

# The Herald of Christ's Kingdom

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## GREETING AND EXHORTATION FOR THE NEW YEAR

Dear Friends of the Lord's family everywhere, we extend to you our hearty greetings and good wishes, as we cross the threshold of another year. We trust that each of *us* can truthfully sing with the poet,--

"All the-way *my* Savior leads me,  
What have I to ask beside?"

And let us remember that the great Watchman of spiritual Israel, the Lord, changes not; His, exceeding great and precious promises are all yea and amen to those who obey Him-to all who by faith abide, in Him, trusting in the merit of His atonement-who, possessing His spirit of love, are seeking to walk circumspectly in His footsteps. To all such, if they continue thus and abound, we may be sure that the year 1920 will be a happy year, basing our assurance upon the Lord's promises.

But how many, who know this full well, are disposed to be fearful, doubtful, unbelieving: and thereby are paving the way for troubles! How long it requires for some of the pupils in the school of Christ to find out *why* they are in this school and under the Teacher! Surely, the object should be to be taught-to learn of Him whom God has appointed to be the Teacher of all His justified and consecrated sons, adopted into His family. We do not come to this Teacher to obtain His certificate that we need none of His instruction, but that from His Word in conjunction with the daily experiences, in life (His "providences" to all His pupils) we may grow daily in His likeness-in grace and in knowledge.

If at first we, as pupils, get confused and mistake self-will for God's will, and our Teacher points this out to us by some failure of our projects, we are not (1) to be rebellious and resentful of the lesson; nor (2) to be discouraged and disheartened. On the contrary, we are to profit by every experience; seeking that the lessons of one day shall be put in practice and become our aids on following days.

The most important lesson of this school-term is Faith. the faith with which we became the Lord's and entered His school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning), knowledge of the Lord-of His methods, His plan, His character. Hence we must study well our Teacher's words and, general conduct and as well His providences or private instructions to us individually interpreting these always by His words. Much of what we accept at first by *faith* (respecting the Lord's goodness and wisdom) will gradually become *knowledge*: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

As in other schools, so in this, different degrees of learning are represented in the students; some are in the 'primary stage of development; some in the intermediate, and some -in the graduating class. The graduating degree of discipleship in the

school of Christ is the one that all are' to strive 'for: it is absolutely essential that we reach this degree, if we would pass examination-- finish our course with joy and be granted the Master's "Well done!" and the prize of our high calling at the end.

Let us together, dear brethren and sisters, outline this course of "*study*" and let all, who have not already started in this course, take it up for the year 1920. Blessed are .sure to be the results. You will find as you progress in it the peace of God, which passeth all understanding, ruling in your hearts: this will transmute the trials of faith and of patience into blessings, and the sorrows and disappointments of earthly hopes into channels of God's grace, and the perplexities of life into full assurances of faith. This graduating degree of faith, hope and love is attained by-

### **A FULL SUBMISSION OF OUR WILLS TO THE LORD'S WILL**

Do you answer, Why, that is what I have been wanting to do ever since I consecrated myself to the Lord; but I have not attained it-what more can I do? Ah yes! so it has been with all fully consecrated children of God; for a long time we all made the same mistake of *wanting to* fully submit our wills to God's will, instead of *doing so*.

A good *wish is* an excellent thing, very important indeed, but if the wish does not lead to performance it is valueless. Some people never get beyond the wishing point in any of life's affairs: they wish to rise at a- certain hour in the' morning, or to attend to certain recognized duties, or render some service, or speak some word of kindness or encouragement in the name of the Lord -but they never fulfil their good wishes in deeds. The good wish should be followed by a good and determined will, 'which is sure to be favored by a way in matters fully in accord with the Divine will. Now, without dropping a single good *wish*, let us begin immediately to make this a successful year, by throwing the entire strength of our wills into *doing*.

But now take care-you are on treacherous ground: a strong will is as dangerous as it is valuable. If misdirected, you have started a force, an energy, which may lead you far astray. And conscientious people are in danger along this line especially: for when their wills get hold of a matter which their consciences approve, they may make as much of a blunder as did Saul of Tarsus under similar circumstances.

There is but one safe course; and -to prepare the Lord's people to know, to realize this, is the object of all the preliminary courses in the school of Christ, leading up, to this graduating course. This final lesson to be learned is that the wills. that are to be exercised in good deeds and good words are not our own wills, except a's by adoption we have taken the Lord's will to be ours. When we became the Lord's pupils it was by and as a consequence of the surrender of our own wills; and our first lessons in this school were in, keeping our wills *dead*. We can see as we look backward, that by the, Great Teacher's aid we won some victories over self-will and have come to the place where our real desires are, as expressed by the poet-

"Lord, at length Thy love hath conquered,  
None of self, and all of Thee."

But even after we have adopted the Lord's will (as instead of our own natural preferences) and made it ours; and after we have resolved to *do* the Lord's will still we are in danger and need to walk carefully, lest we misapprehend the Lord's will and adopt the will and plans of fellow-men or of a church, instead of the Lord's will. Consequently, without despising human aid in the ascertainment of the Lord's will, while remembering that God still, as in times past, makes use of human agencies in instructing His people; it must not be forgotten that Satan also uses human agents to mislead and to deceive, and that God permits this, in order to teach us that He is the real Teacher. Hence He puts His Word, the Bible, as the test by which His people are to distinguish between true and false teachers, saying, "If they speak not according to this Word, it is because there is no light in them."-- Isa. 8:20.

Coming to the Scriptures to ascertain God's will, we find that the great work which God asks of us is not work for others, but work in ourselves; subduing, conquering, ruling self. "This is the will of God [concerning you], even your sanctification!" (1 Thes. 4:3.) Everything else, therefore-our service of the household of faith, and our doing good unto all men, by home and foreign missions, etc., etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, though we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, *without love*, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be *nothing*, from the Divine standpoint.

On the contrary, if we be sanctified to God by the Truth-if our wills be dead, and the Lord's will be fully accepted as ours, in thought, word and act, we have attained the will of God and will win the prize as "overcomers"-- even, if opportunities being denied us, we never preached, never gave to the poor and never suffered as martyrs for the Truth's sake. Let us all note well this point-- "This is the will of God [concerning you], even *your sanctification*." Let nothing becloud or obscure this Truth; neither other Truths nor, errors. Let it dominate our course in life, and then, if God's will is really our will, we have a clearly marked pathway before us, which is very important.

But without doubt, God will open before all such opportunities to serve the Truth to others, to let their light shine to the glory of the Father and the blessing of fellow creatures; for this is His command to us: -and' we may be sure He gives no commands impossible to be obeyed. If you have been seeking opportunities of service and finding 'none, there I must be something wrong: you may have been seeking some *special* service of your own preference (your old will meddling with your newly adopted will-the Lord's). Possibly the great Teacher sees -- pride remaining-- pride which you would have been prompt to crush, had you recognized it, but which hid

itself from you under the cloak of "self-respect." Possibly the great Teacher by His providence and His Word is saying to you, ".Do with thy might what thy hand *findeth to do*." Possibly He sees that you would be spoiled by giving you a more important service for others, before you have learned the lesson of humility-all important in the Lord's sight. Act. quickly, therefore, the time is short-- "Humble yourselves, therefore, under the mighty hand of God [ to-, do whatever service

His providence has made possible to you] , that He may exalt you in due time."--  
1 Pet. 5:6.

### **"THINK IT NOT STRANGE CONCERNING THE FIERY TRIALS"**

Have you never suffered for righteousness' sake-- a martyr to principle? Strange, when the Master so plainly declared that "*Whosoever will live godly shall suffer persecution.*" Can it be that the Lord erred? Is not the danger rather that you have not been living godly? You, say that it is your highest wish, to live godly: but do not forget the distinction already drawn between wishing and. doing. Resign your own will entirely, put it all away and begin to do the Lord's item by item, just as you are able to find and prove it in His Word-using the best human help you can obtain, in this seeking and proving. Soon the persecutions -will come: and from most unexpected quarters..

And when the persecutions come, be prepared for them -forearmed by God's Word; for. they will be temptations to your flesh: through them the Adversary will seek to embitter your, soul and to stir up in you the elements of the old nature reckoned dead-- anger, malice, hatred, envy, strife. If this be the effect of persecutions in you, the Adversary is gaining the victory-- you are not overcoming evil, but being overcome by it. The old nature will even call upon its best. qualities to fight against persecutionit will call upon your natural sense of Justice to come, help and resist; it will call upon Conscientiousness to agree that the persecution is unmerited; it will call upon Benevolence and Spirituality, your love of family and friends, and every other good quality of your being -- all will be appealed to, either to fight the persecution or to abandon the course of godliness which led to it.

Then you will be in the thick of the fight, and unless previously armed with the panoply supplied in the Divine Word, you are almost sure to lose faith, become terrified and flee. And whoever does this is sure to be wounded if not captured by the enemy: for our armor is a front armor, not a back armor. It is invulnerable so long as we stand firm for the right, the truth, in our great Captain's name and strength-it is a hindrance to those who draw back.

But why should we flee terrified? Is not this the very' test of our loyalty and devotion to the Lord and His Word, for which all of our previous experiences and instructions were but preparations? Is not this the very test the Lord declares indispensable to all who would be accounted victors and be made His joint-heirs in the Kingdom? Is not this the very opportunity for- which we prayed, and are not the incidental persecutions exactly what our Lord forewarned us would be part of the cost of faithful discipleship? And are not these the very persecutions whose absence earlier in our Christian experiences made us wonder whether or not we were acceptable sons of God?-- Heb. 12:8.

Surely, our answer to these questions must be, Yea, Lord! even though because of weakness of the flesh the answer be not joyous as it should be, but through unbidden tears. And with this answer on our part the Lord is pleased; and angels of His mercy-- His promises exceeding great and precious-- minister unto us and strengthen us.

### **LOVE YOUR ENEMIES**

That is the time to "fight the good fight"-- and, triumphing over self-will completely, to accept the buffetings and slanders and misrepresentations of good intentions and good deeds with meekness and patience. That is the time when the Lord's spirit of love, dwelling in us richly, will manifest itself in the control not only of our words and actions, but of our inmost thoughts. If even so much as a bitter feeling against our traducers and maligners arises, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord -with our Great Teacher's instructions, "Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not."

Your earliest definition of "injure not" will probably have been that you should not kill or wound your enemies physically: but as you look to the Teacher and heed His word you will hear Him say, "Learn of me," and you will note with the Apostle, that though He did no sin, neither was guile found in His mouth, yet, "When He was reviled He reviled not in return; when He suffered He threatened not; but committed His cause to Him that judgeth righteously."-- (1 Pet. 2:22, 23.) If you are a faithful pupil it will not be long until you see that the perfect law of liberty, the law of Christ, is a discerner of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God perfected in your heart. You see that this means that you not only must not retaliate and revile your foes, but must not even wish to do so. The evil which must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love -the spirit of Christ.-Compare 1 Cor. 4:12 with 1 Cor. 6:10.

Are you tempted to repine, to feel disappointed at your lot in life or your experiences by the way? That is the time to remember that all repining, discontent and disappointments indicate that self-will in you is not so dead -as you had hoped. For he who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith Divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him: "All things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28.) It is one of the evidences of reaching the graduating condition of heart, when we are able to take the oppositions of the great Adversary and of the world and of our own flesh, patiently, uncomplainingly, uncomplainingly, "joyfully"-- as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord.

Such is the "good fight". The first battle is the severest, and each subsequent victory is easier; for with each victory the new will (the Lord's will **in us**) **grows** stronger, and Hope's sight of the things God has in reservation for the faithful grows keener, and Faith's strength and endurance greater. And with the very first victory come blessings, which are added to after every Victory: blessings of rest, peace, joy in the Holy Spirit and full assurance of faith, as our Teacher promised-- "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad!"

From this standpoint, and from no other, is it possible to Accept with fortitude and resignation whatever tests of patience, perseverance, faith, hope and love the Lord may see fit to permit to come upon you. In this condition all our experiences will result in blessing, however unpropitious they may appear on the surface.

It is from this standpoint '(of victory over self-will-- unto sanctification of spirit through obedience to the Truth) that all the blessings and promises of the Divine Word are ours in the fullest sense-- "All things are yours, . . . whether things present, or things to come; . . . [for] ye are Christ's; and Christ is God's." This is the graduating degree of the school of Christ, dearly beloved, in which we all seek to be approved during the year just begun. Let us unite our hearts and prayers, and above all our new wills, with each other's and with our Master's, to this end that we may be wholly sanctified and for the Master's use, present and prospective, made meet. "And the very God of peace shall bruise Satan under your feet shortly."-- Rom. 16:20.

Let our prayers every morning ascend to God-- "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer." (Psa. 19:14.) And every evening let us review the day, judging our hearts (wills) by the Lord's law of perfect love--praying His forgiveness of shortcomings, and thanking our Lord for the strength and grace which brought its victories.

"Come, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear,  
His adorable will let 'us gladly fulfil,  
And our talents improve,  
By the patience of hope, and the labor of love."

