckoning.

"Hail to the brightness of Zion's glad morning!
 Joy to the Lands that in darkness have lain!
 Hush'd be the accents of sorrow and mourning;
 Jesus in triumph begins His mild Reign.

"Hail to the brightness of Zion's glad morning!
 Long by the Prophets of Israel foretold;
 Hail to the thousands from bondage returning;
 Gentiles and Jews, the glad vision behold.

"Lo! in the desert the rich flow'rs are springing,
 Streams ever copious are gliding along;
 Loud from the mountain-tops echoes are ringing;
 Wastes rise in verdure, and mingle in song.

"See, from all lands—from the isles of the ocean,
 Praise to Jehovah ascending on high!
 Fall'n are the engines of war and commotion,
 Shouts of REDEMPTION are rending the sky!"

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THE ORDER OF COMING EVENTS.

W. R. Believes:—*First.*—That there will be a persecution against the Saints by the combined Roman Catholic World, headed by the Last Infidel Antichrist; at the commencement of which the Saints who *love* their Saviour's APPEARING will be taken to the Holy Land, about 3½ years before the End of this Dispensation: [Rev. xii. 14; iii. 10; Isai. xxvi. 20.] *Secondly.*—That at the end of that period all nations will be gathered against Jerusalem to battle; [Zech. xiv. 2;] when Antichrist will sit in the Temple at Jerusalem, [Matt. xxiv. 15; 2 Thess. ii. 4,] just before the Battle of Armageddon.—That about that time the Living Saints will be caught up into the air (but not made immortal) to meet Christ coming with the Resurrected Saints, [1 Thess. iv. 17,] just before the Last Great Earthquake takes place; [Rev. xvi. 18; Isai. ii. 19; Matt. xxiv. 29–31;] after which they will return to the earth with Christ, to destroy the wicked: [Jude 14, 15; 2 Thess. i. 7–10; Zech. xiv. 4, 5;] when Satan will be bound, and the Millennium commence: [Rev. xx. 2.] *Thirdly.*—That there will be a thousand years of Blessedness upon this Earth, at the commencement of which the City and Temple of Jerusalem will be rebuilt in great splendör—[Isai. lx., Ezek. latter part]—that the Mortal Saints will increase and live to a very great age, [Isai. lxv. 22,] and die without bodily suffering—that the Raised or Immortal Saints will Reign with Christ as Kings and Priests over the Mortal Saints: [Rev. v 10; xx. 6.] *Fourthly.*—That at the end of the Millennium Satan will be loosed, followed by the gathering of Gog and Magog to battle: [Rev. xx. 8;]—That the Living Saints will be Changed to be Immortal: [1 Cor. xv. 51, 52.]—That the Heavens and Earth will pass away, and be followed by the Final Judgment—the New Heavens and New Earth—the New Jerusalem—no more death; followed by Eternal Ages. See Rev. xx. 11, 12, 13; xxi. 1, 2, 4.

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