## **THE YEAR BEFORE US**

Standing at the portal of the opening year,  
Words of comfort meet us, hushing every fear;  
Spoken through the silence by our Father's voice,  
Tender, strong and faithful, making us rejoice.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

I, the Lord, am with thee, be thou not afraid;  
I will help and strengthen, be thou not dismayed.  
Yes, I will uphold thee with my own right hand;  
Thou art called and chosen in my sight to stand.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

For the year before us, O! what rich supplies!  
For the poor and needy, living streams shall rise;  
For the sad and mournful shall His grace abound;  
For the faint and feeble, perfect strength be found.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

He will never fail us, He will not forsake;  
His eternal covenant He will never break;  
Resting on His promise, what have we to fear?  
God is all sufficient for the coming year.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

## THE REVELATION OF JESUS CHRIST

### SERIES XXIII

#### THE VISION OF THE TEN-HORNED WILD BEAST -- ANTI-CHRIST

*"And I was placed on the -Sand of the Sea. And I saw a Wild beast ascending from the Sea,. having ten Horns and seven Heads, and on his Horns Ten Diadems, and on his Heads Names of Blasphemy. And the Beast which I saw was like a Leopard, and his Feet as a Bear's, and his Mouth as a Lion's Mouth; and the Dragon gave him his Power, and his Throne, and great Authority."-- Rev. 13:1, 2.*

THE Revised Version renders this first sentence: "And he [i.e. the Dragon] stood upon the sand of the sea." Mr. Elliott, the learned commentator, has said in this connection:

"I adopt this reading, because, besides being a reading of the highest manuscript authority . . . it seems to me to have also much superior internal evidence to support it-seeing that it perfectly accords with the appropriateness of the figure that the dragon should stand on the flood-brink, to make over his empire and throne to the wild beast, thence evoked by him; while on the other hand, there could be no reason why St. John, having witnessed from his usual position the flood (sea) itself, should need personal transference to its brink (or the ocean brink, if so the reader prefer), to see the wild beast rising *therefrom*."-- *Horae Apocalyptae-- Vol. 111, 70.*

The wild beast, like the dragon of the previous vision, is a symbol of the Roman government, under the control of another influence however, that of the Anti-Christ instead of paganism. We need not go into any system of argument to prove this assertion-all historical, expositors being in full accord in this conclusion. In fact, it is very generally conceded by such, that the dragon of chapter 12, the wild beast of chapter 13, and the scarlet beast of chapter 17, all refer to different stages or phases, pictures of the Roman government that bears rule until the Kingdom of God is established in its place. There. is also a very general agreement among these expositors that they all correspond to the fourth beast that the Prophet Daniel saw in vision, until it was slain and its body destroyed and given to the burning flame (Dan. 7:11), to make way for the establishment of the Kingdom of the Son of Man and the saints. (Dan. 7:20-27.) Concerning this we quote an eminent expositor:

"We find in the Apocalypse no beasts answering to Daniel's first three, but the fourth reappears very prominently, with his ten horns; we find no periods corresponding to the seventy weeks, or the 2300 days, but the 'time, times, and a half,' is repeated in several forms, and in the same relative connection. We find in



the closing visions, features that identify them with the final scenes of Daniel, and it is difficult to resist the conviction that the intervening apocalyptic visions must be symbolic predictions of the moral and spiritual aspects of all that has happened to the Church of Christ, from John's day to the present time, and all that shall happen to the close."-H. G. Guinness-*Approaching End of the Age*.

As this wild beast receives "his power and his throne and great authority" from the dragon (v. 2), it must necessarily represent that phase of Roman rule which succeeds the Pagan; or 'to state it more particularly, the "diademed" form or head of Roman rule under Diocletian about 303 A.D. The fact that the "diadems" are, in the vision of the wild beast, seen upon its horns (being transferred from the heads to the horns) indicates that the time or period in which the vision begins to have its fulfillment, is when the kingdoms symbolized by the "ten horns" have all begun their rule. Before proceeding to examine the particular time in the history of the Roman Empire when this occurred, we believe it will be helpful to an understanding of the matter to call the reader's attention to Daniel's prophecy where the same tenfold division of the Roman Empire is symbolically described: "After this I saw in the night visions, and behold a fourth beast [Roman Empire] . . . and it was diverse from all the beasts that were before it [the Babylonian, Medo-Persian and the Grecian] ; and it had ten horns." In explaining this, the heavenly revealer said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth , and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings (kingdoms) that shall arise."-- Dan. 7:7, 23, 24.

We refer to Daniel's -vision at this stage of our exposition to show that the fourth beast with its ten horns, that he saw, was the same as the wild beast and its ten horns, as seen by St. John; and that they both in this aspect refer to the same period of time, namely, when the ten kingdoms into which the Roman Empire was divided begin to be first. seen in history. The breaking up of the Roman Empire into ten parts or kingdoms, as recorded by all historians, was **accomplished** by the conquests or invasions of what are commonly called the Gothic hordes of the North. This occurred during the fourth and fifth centuries. This, in its fulfilment, was the period of time when St. John saw the dragon-stand upon the shore of the sea, and the wild beast gradually emerging from the same. The "sea" would represent the disturbed, turbulent condition amongst the peoples of the Roman Empire, as a consequence of these barbaric Gothic invasions. The last form or "head" of the Roman Empire, previous to the wild beast receiving, its throne, etc., ended in\* 476 A.D. with the dethronement of Romulus Augustulus. To this all historians agree. It must, therefore, be at this time, or at least about this time, that we should look for the ten kingdoms.

### **TIME AND LOCATION OF THE TEN HORNS (KINGDOMS)**

Another very important matter to settle before seeking to enumerate these ten kingdoms is, the location and the extent of the Roman territory that they are to be looked for, i.e., the Eastern or Western or both. We quote Sir Isaac Newton, a profound student- And prophetic expositor concerning this important matter, cited in H. G. Guinness' work, "*Light for the Last Days*".



"Seeing the body of the third beast [of Dan. 7, Grecian Empire] is confined to the nations on this side the Euphrates, and the body of the fourth beast [Roman Empire] is confined to the nations on this side of Greece, we are to look for all the four heads of the third beast [Grecian Empire] among the nations on this side of the Euphrates, and for all the eleven horns [little horn, Papacy, and ten horns] of the fourth beast [Roman Empire] among the nations on this side of Greece. Therefore we do not reckon the Greek Empire [Eastern Empire] seated at Constantinople, among the horns of the fourth beast [Roman Empire] because it belongs to the body of the third [Greece]."

As this is one of the very important matters connected with the interpretation of later visions of the Apocalypse, as well as the prophecies of Daniel and St. Paul, regarding the rise of anti-Christ, we believe that, it will be necessary at this time to give close attention to it and also cite other important references to it by eminent prophetic expositors, Again we quote from one whom we regard as of deep spiritual discernment:

"It is of course a necessary preliminary to our enumeration of ten kingdoms answering to the ten horns of the beast, that we satisfy ourselves geographically as to the extent of Roman territory on which, and chronologically as to the time at which such kingdoms ought to be sought. It is chiefly from adopting their several lists to more or less of the fullest territorial extent of the Roman world, and to epochs earlier or later in the prolonged period of the flux and reflux of the Gothic waters [peoples] over it, that interpreters agreed on the main principles of their exposition, have yet in their lists more or less differed from each other . I . With regard then to the first point, it seems reasonable to me that we should seek the ten kingdoms on the territory not of the whole Roman Empire, but of the Western only. It was over this part only of the Roman world that the Gothic flood swept away the old Imperial government, and made room for new kingdoms to arise; and yet again, over this part only that the authority of the eighth\* or Papal head was properly or permanently established.

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\*This expositor believed Papacy to be the eighth head.

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"I would therefore beg the reader to trace on the map the frontier line of the Western Empire as drawn by Gibbon (Vol. I, *Horae Apocalyptae*) : beginning north from the wall of Antonius that separated England from Scotland; then following the Rhine up to its point of nearest proximity to the Danube source, i. e., half way between Strasburg and Basle; thence down the Danube to Belgrade; and thence in a southern course to Dyrrachum, and across the Adriatic and Mediterranean to the Syrtis Major, and the great desert of Africa. It is to be understood that all to the eastward of this line belonged to the Constantinopolitan or Greek division of the Empire; all westward, including England, France, Spain, the African Province, Italy, and the countries between the Alps and the Rhine,-- Danube and Sane, anciently known under the name Rhoetia, Noricum, and Pannonia, in modern times as Switzerland, half Swabia, Bavaria, Austria and the Western part of Hungary-- to the Western or Roman division. This it is with which alone we have to do at present.

"As to the time, it seems to me that the list of kingdoms should be made with reference to some period, subsequent (only not long subsequent) to the completion of the number ten on the platform of the Western Empire; and in regard at least to Daniel's vision, prior of course to the eradication of three of them predicted by him. (Dan. 7:8, 20, 24, 25.) . . . Thus, in fine there existed at the epoch of A. D. 532 the following ten kingdoms on the platform of the Western Roman Empire; viz., the Anglo Saxons, the Franks of Central, Alleman-Franks of Eastern, and Burgundian Franks of Southeastern France, the Visigoths, the Suevi, the Vandals, the Ostrogoths in Italy, the Bavarians, and the Lombards; ten in all." - Elliott.

### **DANIEL'S VISION OF THE "LITTLE HORN"**

It will be noted that this expositor's enumeration of these ten kingdoms is in perfect harmony with Pastor Russell's interpretation of the rise of the Papacy; also that he, with Pastor Russell, identifies the "little horn" of Dan. .7 with one of the "heads" of this "beast" of Rev. 13. We quote from his "*Studies*":

"The pope (each pope in his turn) is the head of the false church, which is his body, even as Christ Jesus is the Head of -the true Church, which is His Body. Since the head is the representative of the body, and its mouth speaks for 'the body, we find, as we should expect, this feature of anti-Christ prominently referred to in the Scriptures. In Daniel 7:8, 11, 25, and Rev. 13:5, 6, the mouth of anti-Christ is brought to our notice as a leading characteristic. Daniel says this [little] horn had 'eyes like the eyes of man'-- symbolic - of intelligence and a far-sighted policy. This 'horn' was to be different from all the other powers,; it was to be more wise, more cunning, than other empires which attempted to rule the world; its power was to be that of its mouth (utterance) guided by its eyes (knowledge), rather than that of physical force. . . .

"And there was given unto him a mouth speaking great things. And he opened his mouth in blasphemy against God, to blaspheme-his name, and his tabernacle, and them that dwell in heaven. And he shall speak great words against the Most High.'-- Rev. 13:5, 6; Dan. 7:8, 25.

"It should not be forgotten that these are figurative expressions descriptive of the character and claims of a symbolic 'beast' (government) and 'horn' (power) out of the old Roman beast or empire. In some respects, Papacy was a new, government ('beast'), distinct from the old Roman empire; and in others it was a horn or power among others [the ten] out of that empire, which for a time held superior control over the other horns or powers. It is presented in symbol from both these standpoints so as most thoroughly to locate and designate it." -- Vol. 11, 304, 305.

Having identified these two powers, we trust, as being one and the same, we are now better prepared to understand some of the subsequent visions of the Revelation, and to note the manner in which it (the Papacy) came into power. We quote again from "*Studies in the Scriptures*" concerning this, asking the reader to note the full unfolding of pages 70-78, Vol. III:

"The Prophet [Daniel] had said that three horns would be plucked up, or rooted out, to make room or prepare the, way for this peculiar power or 'horn.' And so we find it: Constantine built Constantinople, and removed his capital thither; this, though favorable to Papacy's development in the seat of the Caesars' was

unfavorable to the empire; and soon it was found expedient to divide the empire, and Italy was thenceforth known as the Western Empire, whose seat of capital was at Ravenna. This was one of the 'horns'; it fell, A.D. 476, at the hands of the Heruli, another of the horns, which established itself on its ruins. Next came the Ostrogothic kingdom, another 'horn,' overthrowing the Heruli and establishing itself as ruler of Italy, A.D. 489. And, as we have just seen, it was during the power of this 'horn' (the third to be rooted out to make way for the papal horn) that Justinian acknowledged the papal supremacy [533 A.D.]; and it was by his orders, and, by his general and his army, that it was plucked up [539 A.D.]. And, as we have seen, its plucking up was necessary to the advancement of Papacy to power, as a peculiar blending of political and religious powers a peculiar 'horn,' differing from its fellows. . . .

"With the overthrow of the Ostrogoths, the [Eastern] Roman Emperor was recognized for some time as the ruler of Italy, and was represented by Exarchs; but since these had their capital at Ravenna, and not at Rome, and since they had come to recognize the Papacy in the manner shown, it follows that from A.D. 539 Papacy was recognized as the chief authority in the city of Rome; and that from that date (when it was 'set up') it began to grow and thrive as a 'horn' or power among the other 'horns' or powers, representing the formerly united power of Rome." -Vol. 111, 76, 77.

Thus do we have depicted in symbol and in reality the "setting up" of anti-Christ. It will be well to note at this point, that all historical expositors identify both these symbolic portrayals of anti-Christ (Dan. 7 and Rev. 13), with the Apostle Paul's prophecy of the "Man of Sin" of 2 Thes. 2. This was also Pastor Russell's thought, as will be seen by an examination of his "*Studies*," Vol. II, chapter 9, where we have a very comprehensive exposition of the Man of Sin-- anti-Christ. The date (539 A.D.), therefore, marked the first one of an era in which the Papacy began to exercise a controlling influence upon both the political and religious affairs of the ten kingdoms of Western Rome. In regard to the number ten being used to designate these kingdoms, we quote several authors of note. Sir Isaac Newton, with reference to this matter, has said:

"Whatever was their number afterwards, as some of those kingdoms at length fell, and new ones arose, they are still. [in the prophecy] called the ten kings from their first number."

Elliott, in commenting' on these words of Newton, says:

"Indeed it is to be observed that not only did a thus divided form continue for ages afterwards to characterize the great commonwealth (if we may so call it) of Western Christendom, but the decuple number of kingdoms seemed to continue in a manner their standard numeral type. At certain long subsequent epochs of note, notwithstanding many intervening revolutions and changes in Western Europe, the number ten will be found to have been observed from time to time as that of the Western Roman or Papal Kingdoms. So Gibbon, with reference to the twelfth century, speaking of Roger, first king of Italy, A.D. 1130, Gibbon X, 310, thus writes: 'The nine kings of the Latin world might disclaim their new associate unless he were consecrated by the authority of the Supreme Pontiff.' The nine kings" enumerated by him being those of France, England, Scotland, Castile, Arragon, Navarre, Sweden, Denmark, Hungary."

## "SEVEN" SUCCESSIVE FORMS OF GOVERNMENT

The next feature in order, stated in this vision, is that the "wild beast" had seven heads. These are understood very generally by expositors to represent the seven successive forms of government that ruled from the city of Rome from its beginning, either its earliest beginning, 753 B.C., or when it exercised worldwide dominion, 31 B.C. The latter seems to have been Pastor Russell's view, as we have noted in a previous exposition. There is a general agreement, also, that Papacy is represented by *one* of the heads of this beast. However, it will need to be observed that in the angel's explanation of this same "beast" in Rev. 17, that an eighth head is mentioned. Most expositors understand this eighth head to be the Papacy, and that it takes the place of the seventh, which is understood by these to be 'the last that fell in 476 A.D. It is concerning this matter that the interpreting "angel," to whom was assigned the task of explaining to St. John the vision of the beast of chapter 17, closely related to this one, that the angel uttered the very significant words: "Here is that mind which has wisdom. The seven heads are seven mountains (hills) on which the woman (Babylon the Great, the Mother of harlots) sits. And the kings are seven; the five are fallen, the one is, the other is not yet come; and when he may have come, he must remain a little while. And the beast which was, and is not, he is both an eighth, and is of the seven, and goes into destruction."-- Rev. 17:9-11.

It seems evident that the words of the revealing angel, "Here is that mind that hath wisdom," imply that this explanation by him, when rightly understood, unlocks all the yet unknown secrets of anti-Christ as described in the several visions of the Revelation, referring to the same. It is also most evident, that it was to this exposition by the angel, that Pastor Russell made reference as the "*key*" that would more fully unlock these visions referring to anti-Christ's closing career. It will be seen that this explanation of the angel has to do with what constitutes the seven heads, and the added eighth. These words of Pastor Russell regarding the "key" must not be understood to mean that no part of these visions of anti-Christ were unlocked or understood by him; on the contrary, the larger part of them, in a general way, were clearly unfolded by him. He evidently meant that certain events concerning Papacy's present rising influence and power would have to develop further before certain of these symbolic descriptions could be fully understood. When these matters, had more fully eventuated, it seemed to have been his purpose that he would then give a complete exposition. This matter relates chiefly to the application in history of these seven heads and the added eighth. (Rev. 13:1; 17:9-11.) The consideration of this most important matter will be taken up in a later article. It will be sufficient at this time in this connection to note that Pastor Russell understood, with the large majority of historical expositors, that one of the heads of the wild beast of this vision of chapter 13 represented the Papacy.

Before proceeding to take up the consideration of the other features of the vision which relate especially to Papacy's character and doings, we note, as having a very important bearing on a correct interpretation of this vision of the wild beast, and its further description in Rev. 17, that it will be quite necessary to locate these ten horns, i.e., where, on the beast's - heads, St. John saw them. It will be evident to the thoughtful student that they could not be upon those heads (forms of government of the Roman Empire) that in their fulfilment were in the past, or had passed into history, whether we begin to reckon them 753 B.C. or 31 B.C. The

very suggestion of this matter, keeping in mind the period in history when the kingdoms symbolized by the ten horns began to rule, would cause us to see that they all must be found on the Papal Head, whichever one represented Papacy. This must be so, because these ten kingdoms constitute Papacy's supporters, throughout a large part of her whole career, and they, begin according to Pastor-Russell to turn against her in 1709, as described in the symbolic language: "And the ten horns which thou sawest upon the beast, these shall hate the harlot [Papal Church] and shall make her desolate and shall eat her flesh and burn her With fire." (Rev. 17:16.) We quote Pastor Russell in this connection:

"As, prior to the year 800 A.D., Papacy was rising, supported by the Roman 'beast' (people), and by its [ten] 'horns' (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. -- Rev. 17:16, 17."-- Vol. 11, 354, 355.

We ask the reader to note carefully this citation, for we have here very plainly given, Pastor Russell's understanding of when or what time in history these verses met their fulfillment. A recent expositor applies the language of Rev. 17:16 and previous words so as to reach their fulfillment in the yet future; but in the light of the foregoing, testimony of our Pastor, as well as in that which we shall subsequently present, we believe that such an application of the vision cannot be successfully established.

### **FURTHER DESCRIPTION OF THE PAPAL BEAST**

"And the Beast which I saw was like a Leopard, and his Feet as a Bear's, and his mouth as a Lion's Mouth." -V. 2.

It will be noticed by the Bible student that the three beasts referred to here, in the description of this one wild beast, were the same used in the prophecy of Daniel 7; Babylon being represented by a lion, Medo-Persia by a bear and Grecia by a leopard. The significance of the body of the beast being likened to a leopard is thus described by Pastor Russell:

"Well do the Scriptures symbolically represent Papacy as a leopard beast (or mottled government -- Rev. 13:2). In one place it is liberal, almost white in its professions or appearances, in another quarter it is black, corrupt, degrading, brutal; and in still other places it has various neutral and tawny shades of correspondence to the natural depravity of the people it rules with its rod of eternal torment and its staff of purgatory.

"In Spain [one of the ten horns] which has been for centuries one of its dark spots-as dark as the general civilization of its people will permit, the 'leopard' has been accustomed to have its way, and is now incensed that freedom of worship or even of thought should be dreamed of."-- Z.'99, 262.

In regard to the beast being described as having feet like the feet of a bear, and a Mouth like that of a lion, we have this striking comment by a very noted expositor:

"The idea here seems to be that of strength, as the strength of the bear resides much in its feet and claws. At the same time, there is the idea of a combination of fierce qualities, as if the blood-thirstiness, the cruelty, and the agility of the leopard were united with the strength of the bear. . . . The mouth of the lion is

made to seize its prey, and is indicative of the character of the animal as a beast of prey. John has thus brought together the qualities of activity, blood-thirstiness, strength, ferocity, all as symbolical of the power that was intended to be represented." -- Barnes.

**It is true that** these characteristics are intended, doubtless, to apply to the ten kingdoms (as well as Papacy), all of which, as kingdoms, had embraced the idolatrous form of Christianity that prevailed when the Roman Bishop was constituted by the Emperor Justinian's decree to be the supreme head of Christendom. *D. N. Lord* has thus described them:

"These separate dynasties are with propriety united in a single symbol [ten horns] and exhibited as one great combination of usurping tyrants, from the similarity of their arrogations, policy and rulers. They all adopted, in a large degree, the laws of the ancient [Roman] empire as their common law. They united in the same usurpation of Divine rights, in imposing the same false religion [paganized Christian] on their subjects, and in a similar hostility to the true people of God. They all nationalized the church and persecuted dissenters. They were to their subjects in strength, ferocity and bloodiness, what an animal would be to its victims that united in itself the agility of the panther [leopard], the strength of the bear, and the mercilessness and ferocity of the lion."

"And one of his Heads was as if mortally wounded; and yet his Mortal Wound was healed."-- V. 3.

This statement will be considered by us when in a subsequent article *we* inquire concerning the seven heads, and the added eighth, which took the place of one of the seven.

### **WORLD-WIDE INFLUENCE OF THE BEAST**

"And the Whole Earth wondered after the Beast." -V. 3.

"The, word here used . . . means properly to be astonished; to be amazed; then to wonder at; then to admire and follow . . . and the general idea is, that the beast received such a universal reverence, or inspired such universal awe, as to be properly called worship or admiration. There can be no doubt of the propriety of this, considered as applicable- to that secular Roman power [ten kingdoms] which sustained the Papacy. The homage was as wide as the limits of the Roman Empire had ever been, and might be said to embrace 'all the *world*.'"-- *Barnes*.

"For hundreds of years Papacy has not only deceived the kings of the earth as to its power and claimed Divine authority, and ruled over them, but even in the Church, God's Temple, where Christ alone should be recognized as Head and Teacher, it has seated itself and claimed to be the only teacher and lawgiver; and here it has deceived all, except the few, by its phenomenal success and boastful claims. 'All the world wondered'-- were astonished, deceived, bewildered-'whose names were not written in the Lamb's book of life,' and many whose names\* are written as saints of God were seriously perplexed. And this deception is the stronger because of the very gradual formation of these ambitious designs and their yet more gradual realization. It extended over centuries, and, as an ambition, was already secretly at work in Paul's day. It was a process of little by little adding error to error-- supplementing of one man's ambitious declarations by

those of another and another farther down the stream of time. Thus, insidiously, did Satan plant and water the seeds of error, and develop the greatest and most influential system the world has ever known-- anti-Christ.-- "Studies," Vol. II, 280,281.

".'And they worshiped the Dragon, Because he gave the Authority to the Beast, and they worshiped the Beast, saying, 'Who is like the Beast? and who is able to make war with him?'"-V. 4.

That they worshiped the dragon, is intended to teach that while professing the Christian religion the worship which the people in general offered was an idolatrous one like the Pagan. That they worshiped the beast, implies that these rulers under Papacy assumed and were looked upon by the people as possessing authority and rights in civil and religious matters belonging alone to God. In other words, they were recognized as having power to dictate the form and method of Christian (?) worship. The -word, worship, as used here means to show respect to one who is a superior, to kings and princes, etc.; to extend towards a person reverence and homage.

"The word may be used here to mean that homage or reverence, as to a higher power, was rendered to the dragon; not strictly that he was openly worshiped in a religious sense as God. Can anyone doubt that this was the case under Papal Rome; that the power that was set up under that entire domination, civil 'and ecclesiastical, was such as Satan [whose instrument originally was Paganism], approved, and such, as he sought to have established on the earth? And can anyone doubt that the homage thus rendered, so contrary to the law of God, and so much in derogation of his claims, was in fact homage rendered to this presiding evil spirit. 'And they worshiped the Beast! That is, as is immediately specified by saying, that he was incomparable and invincible; in other words, that he was almighty. . . . It was the policy of rulers and princes in those times to augment in every way possible the respect in which. they were held; to maintain that they were the vicegerents of heaven; to claim for themselves sacredness of character and of person [pictured as we have already explained in the 'diadems' on the heads, now transferred to. the horns] ; and to secure from the people a degree of reverence which was in fact idolatrous. Never was this more marked than in the times when the Papacy had the ascendancy, for it was its policy to promote reverence for the power that sustained itself, and to secure for itself the idolatrous veneration of the *people*.'"-- *Barnes*.

On this point, Pastor Russell has explained:

"As an illustration of this, we note that when, in A.D. 455, the city of Rome was invaded and plundered by the Vandals, and. all around was distress and desolation, Leo, the bishop of Rome, improved the opportunity for impressing upon all, both barbarians and Romans, his claim of spiritual power. To the rude and superstitious barbarians, already greatly impressed by what they saw about them of Rome's greatness and wealth, Leo, arrayed in his pontifical robes, exclaimed: 'Beware! I am the successor of St. Peter, to whom God has given the keys of the kingdom of heaven and against whose church the gates of hell cannot prevail; I am the living representative of - Divine power on the earth; I am Caesar, a Christian Caesar, ruling in love, to whom all Christians owe allegiance; I hold in my hands the curses of hell and the benedictions of heaven; I absolve all subjects



from allegiance to kings; I give and take away, by Divine right, all thrones and principalities. of Christendom. Beware how you desecrate the patrimony given me by your invisible king; yea, bow down your necks to me and pray that the anger of God may be averted." -Vol. 11,. 295.

### **GREAT SWELLING WORDS OF BLASPHEMY**

"And there was given to him a Mouth speaking great and blasphemous things; . . . And he opened his Mouth in Blasphemy against God, to blaspheme his [God's] Name and his Tabernacle, and Those who Tabernacle in Heaven."-- Vs. 5, 6.

"In its true significance, the word 'blasphemy' is applicable to any indignity offered to God. BOUVIER defines it thus: 'Blasphemy is to attribute to God that which is contrary to His nature, and does not belong to Him-and to deny what does.'-- See Webster's Unabridged Dictionary under heads of Blasphemy and Blasphemously. And in evidence that this is the sense in which the word 'blasphemy' is used in the Scriptures, notice the manner in which our Lord and the Pharisees used it: . . . -John 10:33, 36. See also Mirk 14:61-64.

"With this, the proper definition of 'blasphemy,' before us, how evident it must be to the simplest minds that Papacy's great swelling words and boastful claims have, one and all, been blasphemies. The establishment of a counterfeit Kingdom of God was a libel upon God's government, a gross blasphemy, and a misrepresentation of His character and Plan and Word. God's character, i.e., His 'name,' was blasphemed in the thousand monstrous edicts, bulls .and decretals issued in His name, by the long line of those who claimed, as vicegerents, to represent His Son; and God's tabernacle, the true Church, was blasphemed by the false system - which claimed to take its place-which claimed that its faithful were the true and only tabernacle or Church of God. But. we must let history tell us of these great swelling words, these blasphemous assumptions, which successive popes, as the head of anti-Christ, uttered and approved.

"In a work entitled, 'The Pope the Vicar of Christ, the Head of the Church,' by the celebrated Roman Catholic, Monsignor Capel, is a list of no less than sixty-two blasphemous titles applied to the pope, and, be it noticed, these are not mere dead titles from the past, for they were arranged by one of Papacy's foremost living writers. We quote from the list as follows:

"'Most Divine of all Heads! 'Holy Father of Fathers.' 'Pontiff Supreme over all Prelates.' 'Overseer of the Christian Religion.' 'The Chief "Pastor-Pastor -of Pastors.' 'Christ by Unction.' 'Abraham. by Patriarchate.' 'Melchisedec in Order! 'Moses in Authority.' 'Samuel in the judicial Office.' 'High Priest, Supreme Bishop.' 'Prince of Bishops.' 'Heir of the Apostles; Peter in 'Power.' 'Key-bearer of the Kingdom of Heaven.' 'Pontiff Appointed with Plenitude of Power.' 'Vicar of Christ! 'Sovereign Priest.' 'Head of all the Holy Churches.' 'Chief of the Universal Church.' 'Bishop of Bishops, that is, Sovereign Pontiff.' 'Ruler of the House of the Lord! 'Apostolic Lord and Father of Fathers! 'Chief Pastor and Teacher.' 'Physician of Souls.' 'Rock against which the proud gates of hell prevail not.' 'Infallible Pope.' 'Head of all the Holy Priests of God,' . . .

"All these blasphemously flattering titles have been applied to and received by the Roman pontiffs with complacency and marked satisfaction, as rightfully belonging to them."-- "Studies," Vol. 11, 306, 307, 308.

"And Authority was given him to act forty-two Months [twelve hundred and sixty years]."-- V. 5.

We have already, in previous articles, considered the significance of this symbolic time period, as especially referring to anti-Christ. It was the period of the prophesying of the Witnesses in sackcloth, and the treading under foot of the (symbolic) holy city, of chapter 11. The period began in 539 A.D. and ended in 1799, when anti-Christ's power to "act" against the saints ceased. Newton has given' us the full significance of these words

"He hath also power to continue or rather to practice, to prevail and prosper forty-two months. . . . It doth not, therefore, follow, that the beast is to continue to exist for no longer a term, but he is to practice, to prosper and prevail forty-two months; as the holy city is to be trodden under foot of the Gentiles forty-two months.-Rev. 11:2."

"And it was given him to make war with the Saints, and to overcome them; and authority was given him over Every Tribe and- People and Language and Nation."-- V. 7.

On reading these words the earnest student's attention is drawn immediately to the "beast" of chapter 11:7, who made war against Christ's Witnesses, already considered by -us in a previous article. There can. be no, question that the two wild beasts are identical. The actions ascribed to both are the same. They are both represented as making war against the true people of God; and are represented as overcoming them; and the period of time in which they act is the same, and its length the same-- 1260 years. Practically all Protestant, historical, expositors understand this to be so. It would be quite necessary that St. John, seeing in the preceding vision I (Rev. 11:7) the doings of this wild beast from the abyss, should desire to have further knowledge concerning it. This knowledge is now supplied, not only in the chapter we are considering, but in visions further on. Thos. Newton has said concerning this particular matter:

"Here [in chapter 13] the beast *is described* at large, who [in chapter 11] was only *mentioned* before."

Concerning the seeming lack of identity of these two "beasts," in that one originates from the "abyss" and the other from the "sea," we will consider in another article, on the seven heads, etc., in which, because of their close relation, it can be better considered.

### **ALL WORSHIP THE BEAST EXCEPT FOLLOWERS OF THE LAMB**

"And All who Dwell on -the Earth shall worship him, Whose Name has not been written from the Foundation of the World in the Scroll of the Life of That Lamb who was Killed."-- V. 8.

Regarding the wide extent of dominion exercised by the Papacy, the following words of an eminent author are significant:

"The extent and the character of Papal dominion during the dark ages is in our days little realized. . . . The world can smile now at the puerility of the proud and preposterous pretensions of the poor old man who occupies the chair of St. Peter in his Vatican prison in Rome. It listens to his loud claim to infallibility with a

laugh of contempt. . . . But of yore it was quite another thing. Every utterance of the tiara-crowned monarch was heard with awe, every command was implicitly obeyed. Men trembled under his curse, and gloried in his benediction, as if they had been those of Deity. Already in the eighth century, Gregory II boasted to the Greek Emperor, 'All the kings of the West reverence the Pope as a God on earth,' and facts fully justified the assertion. Pepin, for example, when aspiring to the crown of France, prayed the Pope to authorize his usurpation; and *as* soon as he had done so, the Franks, and indeed the whole Western World, recognized his title. Even the great Emperor, 'Charlemagne, was willing to receive from the Roman Pontiff his crown and dominion. 'The Lord John apostolic and universal Pope' says the council of Pavia, hath at Rome elected, and anointed with the holy Oil, Charlemagne as Emperor. The Western kings of Europe accepted the position of subserviency to the Sovereign Pontiff by admitting to their coronation oaths a promise, to be, faithful and submissive to the Popes and the Roman Church.' . . . 'Under the sacerdotal monarchy of St. Peter' says Gibbon, 'the nations began to resume the practice of seeking on the banks of the Tiber their laws and the oracles of their fate.' If kings and emperors bowed thus before the Pope, it will be easily believed that the reverence of the -common people for his person and office, and their submission to his arrogant and blasphemous pretension was *complete*." -- *Approaching End of the Age*.

It needs no comment concerning who are represented by the excepted ones, "whose name (Christ Ones) has been written from the foundation of the world in the scroll of the life of that Lamb who was killed." They are seen under various symbols and are always recognized as the true and faithful followers of Christ, who preserve their loyalty to their one Head under all circumstances.

"If any one has an Ear, let him hear."-- V. 9.

"This expression occurs at the close of each of the epistles addressed to the seven Churches, and is substantially a mode of address often employed by the Savior, in His personal ministry, and quite characteristic of Him. . . . The idea here is that what is said respecting the 'beast' was worthy of special attention, as it pertained to most important events in the history of the *Church*."-- *Barnes*.

"If any one is for Captivity, into Captivity he goes away; if any one will kill with the Sword, with the Sword must he be killed. Here is the Patient Endurance and the Faith of the Saints."-- V. 10.

These words as applied to the saints seem to refer to a general principle of God's dealings in His providence. The Savior said, "all they that take the sword shall perish with the sword." The thought seems to be that the Lord's true people would be strongly tempted to defend the Lord's cause-by force. That those who would do this, it would react upon them. Newton in commenting on these words has thus interpreted them:

"It is added by way of consolation to the Church, that, these enemies of God and of Christ represented under the character of the 'beast,' shall suffer the law of retaliation, and be as remarkably punished and tormented themselves: 'He that leadeth into captivity shall go into captivity; he who killeth by the sword, must be killed by the sword! Such a promise might administer some comfort; and indeed it would be wanted; for the patience and faith of the saints would be tried to the

utmost, during the reign of the beast. 'Here is the patience and faith of the saints.' Of all the trials and persecutions of the Church this would be the most severe, and exceed those of the primitive times both in degree and duration."

.The words: "He that killeth by the sword must be killed by the sword," are thus explained by Pastor, Russell

"There were some who asserted that Papacy was a. usurpation of the titles and power of, the true Head and Ruler of the Church, and claimed their rights to the individual liberty wherewith Christ had made them free.. Such used the 'sword of the spirit,' which is the Word of God in defense of their liberty, and such were put to death by Papacy. It overcame the saints during the 1260 years of its power."-- Z.'80, 1, 2.

## **PETER AND JOHN HEAL A LAME MAN**

JANUARY. 11 - Acts 3:1-16-

*Golden Text.-- "Freely ye have received, freely give."-- Matt. 10:8.*

AS the Apostles Peter and John evidently went frequently to the Temple, and probably often by the same route, through the "Beautiful Gate," it is more than likely that the lame beggar, who had long been accustomed to that locality, in seeking 'alms, had seen them almost daily. Indeed, it would not be surprising if a knowledge of the Pentecostal wonders which had converted several thousand, and been "noised abroad," had reached the poor beggar, as well as many others of the religious class, who, assembled almost daily at the Temple. Quite evidently, therefore, the beggar knew St. Peter and St. John in advance of his healing. If so, it would to some extent account for his readiness of faith, by which, accepting the Apostle's word and hand, he was healed.

Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the Apostles frequently passed by others as badly crippled and distressed as this one, without proffering aid. It would seem, however, that the man was' an "Israelite indeed"-- from. the way in which he received the Lord's blessing.' Otherwise, instead of having a heart overflowing with gratitude and thankfulness, he before would have been in an attitude -of discontent,' repining at his lot and complaining of Divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connections, therefore, seem to indicate that the Lord's providence directed the Apostles to, him specially, on this account. And so-it is with those of the Lord's people, today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord's providence and grace in life's affairs, notwithstanding its trials and difficulties. Such people are the objects of God's care, and have the assurance that all things are working together for their good. The Lord's providence may not always bring them physical health and strength, but it .will surely bring to such

the highest blessings which it brought to the poor cripple of this lesson-- a knowledge of the Lord and a share of His spiritual favors.

At that time, when there was no provision for the indigent and helpless, almsgiving was entirely proper. It is creditable to the civilization of our day and land, however, that the helpless are provided for at public expense, all property paying A poor tax or alms tax. It strikes us as being as much wrong to encourage public begging now, as it was right to respond to it at the time mentioned. 'If the friends of the indigent cannot amply provide for them, the public can, and should, and generally does; and it would be a false pride Which would ignore these ample provisions and not blush to seek others.

### **SOMETHING BETTER THAN SILVER AND GOLD**

The Apostle said, "Silver and gold have I none." We can scarcely suppose that, he intended this statement to -be taken literally, for in the preceding verses we have the record that considerable property was sold, and the proceeds laid at the Apostles' feet-put at their disposal. But this evidently the Apostles considered as belonging to the Lord and not to themselves as trust funds. We assume, therefore, that the Apostle meant, silver and gold we have none to give you, but we have something better to give you, something which God intended we should dispense. And undoubtedly what the Apostles gave was more valuable than money to the poor cripple.

So it is today; we are unable to respond as liberally as we would like to the requests which sometimes come to us for financial aid. The means which the Lord has put into our hands we understand Him to intend us to transform in the main, into spiritual food and clothing and strength and help, for the sin-sick and lame and for the error-blinded; and accordingly we are sometimes compelled to say, silver and gold we have little to give; but of the spiritual blessings we are willing to give liberally-- without money and without price.

Our Lord's words were, "The poor ye have always with you; but me ye have not always." In seeking to be helpful to brethren in the Church and to the unfortunate in the world it is well that all should cultivate a largeness of heart; and yet it is well also to remember that in the cases of many of the Lord's children, adversity has evidently been of the Lord's intention, to bring to them blessings which they would not be prepared to receive in any other manner. We are to endeavor to be helpful to' each other, while seeking not to conflict with the operations of Divine providence, and the learning of important lessons by those whose welfare we, seek. We should never forget the Apostle's inspired words.-- 2 Thes. 3:10.

It is more blessed to give than to receive." Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful giver, and His people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. "Do good and lend ,hoping for nothing again [no reward]; and ye shall be children of the Highest." (Luke 6:35.) If we cannot always give much money, or if we cannot give as much as we would like to give, to those who are in need, we may always, like St. Peter, give something. We cannot, like him, give health and strength miraculously', since we are not endued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than

money, and sometimes more appreciated. Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

### **ST. PETER'S NOBLE EXAMPLE**

We notice how distinctly St. Peter acknowledged the source of his power, and how he was not ashamed of any feature of Divine Truth. He boldly declared his miracle to be in the name of "Jesus of Nazareth." He did not say, in the name of Jesus, the greatest of all Jews, the 'highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised One, whose power had healed. We find some of the Lord's people today far less courageous than St. Peter; inclined rather to feel ashamed of the Truth, and ashamed of the agencies God, has used in its dissemination-for fear that these would be a reflection against it. We should rather follow the Apostle's course, and be very-courageous and ready to publicly affirm whatever we find possessing *Divine sanction*. Whatever agencies God may make use of in connection with His service, we may be sure that He has some purpose, some object in view, and that His purposes will best be accomplished by plain, candid, truthful statements, like St. Peter's.

The description of standing, leaping and walking, may well represent the first efforts of one who had been born lame, and who consequently had never learned how to walk. However, the strength was in his limbs, and abundantly testified to the miracle wrought. The poor man was not ashamed of the agents whom God had used in his restoration.- He shouted praise to God, and held on to his two benefactors, advertising them to the people, and thus advertising also the Gospel message, which they had to give, which undoubtedly was the very purpose the Lord intended. Here, too, is a lesson for us, not to be ashamed of those whom the Lord may use in connection with our spiritual healing-much more valuable, much more to be appreciated, and acknowledged before God and men, than any temporal blessing. 'Indeed, the natural sight, natural hearing, natural walking, and natural enjoyment of every kind, are insignificant in comparison with the spiritual enlightenment and hearing and strength to walk in a spiritual way, as the spiritual joys are higher than the natural.

St. Peter was not self-seeking; he was alert to use every opportunity, every opening, that might come to himself, to the glory of the Lord and of His cause. And so when the multitude gathered together he used the, miracle of healing as his text-- as a demonstration of the power of the risen Jesus operating through him; and he straightway declared to the people that this was the same Jesus whom their rulers had crucified some two months previously. He distinctly disowned that either he or St. John had any power of themselves to perform such a miracle; he did not say, either, that the healing was by a natural law operated by the man's faith; nor did he say that the healing was by "Science"; nor did he deny the facts, and claim that the man's impotence was merely a, wrong thought, the correction of which had given relief. He told the truth-that the man had been ill but was now made sound by the power of Jesus. Nor did he spare his hearers, but pressed home the truth of the responsibility of their nation for the crucifixion of one who not



only was innocent and just, but who was the sent of God, the Messiah, the Prince of Life.

Here is another lesson for us.. When we obtain the attention of men it is not to be frittered, away, either in the discussion of unprofitable topics or in personal boastfulness; but is to be turned directly to the Lord's glory, to the preaching of the Good Tidings of redemption through the precious blood, that it may be known that all blessing of every kind comes through the merit of that sacrifice, and from our risen glorified Lord.

## **THE BOLDNESS OF PETER AND JOHN**

JANUARY 18 - Acts 4:1-31-- -

*Golden Text.-- "Stand fast in the faith, quit you like men, be strong."-- 1 Cor. 6:13.*

THE commotion caused by the healing of the cripple by the Apostles Peter and John, and the gathering of the crowd of worshipers to whom they preached, brought upon the Apostles a new difficulty. The priests, whose ministries were more or less interrupted by the disturbance, felt a grievance against those who thus attracted attention away from themselves and their services, and the officers of the Temple, whose duty it was to preserve order, were also disturbed. These, coming upon the preaching Apostle and the interested multitude, arrested the two who were the cause of such a commotion, that the matter might be inquired into. It was toward evening, and therefore too late to gather the members of the Sanhedrin Court. The two who had been witnessing for God and for Christ were put in ward, in the prison; not as felons, but for trial. It would have been possible for the imprisoned men to have viewed their situation from the standpoint of unbelief, and to have said to themselves and each other: God did not approve our work, and hence has permitted us to be thus arrested and imprisoned, and now we know not what the result will be on the morrow, for those who crucified our Lord may crucify us also.

Or they might, in unbelief, have reasoned still otherwise, and have said to each other: After all, what right have we to think that God has anything to do with these matters? We are like other men, and have merely found some new way in which natural law operates in the healing of the sick: God evidently is not concerned in this work; for if He were, surely He would not have permitted us to come into these straits, while we were seeking, to serve Him and to declare the Good Tidings. But we may safely assume that the thoughts and words of the prisoners took a totally different direction. Full of faith, they no doubt said to themselves: We know not in what way the Lord may intend to use this, which seems to be a disadvantage to us, and an interruption to His work; doubtless, however, He will use it in some manner to forward His cause and to reach more of His people with the Truth.

As a matter of fact, the Lord evidently intended through this seeming calamity to bring to the Apostles a still grander opportunity of testifying to the Truth on the next day-- of preaching to a class which they might never again have opportunity to reach--the priestly class, the ruling class, represented in the Sanhedrin, and those



who would gather at its sessions. When the Sanhedrin Court opened the next morning, amongst its seventy members, representatives of the most influential classes in Jerusalem, were Annas, the high priest, and Caiaphas, his son, both of whom had about two months previously presided in the trial of the Master Himself. Nevertheless, the Apostles were evidently not at all dismayed by the dignity of the Court the Lord evidently fulfilling to them His promise, "Ye shall be brought before kings and governors for my sake, for a testimony against them and the Gentiles; but when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak." (Matt. 10:18-20.) That St. Peter was supernaturally assisted, is implied in the narrative. "He was filled with the Holy Spirit."

It is not amiss here to notice that the Jewish party which most particularly persecuted our Lord was the sect of the Pharisees, the holiness people of that time, basing their opposition upon our Lord's public declarations of their hypocrisies--the Sadducees taking less interest in the persecution. But, on the contrary, in the Acts of the Apostles, the persecutions of 'the Church seem to have been largely at the hands of the Sadducees. The Sadducees should scarcely be considered a religious party, for they denied the resurrection of the dead, and denied also the existence of spirit beings, 'and hence believed: principally in a religion for the present life merely. The Sadducees were the policy-men of that' time. They favored harmony with the Roman Empire, and might, indeed, be termed the politicians of the Jewish nation. History says that the high priest and his family, and those principally in influence, were Sadducees. It is evident, therefore, that the preaching of the *resurrection* of Jesus, and of some spiritual power by which he could, work through the Apostles to the healing of the man born lame, would be an aggravation to these Sadducees, because it was directly in conflict with their belief and teachings.

Indeed, it is worthy of notice, here and in subsequent lessons, that one of the main features of the Gospel which the Apostles preached was the doctrine of the resurrection--that Christ had risen from the dead, and that through Him in due time not only believers should be raised from the tomb, but ultimately all the world of mankind be released from death, that each and all might have a full share in the judgment or trial for life everlasting, which had been secured by the ransom sacrifice of Christ. No wonder, then, that the Sadducees specially resented this new doctrine, which antagonized their views and to some extent supported their religious opponents, the Pharisees.

It may at first seem peculiar that a court trial should be held in respect to the healing of a cripple. However, the object of the trial evidently was, if possible, to condemn the Apostles for having practiced necromancy, sorcery, the black art. For, according to the law, a witch or wizard or necromancer, a spirit medium, was to be put to death.

### **THE HOLY SPIRIT MAKES ST. PETER WISE**

If St. Peter had been filled with fear he would not have spoken as he did to this Court, or if he had been filled with the spirit of 'egotism and boastfulness he - would have spoken differently; he would have spoken unwisely, rashly, no doubt. But filled' as he was with the Holy Spirit, the spirit of meekness, patience,

gentleness, longsuffering, brotherly kindness, and guided in his words by this spirit, he made an address which is beautiful both for its simplicity, its directness, and its meek-boldness. His opening sentence had in it, possibly, a gentle irony respecting a trial for a good deed; but, as on previous occasions, he immediately proceeded to disclaim for himself and his associate, St. John, any power, any authority, in connection with the matter, and declares that the miracle was performed in the name, by the authority, by the power of Jesus of Nazareth. Once again, he is not ashamed to own that the One he acknowledges was contemptuously called the Nazarene; nor to say that he is a follower of the One who was crucified as a malefactor. While telling the plain truth, that this very Sanhedrin had caused the death of Jesus, he states the matter without bitterness or acrimony.

St. Peter allowed the fact that God raised up Jesus from the dead to stand as the proof that they had erred in their condemnation of Him; and, without parleying the question, he proceeded to assure his hearers that this One, Jesus, whom they despised and rejected, had nevertheless been owned of God as the "chief corner stone" of the great Temple which God purposes to build. He thus referred their minds directly to a Messianic Psalm (118:22) familiar to them, pointing out its fulfillment in Christ, and declares, "Neither is *the* salvation in any other." This expression, "*the* salvation," to his hearers would have the sense of, The salvation for which, we Jews, as a nation, have been waiting and longing-- a national salvation, and -an individual salvation in the Kingdom of God.

Let us mark well also the inspired utterance of the Apostle, "There is none other name under heaven given, among men whereby we must be saved." This would be a difficult lesson for his hearers to receive. It would mean a total revolution of their theories, hopes, aims, plans and projects. It would mean that they had been wrong, utterly wrong, in all their expectations for some time. It would mean that they had, as teachers, been misrepresenting the Divine Plan and misleading the people. The Apostle's course, however, was plain. It was proper that he should state the matter clearly, without peradventure, that his hearers might have a full testimony respecting the Truth.

The Apostle's words are a "hard saying" today, also in the nominal church. False doctrines have made it appear an unreasonable statement in the minds of Christian people generally. They say, This cannot be so, because if true, it would mean that the heathen are lost. If true, it would mean that our friends and neighbors and relatives who have never believed in the name of Jesus, who have never accepted him as their Savior, are lost; and by "lost" they would mean-gone into eternal torment. Thus does false doctrine becloud and contradict the Truth. But how beautifully and how simply might the Apostle's words be received, just as they are, if all could but realize that the-whole world was already lost, already condemned, by one man's disobedience; already under sentence of death and passing into it. St. Peter's declaration is that only those who have accepted Jesus have yet come under the terms of the only salvation God has provided: and, since Jesus "tasted death for every man," it follows that in God's "due time" every man must come to an opportunity of hearing of the only name, and of accepting the one salvation. This opportunity, according to the Scriptures, will be during Messiah's reign in the Millennial Age, when "the knowledge of the Lord will fill the whole earth," and "all the families of the earth shall be blessed" by the

glorified Christ and His glorified Church unitedly, the spiritual seed of Abraham.  
-Gal. 3:16, 29; Jer. 31:34.

### **FALSE TEACHING STILL BLINDS MANY**

Blinded by the inconsistencies of -doctrines received from the "dark ages," many of the Lord's professed people are today grappling, with this question of who shall be saved, many or few, and, fail to see that the greater part of God's Plan of Salvation is to come after the calling and perfecting of the "elect," the Church. Thinking that the present life 'ends all trial for every creature, many - convincing themselves that the Apostle erred, and that instead of one name only being given for salvation there are many names-including. those of heathen divinities and teachers. They fail to see the ransom and its importance, as paving the way for teaching of any value or assistance. Hence they vainly hope that the ministries of Confucius and others will somehow or other save them, separate and apart from Christ, I whom the Scriptures declare to be God's appointed Savior for the whole world-- and of whom St. Peter, under the plenary inspiration of the Holy Spirit, declares that His is the only 'name whereby salvation must be obtained, if obtained at all. These false hopes turn the eyes of many away, so that they cease to look for the God-- ordained "Sun of Righteousness," whose beams, we are promised, shall shortly enlighten and bless all.-Mal. 4:2.

Very evidently the testing for the saints in this end of the Age is coming along this very line-belief or unbelief in the testimony which God has given us through His Son, and through His chosen Apostles, "the twelve." Those who are faithful to the Word of the Lord will come off, conquerors; those who- yield to human theory, miscalled wisdom, will fail, will stumble, will be separated from the true wheat, the entire remnant of which must shortly be gathered into the garner. We thank God that this stumbling and unbelief will not mean the Second Death to all who stumble, because very few today evidently have that sufficiency of light and opportunity essential to a sentence to the Second Death; very few obtain their full trial. We are to judge ourselves 'closely, however, and build no false hopes for ourselves, if we are among the favored few who have tasted the good Word of God and been made partakers of the Holy Spirit. We are to remember the Apostle's caution that such as have enjoyed these favors, if they should fall away, would be doing despite to God's grace, and would afterward find no place for repentance.-- Heb. 10:29.

## **ST. PETER STANDS UP FOR TRUTH AND HONESTY**

JANUARY 25 - Acts 5:1-11

*Golden Text.-- "Lying. lips are 'an abomination to Jehovah; but they that deal truly are His delight."-- Prov. 12:22.*

WHILE men slept the enemy came and sowed tares," our Lord's parable explains. After the Apostles fell asleep in death, the Adversary had a comparatively free hand in the sowing of the seeds of error, and cultivated in the Church the tare class, as a result. But at the time of our lesson-shortly after Pentecost circumstances were different. The Apostles were still in the Church, and exercised the

special powers of the Holy Spirit conferred upon them, as the Lord's representatives, for the establishment of the Church sowing only the good seed, and hindering the Adversary from sowing tares or hypocrites in, it. Our lesson illustrates the method by which the Lord, through the Apostles, kept the infant Church free from hypocrites.

As previously suggested, a partial community of interest amongst the believers was early established. A number of the faithful had already sold possessions and contributed to the general fund. Joses was one of these whose case is particularly cited. (Acts 4:36, 37.) He was one of the noble brethren whose generosity and helpfulness in the Church was generally recognized, so that amongst the believers he received a new name, Barnabas, which signifies "son of consolation," or son of comfort and helpfulness.

Although there was nothing compulsory upon any in respect to this selling of goods and giving to the common treasury, the very fact that those who did so were highly esteemed in the Church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would appreciate and desire to have the approbation of the brethren. Ananias and Sapphira, his wife, were of this class, desirous of the approval of the Church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell, and in order to pass before the believers as saints of the same order as Barnabas, they pretended to give to the general fund the full amount received for the property. Secretly, however, they had much less generous sentiments.; they agreed together that they would retain part of the sale money for future contingencies, yet-would pass as sacrificers to the full amount.

### **DECEPTION AND HYPOCRISY PUNISHED**

The wrong of their course is manifest. As the Apostle Peter declared, the property was, their own, and after they had sold it they still had - a right to do as they pleased with the proceeds; but they should have been honest about the matter, and if they wished to give a tenth, a half or all of the amount, it was a matter of their own business alone, and no one would have had the least right to find fault with or criticize them. The entire wrong consisted in the deception practiced-the palming off of a part of the price as the whole, for the purpose of deceiving the Church and of gaining an applause for an amount of sacrifice more than they made. In this and in this alone consisted the sin for which they both died.

The record is that "great fear came upon all the company"-- great reverence for God and for the Apostles, His representatives. It brought also realization that *consecrations* to the Lord were far from meaning less forms. This would mean, not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the Church, that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time-- during the lives of the Apostles.. Since the death of the Apostles, however, any number of hypocrites have come into the Church--indeed, have been dragged and coaxed in to swell the numbers: and God has been pleased to permit the many false assumptions and false pretenses of these "tares" to go unpunished and unchallenged. (Matt. 13:30.) This does not mean a change on God's part as respects such characters, but

rather that the case of Annanias and Sapphira was made a special one to serve as a lesson in the Church. Likewise, the first offense of Sabbath-breaking was punished with death (Num. 15.32-36), although Sabbath breaking was not similarly punished subsequently under the law. We are not to think of Annanias and Sapphira as being sinners above others of their class because summary punishment was meted out to them.

From our standpoint-the Bible standpoint-these two deceivers received no other punishment than the loss of the present life; and as they were evidently not of the "wheat" class at all, and had not become partakers of the Holy Spirit, but deceived themselves, as they attempted to deceive others, their conduct did not affect their cases everlastingly, but merely as respects the present life. They were made an illustration of a principle-- they served as examples for the instruction of the Church. They received the full penalty of their deception in the loss of present life. As respects the future life, an opportunity for which the Lord Jesus has purchased for all mankind, it will "in due time" be thrown open to them and to the whole world, to be accepted or rejected, under terms of clear knowledge and obedience. They are still heirs to a share of those blessings which will come to the world after the spirit-begotten Church shall have been glorified, and begun the work of blessing all the families of the earth.

### **GOD DESIRES TRUTH IN THE INWARD PARTS**

The particulars of the lesson require no further detailing. We merely note the fact that the Apostle Peter evidently had - the gift of discerning spirits (1 Cor. 12:10), and that God fortified the knowledge granted him, as evidence or proof of his apostleship. We proceed next to consider some of the lessons which may properly be learned from this incident of the past, by the Lord's consecrated people of today. *The lesson -is that', God desires "truth in the inward parts"-- in the heart-- and that any who have not this quality-- candor, honesty, truthfulness--cannot be, pleasing to- God; and therefore cannot share in the glories shortly to be dispensed to the elect class of this Gospel Age-- Psa. 51:6.*

As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possibly possess that would meet with Divine approval-even when viewed through the merit of Christ's atonement. That one quality is *honesty*.. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the Church – even amongst the consecrated' believers-is the sin of dishonesty the sin of which Divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

We cannot judge the heart, and will not attempt to do so. *We cannot even always tell* which are grains of " wheat" and which "tares," but out of their own mouths we may judge those who profess to be "wheat." Some professing thus, and occupying very high positions in the Church, even as ministers of the Gospel, tell

us plainly, not only by their actions, but also at times by their words, that in pretending to sell out their interests and to turn over the entire proceeds, in consecration to the Lord's service, they have grossly falsified some of them tell us that they do not even believe the things which they vowed they would preach. They thus tell us that they have been dishonest with men and with themselves, in respect to the things of God. Truly this is a serious, a dreadful condition. *The church of today, instead of being free from deceivers, has them in its very highest positions of trust and honor, as representatives of the Lord, purporting to be His mouthpieces.*

This is an individual matter still, as it was in the days of the Apostles. Each individual of the Lord's people must answer for his own course, to the Lord Himself. It therefore behooves all those who are seeking Divine approval to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and His service their all, they keep nothing-back , but -consider their time, their influence, their means, their lives, fully devoted to the Lord, and that they use these as His-- as they believe He would wish to have them used-as stewards. He who is honest with himself will be honest with God, and be honest also with his fellowmen. As Shakespeare expresses it

"To thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

## **HISTORICAL NOTES AND LETTERS FROM**

### **LIBRARY FOR THE BLIND**

Dear Brethren in Christ, and Friends scattered abroad:

Greetings! Mercy and peace be multiplied unto you through a knowledge of God, and of Jesus our Lord.

As we have received requests for a history of the work of the GOULD FREE LIBRARY FOR THE BLIND, we submit a brief outline as follows:

About eighteen years ago, a Brother, F. B. Gould, having come to a knowledge of the Plan of the Ages through a study of the First. Volume of Scripture Studies, entitled "THE DIVINE PLAN OF THE AGES", and having his own heart refreshed by an appreciation of the wonderful love and wisdom of God there manifested,, naturally desired to extend the blessing to others. Therefore he sent to Scotland and had a copy made by hand, in Braille type, at an expense of 5 pounds and 10 shillings for the one volume. He also obtained a Biblical concordance from London, England, the price being 6 pounds. Then he began making copies by hand in Braille type, of TOWER articles in both English and American Braille, using a small Braille typewriter, by which small perforations are made in paper, the points being raised, and read by touch of the fingers; the order of the points, and the number, standing for the word designated. Sending these out to various blind persons he soon began receiving letters of appreciation, manifesting hearing ears and appreciative hearts. In 1908, by the assistance of



voluntary contributions and the machinery at the Perkins Institute for the Blind, the First Volume was printed in English Braille. The government 11 some time previous to this had provided free mailing facilities for reading matter for the blind. This work continued increasingly until 1910, when the First Volume was transcribed in N. Y. Point; and from 1908 to 1912, with the assistance of friends, the First Volume, many Manuscripts and various tracts were sent out. In 1912 Pastor Russell visited the Library and became deeply interested in the work, and from that time until his death took a personal interest in the work and also rendered financial assistance through the WATCH TOWER BIBLE & TRACT SOCIETY. Since his death the work has continued, being supported by voluntary contributions of money and work.

Altogether it has had the privilege of witnessing to 5000 blind people, sending out approximately a million copies in the forms above mentioned of various parts of God's Divine Plan of the Ages, using upwards of 1000 pounds of brass in making plates for printing. The work up to the beginning of the War had assumed wide proportions, reaching readers in England, France, Germany, Denmark, Norway, Sweden, Italy, India, Australia, South Africa, China, Fiji Islands, Finland, as well as United States and Canada.

This present year [1919] we are sending out upwards of 2000 Studies, besides many tracts and other articles; also about 600 copies of a paper entitled "PROPHETIC TIDINGS".

Sincerely thanking the Lord and All the friends for the favors -thus far experienced, it is our expectation; by the Lord's help, to continue this form of the service as long as opportunity and circumstances permit, for which we earnestly solicit your prayers in our behalf.

Your brethren in the Lord,

GOULD FREE LIBRARY FOR THE BLIND. *Boston, Mass.*

### **INTERESTING LETTERS RECEIVED BY LIBRARY FOR THE BLIND**

*From Illinois*

Assuredly nothing could have given me more pleasure .than the receipt of your letter which reached me yesterday', for it was most interesting and very encouraging. There is no one close with whom I can discuss the Scripture Studies, and this fact makes your letter the more interesting.

Yes, Mr. Gould, I am indeed coming to a clearer understanding of God's great plan of salvation. True, I have always had faith enough in His mercy and in His willingness to save us, so that I have never given credence to the horrible doctrines propounded by most of the orthodox churches, but there comes so much satisfaction from having that Plan shown to us in the Scriptures themselves. It seems strange that men of intelligence in this day of ever-increasing knowledge should cling so tenaciously to those God-dishonoring doctrines brought forth from the superstitions of the "middle ages"-- doctrines that- if true would not ,only render the First Advent of our blessed Savior in vain, but would, notwithstanding His own statement to the contrary , make it a direct cause for the destruction of the human race, for who by these doctrines, could be saved? But the Plan of God when viewed as the Holy Bible sets it forth, is harmonious and grand beyond



anything that 'the human mind could of itself conceive, and I give thanks to the Lord for the embossed SCRIPTURE STUDIES that have been such a. help to me. Assuredly He will, reward bountifully him who. prepared these for us to read. . . . Now I must say goodbye. Kindly write as often as you can.

Your brother in Christ,

*From Wisconsin*

As I have not received the August number of PROPHETIC TIDINGS I begin to think my letter must have been miscarried or in some way lost. I am specially interested in prophecy, and the name "PROPHETIC TIDINGS" alone was enough to convince me that I always would read it with pleasure, and immediately after perusing the second number, wrote you to that effect. I do not want you to feel that I am not appreciating the great work you are doing for the sightless, in case you have not received my letter. My earnest belief is that we are living in the last days of this dispensation or in the Millennial dawn. I consider prophecy one of the most interesting subjects, especially as the interpretation is a production of Pastor Russell's. I was induced to study his writings by you and have derived both pleasure and benefit. It has cleared my mind, of many dark and doubtful things; in fact it has completely changed my religious views so that instead of, dreading eternity I am now looking forward to the Second Coming of Christ with great joy, inasmuch as I now have a clearer idea of the Word of God. I Am thankful for the joy and pleasure that have come to me through you. I have of late been studying some of THE WATCH TOWER literature with a sighted friend who has done the reading, but who is I soon going to move, so I shall have to begin reading to myself again in a short time.

Thanking you kindly for the interest taken in providing literature for the blind, I am,

Yours very truly,

*From Pennsylvania*

Would you kindly inform me if you publish "Daily Heavenly Manna" in American Braille? If my memory is correct I think your notice of it in the "Matilda Ziegler Magazine" was that it was published, in both N. Y. Point and American Braille. . . . Each day's most excellent reading of "Daily Heavenly Manna" is and has been so much to me and so spiritually blest to me. Since my own four books, were so gratefully received from you more than a year ago not one day's reading has been omitted.

Most sincerely, one of your grateful readers,

[The above communication from the Blind Institution we regard as indeed encouraging, and as giving further evidence of Divine supervision and overruling with regard to all the Lord's children. Remembering the disadvantages and discouragements in connection with preparing literature for the blind, we believe that the Ibrethren laboring in this branch of the service have' made most commendable progress and deserve our fervent admiration-arid esteem for their faith, fortitude Arid loving zeal toward the Lord and His cause.

It is written that the Lord knoweth them that art His, And we believe the evidences show that amongst our dear brethren afflicted with physical blindness

there are to be found some of the most faithful and zealous in spiritual things. The Lord reward them for their work and labor of *love*.-Ed. Com.]

# The Herald of Christ's Kingdom

VOL. III JANUARY 15, 1920 No. 2

## ARE YOU ESTABLISHED IN THE PRESENT TRUTH?

*"I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."-- 2 Peter 1:12.*

IT is thought well, indeed, especially in the opening of the New Year, to look again upon the things on which the Apostle Peter spoke, which things he assured us are of such great importance as that the doing of them will give us an entrance "abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." But what things are here referred to? Assuredly the necessity of giving all diligence to add to our faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love] . . . For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.-Verses 5-11.

To be established in the Truth signifies that we have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and immovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the -sweets of fellowship with Him; we have partaken of His Spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fullness of His grace as manifested in the wonderful Divine Plan of the Ages; and we have been permitted to see, not only the various 'features of that Plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fullness of the appointed times. This is what it is to be "established in the Present Truth." It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though we be thus established in the Present Truth, we need to bear in mind that our election to the high position to which we are called is not yet *made sure*. The race for the prize of our High Calling is still before us, and we are yet in the, enemy's country, surrounded by many subtle and powerful foes, so that if we would be successful we must "fight the good fight of faith," I remembering, too, that "the weapons of our warfare are not carnal, but [God's Truth is] mighty to the pulling down of the strongholds" of error and superstition and of inbred sin; and remembering also that "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."-- 2 Cor. 10:4; Eph. 6:12.

It is in view of these facts-of the warfare before us, of the subtlety of our temptations and of the weakness of the flesh-that the faithful Apostle Peter urges all diligence in the cultivation of the Christian graces and a continual calling to remembrance of the precious Truths we have learned, that we may be strengthened thereby to make our calling and election sure. Faith is a good thing; but faith without virtuous works is dead; and to hold the Truth in unrighteousness is worse than never to have received it. The Truth is given to us for its sanctifying effect upon our hearts and lives. Therefore let it have free course and be glorified. Let its precious fruits appear more and more from day to day. Add to your faith virtue-true excellence of character, such excellence of character as will mark you as separate from the world and its spirit. In all such the world will see those moral qualities which they must approve, however they may oppose our faith. Add sterling honesty, truth and fair dealing in all business relations; moral integrity, in all social relations;. manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor. All of these the world has a right to expect from those who call themselves Christians; and all of these are indispensable features of that virtuous character which must be added to our faith. The clean hands will not dabble in anything that is not virtuous; they will have nothing to do with unrighteous schemes or projects in business. The pure heart will not devise evil things, or harbor evil thoughts, or plot mischief. *And the bridled tongue will not be given to evil speaking, but will hold its peace when it cannot speak well and wisely.* But the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active, goodness-in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress and to elevate and bless others-to assist "all men as we have opportunity."

### **STRIVE TO BE EVENLY BALANCED**

To such a virtuous character we are counseled to add knowledge-the knowledge of God's character, that we may the more thoroughly imitate it, and of His Truth, that we may more fully conform to its teachings: and to knowledge, temperance--moderation, self-restraint, in all things. "Let your moderation be known unto all men." We are not to be hasty and hot-tempered, or rash and thoughtless. But we should strive to be evenly balanced, thoughtful and considerate: our whole manner should be characterized by that carefulness which would indicate that we are ever. mindful of the Lord's pleasure, of our responsibility to Him as His representatives, and of our influence upon our fellow-men, to see that it always is for good, never for evil.

"And to temperance,' patience." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yes, this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without the exercise of this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose Truth inspires it. It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the Divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of truth and righteousness, and prompt to

walk in, them; it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

"And to patience, godliness"-- a careful study and imitation of the Divine character as presented in the Divine Word.

"And to godliness, brotherly kindness"-- an exercise and manifestation of the principles of the Divine character toward our fellow-men.

"And to brotherly kindness, charity"-- love. Kindness may be manifested where but little love exists toward the subject of such kindness; but we cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love. And even though the subject may be unlovely in character, the love of sympathy for the fallen and degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

St. Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished in a day, nor a year, but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. It is not proper that we know the Truth, and are contented to hold it in unrighteousness. We must see to it that the Truth is having its legitimate and designed effect upon the character. And if the Truth is thus received into good and *honest* hearts, we have the assurance of the Apostle that we shall never fall, and that in due time we shall be received into the Kingdom of our Lord and Savior, Jesus Christ.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another.

### **A PRACTICAL SUGGESTION**

Feeling as we do the necessity of a deeper work of grace, both in our own hearts and in the hearts of all of the dear brethren, the thought has occurred to us that more special effort in this particular direction on the part of us all would probably be of great benefit. We do not know through what discipline of faith and patience we may yet be called to pass in the approaching dark night of which we are forewarned, but "sufficient unto the day is the evil thereof," and also, thank God, sufficient unto the day is the grace thereof, if we earnestly lay hold of it and patiently continue in it. As each day brings its trials, so, if we have been rightly exercised by the trials, each day should bring its victories--thus leaving us strengthened and more firmly established in character, as well as in faith.

With the end in view of specially promoting the growth, of Christian character, we desire to remind all afresh of the earnest recommendation of our Pastor during the years of his faithful ministry to the household of faith. His advice to the brethren everywhere was that they attach special importance to the Apostle's injunction: "Forsake not the assembling of ourselves together. We learn of some who appear to be growing weary in well doing in this respect. Dear brethren, we

cannot afford to neglect or become indifferent to this Divine provision for our spiritual nourishment and development in the new life. The Apostle explains that the necessity for the saints assembling together will become all the greater as they approach the end of the Age-- "and so much the more, as ye see the day approaching."

We desire to urge, as did also. our Pastor, that one of the most important, if not the most important, seasons of fellowship is that of the mid-week meeting specially devoted -to worship, prayer, and praise, and to brotherly exhortation, conference and counsel, but not. to Bible study or controversy. All discussions of doctrinal matters should be eliminated from such a meeting, and such subjects as would elicit controversy avoided, leaving such matters for another meeting, at an appropriate hour on the Lord's day, or at another time, when all meet together; the object being not to ignore doctrine, nor to discourage Bible study; but, while meeting this necessity at the other meetings, to devote one mid-week meeting to the other equal necessity, without distraction.

We are glad to know that there are those who are following the custom of such a service. The meeting is opened with a hymn and prayer, the reading by the leader of the Manna text of the Thursday morning previous; then each one is given opportunity to give his or her personal experience as to progress in the Narrow Way-as to how he or she is growing in grace and striving to overcome the world, the flesh and the devil. Here they may humbly tell of their victories, or speak of their trials, or ask for Christian counsel and sympathy in hard places, speaking more freely in such little gatherings than would be possible or proper in larger assemblies. Here they can hear each other's petitions for each other, and Christian love and sympathy flow the more freely from heart to heart.

The object kept in mind at these meetings is a fresh, living weekly and daily experience with the Lord and in His service, and not merely a stale experience of the remote past. A clear past experience is good, but a clear present experience is better-much more vitally important.

We believe that such mid-week meetings prove stepping stones to higher attainments in the Divine life, and that thus all may be greatly blessed and profited; and the whole body will be able the more effectually to minister to one another in spiritual things. On the middle Wednesday evening of each quarter the prayer feature is given more attention and an opportunity granted for all to address the throne of grace two or three in immediate succession.

May the blessing of the Lord go with the suggestion, and may the outcome be a strengthening of the bond of Christian love and mutual sympathy and fellowship everywhere throughout the New Year.

# THE REVELATION OF JESUS CHRIST

## SERIES XXIV

### THE SEVEN HEADS OF THE WILD BEAST

*"And one of his [the Beast's] Heads was as if mortally wounded; and yet his mortal wound was healed. And the Whole, Earth wondered after the Beast,"*  
*"Here is That Mind which Has Wisdom. The Seven Heads are seven Mountains, on which the Woman sits. And the Kings are seven; the Five are fallen, the One is, the other is not yet come; and when he may have come, he must remain a little while. And the Beast, which was, and is not, he is both' an Eighth and is of the Seven, and goes into Destruction." -Rev. 13:3; 17:9-11.*

WE think it profitable in the opening of this exposition to make brief reference to some of the symbols discussed in the preceding article contained in the January 1st issue of this journal. It will be remembered that throughout that exposition we had under discussion the symbols of the Revelator such as the dragon, the beast, the seven heads of the beast, the woman an seated on the beast, Babylon, etc.; and it will be remembered also that we saw that all of these symbolic terms, except that of the dragon, were used more or less in relation to, or descriptive of, one phase or another of Papacy, the anti-Christ which came into existence in the early days of the Gospel Age.

In order to a satisfactory understanding of the Revelator's vision, the reader should have clearly in mind-that while these symbols are all used more or less in relation to the Papal system, yet in order to avoid confusion, the reader should bear in mind the distinction between them, and thus note the lesson intended to be taught by the use of each of these symbolic terms. Thus by way of review, we briefly define their use in the following order:

(1) We have found that the term "dragon" is used in three senses in the Revelation: (a) Pagan Rome; (b) The civil power as distinguished from the ecclesiastical; the Adversary of man, Satan himself.

(2) When speaking of the "beast" as applied to anti-Christ, we refer to that stage of the Roman government when it came under the control of the anti-Christ, or Papal system.

(3) The "seven heads" of the beast signify seven successive forms of the Roman government. In the course of time, and of events, the Papacy became one, the fifth of these seven heads. This will be shown more fully hereafter.

(4) In using the term "Papacy," we mean the long line .of popes who have ruled from the city of Rome. The expression "the anti-Christ" means practically the same.

(5) When we use the term "Babylon, the Mother," we refer to the Roman Catholic churches under Papacy's control; Papacy being the counterfeit bridegroom (husband), and the churches combined, the bride (spouse). Additionally we apply the term Babylon still more comprehensively, as including the church systems that have sprung up since the Sixteenth-Century Reformation, which have in any measure been yoked to human governments. This includes all church systems *or organizations that have partaken of and exercised Papacy's dominating,*

*persecuting spirit*. In a still larger sense the term Babylon includes those governments that have been affected by Papacy's false doctrines. In this sense it is also called Christendom. By keeping clearly in mind these various symbolic terms and their respective uses, the reader will be greatly assisted to a comprehensive understanding of the Revelation concerning anti-Christ.

As indicated in the texts at the head of this -exposition we now take up the consideration of what are symbolized by these "seven heads"; of the "wild beast." It is our conviction that this is one of the most important features of the Revelator's vision, especially to the Lord's people at the present time, as it will be seen that these "seven heads" represent the seven successive forms of government that the "spirit of prophecy" declares shall bear rule in the city of Rome until the period of anarchy, symbolized by the beast without a head, is reached. It is in this period of out a head, is reached. It is in this period of anarchy that all the Prophets, particularly Daniel and St. John, saw the "beast" (the fourth empire) destroyed and the fifth empire, the Kingdom of God, established over the earth. An understanding of what these seven forms of government are, and which one of them is ruling at the present time, enables us to discover our proximity to this most momentous event. Indeed, we shall endeavor to show in this exposition that the seventh head is now ruling, concerning which it is expressly stated that it would continue. only a "little while."-- Rev. 17:10. Diaglott.

### **HERE IS THE MIND THAT HATH WISDOM**

In chapter 17 we have the explanation of these seven heads, given by the revealing angel to St. John in the words: "Why didst thou wonder? I will tell thee the Secret of the Woman, and of That Beast Bearing her, That Having the Seven Heads and the Ten Horns." (Rev. 17:7.) In introducing this explanation we have the angel uttering the very significant words: "Here is the mind that hath wisdom."-- Rev. 17:9.

It seems most evident that these words of the heavenly revealer are designed to teach that in this explanation of these seven heads we have the key that will unlock all the secrets connected with the history of the fourth beast of Dan. 7, the Roman power, and that which is more important, that of Papacy or anti-Christ, which is represented by one of the seven heads; and still further, the ruling influence of this ecclesiastical system of Papacy over the world and the saints. This key has been used by godly expositors for several centuries, particularly since the sixteenth, with measurable success; and at the present time a few of the remaining secrets, those having to do with the closing history of the great anti-Christian system, *are now being gradually disclosed in the light of later history unveiling prophecy*. In considering this explanation of the revealing angel, it is our intention to examine only those features of chapter 17 now, that bear on the locating of these seven successive forms of government, leaving for a later occasion a more complete exposition of that chapter.

It will be almost needless to say that it has been in connection with the unfolding of these seven heads that all of the noted, godly expositors in the past have devoted a great deal of attention; they all recognizing that a full understanding of their significance was the key to unlock the closing, trying scenes of the true Church's earthly history. As we become familiar with the, expositions of these



men we discover that there have been three. different views held concerning the significance of these symbolic "seven heads." However, in the main features, namely, that one of these seven heads represents Papacy, there is a very general agreement. The disagreement has most to do with the closing events of Papacy's career and destruction. It is a reasonable deduction, that because an understanding of the *Revelation visions has been -progressive, as history has unveiled them*, that the later expositions as a rule would exhibit more clearness on the closing events of the anti-Christian apostasy than the earlier ones. The principle involved in this premise has been noted and commented upon by one who wrote in 1880; and the words of this godly expositor in this connection are worthy of our consideration. We quote from these words which were written under the heading of "*Progressive Interpretation of the Revelation.*" Referring to this matter he says that *of the Revelation.*" Referring to this matter he says that they (these visions) would "unfold their own meaning gradually, during the course of the dispensation [this Gospel Age], *and become increasingly clear and consequently increasingly precious in the last days ... . . .* This conclusion, he says, "will lead us to expect the primitive interpretation, of the premillennial visions of the Apocalypse to be the least correct; though it might be, probably would be, right as to events subsequent to this dispensation." The reason given for this latter exception is stated by this writer as follows:

"That the future, which for the sake of the early Church, required to be hidden under a veil of mystery, was of course only the future of this [present] dispensation. No prolonged interval was to be interposed between the Church and her 'hope-the return of her Lord; but the same concealment was not requisite as regards subsequent events. . . . These conclusions will lead us to expect the true interpretation to arise only after many centuries of the Church's history had rolled away, when the bright hope [Christ's return] of early days had quite died out, and to have the effect of quickening afresh to the patient waiting for Christ. But we should expect also that the true clue to the mysteries of the Apocalypse once discovered would not be immediately [altogether] applied correctly. . . . In other words, that God would not suddenly illuminate these predictions and so translate the Church at a bound from perfect ignorance to perfect knowledge of the fore-appointed length and character of the dispensation; but would enlighten her darkness gradually, by leaving a measure of obscurity till towards the close . . . . I We shall consequently expect to find every generation of saints, after the true key of the book has once been found, making advances on the last, and the discrepancies existing between their views will not stumble us, or lead us- to reject them all as ungrounded. We shall trace the vein of truth growing wider and deeper; and shall watch the ever brightening dawn of the true light; and far from deeming this gradual discovery of the meaning of the Apocalyptic prophecies, with its consequent inevitable discrepancies, a proof that they have no meaning, or none worth seeking, we shall accept it as a proof of the purpose of God to act still, as ever, on the principle of progressive interpretation."\* -- Approaching *End of the Age.*

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It is proper to say that this writer believed that the key to the Revelation was found a full century and more before the Reformation of the sixteenth century, one feature of which was the Year-day theory.

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Since 1880, when this eminent student and expositor wrote these words, many very significant events have occurred, which have shed further light on both the Divine Plan and the better understanding of these visions of anti-Christian apostasy. However, it must be kept in mind, "lest we become wise in our own conceits," to how very great an extent we are indebted to these godly expositors of the past for very much of our present knowledge of these wonderful visions.

### **THREE VIEWS REGARDING THE SEVEN HEADS**

We now proceed, to give the three views that have been, and are, held amongst historical expositors concerning these seven heads of this Roman beast, each of which applies one of its seven heads to anti-Christ (Papacy). It is our own conviction that -we are confronting the same problem, the solution of which Pastor Russell was awaiting, before he thought wise to undertake to write his longpromised exposition of the Revelation visions. We present these three views mentioned above in order that the reader, with us, may duly weigh and compare them with what seemed to have -been Pastor Russell's view; and watching with increasing and solemn interest the clouds of trouble hanging over our world, which have thickened fast since Pastor Russell passed to his reward, may view intelligently the near approach of the overthrow of the false "vine of the earth." The occurrence of certain events, now seemingly pending, ought to enable us to further and better use the "key," and thus obtain a little more of the "mind which has wisdom."-- Rev. 17:9.

In giving these views, we will find much, indeed very much, in perfect harmony with what seemed to have been those of Pastor Russell, whose views we will give last. We shall present the expositions of these older expositors in their own language, without comment, and call attention after giving them to what seems to us the few, very few, errors, that *the added light of history unveiling prophecy has disclosed.*

We consider first, one of the latest of these comparatively modern views, concerning the application of these seven heads in history. We quote from the eminent writer above referred to, who wrote in 1880, under the heading, "*A Great Four-fold Prophecy of Fundamental Importance, The Man of Sin or Anti-Christ.*" - Dan. 7:27; Rev. 13:1-9; 17:2; 2 Thes. 2."

We have the following from his pen:

"Intimately associated with -the Apocalyptic prophecy of Babylon the Great, which foretold the existence, character, career and doom of the apostate church of Rome, is another prophecy so closely related to it that the one cannot fairly be considered apart from the other.

"The woman, which symbolizes the corrupt church, is seen seated on a scarlet-colored beast, full of names of blasphemy having seven heads and ten horns.'

(Rev. 17:1-4.) As the angelic interpretation connects the woman with Rome, by the words: 'the woman which thou sawest is that great city which ruleth over the kings of the earth' (Rev. 17:18) , so it also connects this beast with Rome; for interpreting its seven heads as seven successive forms of governments, the angel says of them, 'five are fallen, and one is.' (Rev. 17:10.) Under one of its seven forms, then, the power here intended was the ruling power in the day when the Apocalypse was granted. That power was, as we know, the Roman Empire; it was by the tyrant Domitian that the Apostle John was exiled to Patmos, and it was under the Pagan persecutions of the Roman emperors that the saints of that age were suffering martyrdom.

"The past as well as the future history of this power is sketched by the angel. Five of its forms of government had, at that time, passed away. The sixth was then in existence, a seventh was to follow and last a short time, and then should come the eighth and last; and it was on the beast as governed by this eighth and last head, that the woman was seen seated.\*

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\*We ask the reader to specially note that this interpretation of what the writer calls the "eighth head" of the beast is not the one under. stood by Pastor Russell, whose interpretation we believe to be the correct one.

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"Speaking of the 'heads' or forms of government, the angel says, 'Five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space; and -the beast which thou sawest . . . he is the eighth and is of the seven, and goeth into perdition.' This scarlet-colored beast is then a symbol of the final form of the Roman power, the last phase of that power whose entire course is represented by the fourth great beast of Daniel 7.

In common with the three preceding empires (of Daniel 7), this power is represented as a beast that is as degraded, ignorant and ferocious. Daniel in the days of Belshazzar, long before the First Advent, saw it as a one-headed beast (Dan. 7:7, 8) ; John in the days of Domitian, when it had already been more than eight centuries in existence, saw it as a seven-headed beast (Rev. 13:1), fuller detail being naturally revealed to the later seer.

"As a matter of fact, the 'great Roman power did actually exist under seven distinct and constantly recognized forms of government, enumerated by Livy, Tacitus, and historians in general, as such. Rome was ruled successively by Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Military Emperors and Despotic Emperors; the form of government [as we noted in our last] being entirely dissimilar under these two last, though the name Emperor was common to both. . . . Seven kings formed the first head,. and lasted 220 years; Consuls, Tribunes, Decemvirs and Dictators were the next four heads, and governed Rome in turn for nearly 500 years; sixty-five Emperors [divided into military and despotic, as above] followed and ruled the Roman world for 500 years more. Now the Man of Sin, anti-Christ, is to be the last, and the most important head of this Roman beast. If he be a race of rulers enthroned at Rome, and governing thence the Roman world for more than twelve centuries, it is in harmony with the rest."-  
- Approaching *End of the Age*.

## **EIGHTH FORM OF THE BEAST, LAST PHASE OF ROMAN HISTORY**

We call attention here to a point in this writer's interpretation in which he differs from Pastor Russell in that he makes the eighth form of the "beast" to be a last "head," even Papacy's long rule of 1260 years; whereas, as we shall note more particularly later, Pastor Russell makes this eighth form of the beast to be the last phase of Roman-history, the beast without a head (anarchy) which overthrows the Papal anti-Christ. The difference between the two interpretations is that Mr. Guinness begins the reckoning 753 B.C., when Rome was founded, while Pastor Russell begins the reckoning 31 B.C., -- the date when the Roman Empire first comes to view in prophecy. Of this we shall say more later.

In this same connection, i. e., concerning the heads of the symbolic beast of the thirteenth and seventeenth chapters of the Revelation, we refer-the reader to the scholarly work of Elliott, written before the middle of the nineteenth century. While we cannot agree with Mr. Elliott's interpretation regarding Papacy being the eighth head of the beast, we think it well to have in mind the view presented by this expositor.

"Now the heads of the symbolic beast were, it seems, seven, as represented to the Evangelist's [St. John's] eye in the Apocalyptic symbol; though the last of the seven was declared to be in effect in a certain sense the eighth, so as will be explained afterwards.

"And to these seven heads the interpreting angel assigned a double mystic signification. First, they signified, he said, seven hills on which the woman carried by the beast was seated. Of this the application and the point are very obvious. For the woman being designated as 'the city which [then, in St. John's time, evidently] ruled over the kings of the earth,' these hills could only mean the far-famed seven hills of Rome. And it is a characteristic as important as it is obvious; for it necessarily and absolutely associates the wild beast of the vision (inasmuch as it bore those seven heads, thus significant), with the seven-hilled Rome for its capital. I repeat the remark, and must beg the reader well to mark and weigh it. For it binds the power symbolized through all its various mutations, from its earliest beginning to its end to that same seven-hilled locality; even like one adscriptum *glebae*, and as a localization essential to his very constitution and life.

"How precisely this characteristic answers to the Roman Popes, as one of the heads of the Apocalyptic beast, I need not say. It was the Episcopal See of Rome that constituted its Bishop, Pope, and gave him the throne of the world. (See Gibbon XII, 258.) 'In the- beginning of the twelfth century . . . Rome was revered by the Latins as the metropolis of the world, and the throne of the Pope and Emperor; who from the Eternal City derived their title, their honors and the right of temporal dominion.'

"It was from the locality of Rome as the reputed burial place of the Apostles Peter and Paul, that he gathered round himself its guardian, those superstitious terrors which constituted the first principle of his power in Western Europe. And a temporary transference of the Papal habitation from Rome to, Avignon, in the middle age, taught the Popes painfully the necessity of actual residence there to their power. . . . On the other hand this single requirement of the symbol is of itself a sufficient refutation, even were there no other objections equally

insuperable, of many well-known theories of interpretation. So, first, as to those which though assigning a Roman locality to the beast's first six heads, have in Greek emperors, German emperors or French emperors of quite other capitals, sought to trace the Apocalyptic beast in its last, or two last phases."

That all of these heads or forms of government are to be found in the city of Rome, is a very important factor in the interpretation and application of the vision. In this particular, Pastor Russell was in full harmony with this eminent writer, which fact we will consider later in this article. The same writer continues:

### **EIGHTH HEAD AS SEEN BY MR. ELLIOTT**

"A second, as important, though less obvious mystery, was declared by the angel to be symbolized by the beast's seven heads; viz., the number of different successive governing heads of bestial character, that is, of lines or classes of heathen-like ruling governors, or as we might say, forms of government, which (not another boast or empire, but) the same individual seven-hilled Roman Empire would be under from first to last, from its early origin to its final destruction there being here premised by the angel one additional and very important notification, as necessary to be taken into account in the solution of this part of the enigma; viz., that the seventh head visible on the Apocalyptic beast would be in order of existence its eighth. His meaning in this is easily seen (as was before hinted by me), in so far as the symbol itself is concerned, by reference to the statement emphatically made and repeated respecting the beast, when exhibited in the vision of chapter 13, that one of its heads 'appeared to have been wounded to death by a sword, but that his deadly wound was healed.' For a fresh head had evidently sprouted up in place of the preceding one cut down, a new seventh in place of the old seventh; so that the last head visible on the beast, though visibly the seventh, was in point of chronological succession the eighth. It was thus indeed that the beast under its new and last head became what the angel called it, 'The beast that was, and is not, and yet is;' it having by that deadly wound been annihilated in its immediately preceding draconic form; and through the freshly sprouted head, revived in its new or ten-horned bestial form. I said the next preceding draconic form, because it is stated that the dragon yielded to it (the beast), on its emerging from the sea, 'his power and his throne and great authority.' So that the transition from the draconic state of Rome and its empire to the ten-horned bestial was direct, and without any other form or head intervening, according to the Apocalyptic representation; though not without the intervention of the dragon's fall, and doings thereupon, according to the circumstantial narrative already considered of Apocalypse 12. And indeed the same is implied in the dragon's own investment with seven heads. For no legitimate exposition can fail to attach the same twofold symbolic meaning to the dragon's seven heads, as to those of the beast from the abyss, his successor. And as these were seven in number (not eight in any sense, like the beast's), it follows that the seven earliest of the governing heads, or forms of government, of that empire or power that was symbolized in its totality of existence by the two conjoint emblems-- I say that the seven earliest of these heads must be considered to have belonged to it in its draconic form; -the eighth alone, or new seventh, in its ten-horned bestial form. All which precisely corresponds also with the angel's observation: 'The beast

which thou sawest is the eighth;' i. e., that the eighth head and phase of the Roman Empire was figured by the beast seen in the vision.-Rev. 17."

It will be noted that Mr. Elliott's view concerning the eighth form of Roman rule being that of Papacy was the same as Mr. Guinness', though Mr. Elliott wrote much earlier. This was not Pastor Russell's view, as will be seen later. Mr. Elliott continues:

"There is yet one further and most important notification made by the angel on this subject of the successive governing heads of the Roman beast; viz., that five had fallen before the time then present (evidently as before said, that of St. John's seeing the vision in Patmos)-- that the sixth was then in power; 'that the next or remaining one of the original septenary, was at that time still future, and after coming into existence would continue but a short space; and that *then* at length, there was to come the beast from the abyss: this being the Roman power under its eighth and last head; and under which, as before observed, it was to go into perdition. . . . In explanation then of the first six heads, I adopt with the most entire satisfaction, that generally receive Protestant interpretation, which following the authoritative statements of Livy 'and Tacitus (the latter historian St. John's own contemporary), enumerates Kings, Consuls, Dictators, Decemvirs and Military Tribunes, as the five first constitutionally ruling heads of the Roman City and Commonwealth; then, as the sixth, the Imperial head commencing with Octavian, better known as Augustus Caesar . . .

"The transition of the Roman Empire from its Imperial, or sixth head, introduced by Augustus, to a new and seventh introduced by Diocletian, is thus distinctly declared by Gibbon 11, 165: 'Like Augustus, Diocletian may be considered as the founder of a new empire,' and the change is then illustrated (by Gibbon) somewhat fully, as affecting alike the official dignity of the -Prince governing, and the constitution and administration of the empire governed."-Horae Apocalyptica.

### **MR. ELLIOTT'S ARGUMENT NOT SUSTAINED**

Mr. Elliott next replies to some seeming objections to this interpretation, one of which is evidently very important, and needs to be noted carefully. The objection to the interpretation cited by Mr. Elliott is, that the duration in the two cases is said to be quite different:

"That of the beast from the sea (Rev. 13:1), being fortytwo months (Rev. 13:5) ; that of the beast from the abyss (Rev. 17:8), but one hour. (Rev. 17:12.) But this depends upon the construction of the phrase (in Greek) as meaning, ,receive power with the beast for *one hour*, ' a meaning impossible since this cannot be the duration of the beast in question. For, if taken to signify duration, the phrase must be construed either literally to signify that of one hour, or on the prophetic year-day scale of one-twelfth part of a year, in other words *one month only*. Whereas, this same beast from the abyss is said in Apocalypse 11 to have existed both all the time of the war against the Witnesses before their death; then the three and a half days or years during their death, and after it, all the time that intervened subsequently, till its final destruction just immediately before the Millennium. Thus the supposed horal brevity of the beast from the abyss 'received its direct contradiction from the sacred prophecy itself; and It seems evident that the

rendering of the clause in question Which I have given, 'The ten horns are ten kings which receive power at one and the same time with the beast,' is the true, as it is also the most natural rendering. It is in this sense that the old patristic expositors generally understood it." -*Horae Apocalypticae*, Vol. 3, 81, 82, 85.

We call attention again to the fact that Mr. Elliott makes the seventh head cease with the dethronement of Romulus Augustulus (476 A.D.), and the downfall of the Western Roman Empire; and the eighth (in the, sense which he describes) to be the Papacy itself. It is in these particulars that the second and third views differ from this first one.

We have thus set before us the first possible fulfillment of the seven heads of Rev. 17. Let it be noted that the above interpretation by these two eminent Bible scholars .is practically the same as those of Barnes, D. N. Lord, Thomas Newton, Isaac Newton, and many others who have passed from these present earthly scenes, all of whom wrote -earlier than the middle of the nineteenth century. All of these understood that the eighth head represented the Papacy.

Before taking up the consideration of the second and third methods of the interpretation and application of these words of the revealing angel to St. John, by expositors who have lived nearer our day, including Pastor Russell, it will be necessary to note carefully *whether history unveiling prophecy has corroborated, or discovered any weak point or failure* in the above application of these "seven heads" of the symbolic "beast." In doing this we discover, that in every point but one, history thus far has confirmed this interpretation and application. However, *this is a very important one*, and, as we would suppose, *because of the progressive character of prophetic interpretation*, it has to do with anti-Christ's closing career and the manner of its destruction.

It will have been noticed by the careful student that these older expositors speak of the eighth form of the beast as an eighth head, representing Papacy, as both a political and ecclesiastical ruler, and as such would continue until its complete destruction. However, as we view the present state of Papacy, it seems evident that while it still exists as an ecclesiastical power, exercising a very powerful influence, as such, over a large portion of the human family, it has lost altogether its temporal authority, and therefore *has ceased to exist as a civil government*, a "head" of the symbolic beast. Papacy as a "head" of the beast received a deadly wound in the, great Sixteenth-Century Reformation Movement, and recovered. In 1798 it received another terrible blow at the hands of Napoleon, who took possession of the City of Rome and carried the Pope a prisoner to France, and set up a Roman republic in the city where the Pope had reigned supreme for a thousand years. It seemed for a season (two years) as though this wound was a fatal one; however, like the wound received at the Reformation, Papacy recovered its temporal authority, being reinstated by Napoleon. This state of things continued with varying fortunes to Papacy until 1870, at which time Victor Immanuel took possession of the city, making it his capital. The Pope at this time took refuge in the Vatican palace, every vestige of temporal authority gone, thus ceasing to be a "head" of the Roman "beast"-- the Victor Immanuel Dynasty becoming a "head" in its place.



## **PASTOR RUSSELL'S VIEW OF THE SEVENTH HEAD**

Therefore, in the light of history unveiling prophecy, it would seem that so far as the successive order of these 11 seven heads" is concerned, these older expositors erred. Pastor Russell evidently saw this for in 1896 he understood the beast.. We quote his words, which when carefully considered will discover a very important point, namely: in what manner he understood Papacy, as a religious power, would be finally destroyed.

"To our understanding the present Italian government is the the beast Rev. 17:9-11 , which as continued a space represented in. the present monarch and his Victor Immanuel. According to this prophecy Rome will never have another head -- the eighth condition beast without a head--either a republic or an anarchy. If a republic, we shall shortly expect anarchy, 'perdition.' All the signs of our time corroborate prophecy, and bid us lift up our heads and rejoice that our redemption draweth nigh."-Z. '96, 269.

As further related to the successive order of these seven heads, we discover that in 1879 he understood that the Papacy, instead of being an eighth head, was the fifth.-- See Biblical Comments on Rev. 12:13.

As transpiring events since Pastor Russell uttered these words seem to confirm the correctness of this application, we now proceed to give the second and third views, which differ only slightly the one from the other, and one of which is in perfect harmony with Pastor Russell's interpretation. As we do this, the student will see that not only do these two statements of Pastor Russell's harmonize but they also harmonize with what would seem to be the correct method of interpreting the words of the revealing angel concerning the successive order of these heads. "Here is That Mind which Has Wisdom." The Seven 'Heads are seven Mountains [hills] on which the Woman sits. And the Kings [or heads] are seven, the Five are fallen, the One is, the other is not yet come; and when he may have come, he must remain a little while. And the Beast which was and is not, he is both an Eighth, and is of the Seven and goes into Destruction. "-Rev. 17:9-11.

In regard to these "seven heads" being all located in the seven-hilled city, as already noticed in this article to be the view of all the noted expositors referred to by us, Pastor Russell's understanding evidently was in perfect harmony; and this is a very striking characteristic of both these (the second and third views), with but few unimportant exceptions. In the first view, already given by us, we have noted that the counting of the beast's seven heads, as given by these earlier expositors, began with the earliest date of Roman history about 753 BC, which, it seems to us very evident, was ore the Roman Empire comes to view in the prophecy of Daniel 2 and 7. The advocates of the second, and, as we shall note later, some of those of the third view, believe that the count should not begin until Rome had become a universal empire, or in other words, until- it had overthrown the last "horn" (Egypt) of the Grecian, the third empire, which did not occur until 31 B.C. As it is very evident that this was Pastor Russell's last recorded thought on this matter (1896), it will be proper and helpful to quote an interpretation given under his supervision in 1,977. The quotation is as follows:

"The fourth empire is not recognized in prophecy until its conquest of the third empire. Hence any governments it may have had prior to the fall of Syria and

Egypt are no part of the prophetic 'seven.' Anthony conquered Egypt at about B.C. 30; at which time, and for some time previous, the government of Rome was a triumvirate under three Dictators or Consuls; hence we call this first head Consular. [This first or same government is called -by the name, Military Tribunes, by Livy and Tacitus.]"-- *The Three Worlds*.\*

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\* *The Three Worlds*" was the name of a book published in 1872 under Pastor Russell's supervision.

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Calculating from this date, using the historians Livy and Tacitus as far as their record will take us, and other histories since, we have the following forms of governments enumerated: (1) Military Tribunes or Consular; (2) Military Emperors; (3) Despotic Emperors; (4) Gothic Kingdom, under Odoacer of the Heruli; (5) Papacy for 1260 years until 1799 (agreeing with Pastor Russell); (6) Roman Republic for two years and Papacy restored (however, not as a new head); (7), Victor Immanuel Dynasty.

It will be proper and fair to state, however, that some make this count a little different, although beginning it the same (31 B.C.), as follows: (1) Military Tribunes; (2) Imperial, or rule of the Caesars until 476 A.D.; (3) Odoacer; (4) Papacy; (5) Roman Republic; (6) Papacy restored; (7) Victor Immanuel Dynasty.

The difference between these two counts is simply that this latter enumeration fails to see the "diadematic" form of Roman rule beginning with Diocletian about 303 thus making Papacy to be the fourth instead of the fifth "head;" - However, the Italian Dynasty is counted by these expositors as the seventh head in this latter enumeration, by making Papacy restored to be the sixth. This idea of making Papacy to be two heads does not seem to us after careful thought worthy of consideration.

### **EIGHTH FORM OF THE BEAST, ANARCHY**

According to both these enumerations of these seven forms of government the present Italian Dynasty is the seventh head. The first of these two above enumerations must have been Pastor Russell's way of counting the heads. It certainly seems that the present conditions existing in Italy point to either a republic or anarchy. However, we feel that it would be wise to wait patiently the developments of these seeming, coming events to make these matters clearer. It will be very interesting, however, in this connection to quote from the book already referred to, which gives Pastor Russell's forecast in 1877, concerning in what manner the final overthrow of anti-Christ will occur. It is given in connection with a comment on the words: "And when he cometh he must continue a short space." (Rev. 17:10.) The comment is as follows:

"This last government [seventh head, Victor Immanuel Dynasty] has now continued as he had of Rome since September, 1870; and today more than 150,000,000 Catholics are biding their time, waiting and longing for the auspicious moment when a blow can be struck for its overthrow; vainly hoping for a restoration to Rome of Papal sovereignty. While the prophetic symbol demands, not the restoration of Papacy, **or any other government, but** the rising

of the beast itself without a head; in other words the peoples and nations, or body of the beast without an organized government; as the next verse will show: 'And the beast that was, and is not, even he is the eighth, and is ,of the seven, and goeth into. perdition.'-- Ver. 11."

'This *eighth*, is not a head, since the beast had but seven. *This eighth is the beast as it is to be after its seventh or last head has fallen.*.. This last, or eighth state will be anarchy. The expression, "and is of the seven" is thus explained in the same exposition:

"The nations ('waters' ver. 15) on which the woman sat, have been of the seven; and are already taking on a separate existence as the inter-nations, or peoples of all nations.

"The reader cannot fail of seeing our present locality in the world's history; and that we are on the verge of great events. And if he will revert back to near the end of the last century, may judge somewhat of the character of the events which are to follow the fall of this last head of Rome. . . . 'And they that dwell upon the earth shall wonder [whose names are not written in the book of life from the foundation of the world], when they be hold the beast that was, and is not, an yet is [this last its final, eighth form].'-- Rev. 17:8.

"The state of chaos and reign of terror in that demoniac equality and atheistic liberty which deluged France in blood, under the Communes; when such monsters as Dupont, Robespierre, and their class could wield the guillotine and ride the storm, is only a faint picture of the fully developed Commune, or headless monster. . . . And the character of coming events can be gathered by what then occurred in France, with this difference: the Commune came to the surface in only one of the ten divisions of the empire at that time; while now it is to become a universal scourge. And not only are all the kingdoms of the world that are on the face of the earth to be thrown down, but there is to be want of employment so that there shall be 'no hire for man, nor hire for beast' (Zech. 8:10); the natural - outcome of this growing want of confidence between man and *man*."-- *The Three Worlds*.

### **LET HIM THAT READETH UNDERSTAND**

With verse 11, where the "beast" is represented as going into perdition, the end of the career of the beast, the fourth empire, is reached. It will be necessary in order to understand the angel's explanation of the vision to keep in mind that *St. John was taken in spirit from the year AD 06, down the stream of time to 1799, when the harlot woman was represented as being "drunken with the blood of saints,"* the time when Papacy's judgment had begun in earnest, *the he time when five of the heads had fallen and the sixth head, the Roman republic, was ruling.* St. John is thus represented as seeing the judgment of the harlot woman beginning. *It will thus-be seen that at this time (1799) most of the vision had met its fulfillment in the past. When the angel explains the vision as a whole, it must be kept in mind that nearly all of it is future from A.D. 96.* This is a very important matter connected with a correct under standing of the vision. We quote in this connection:

"Without recognizing these two standpoints, all is confusion; but if you allow, as the text demands, THAT THE SEEING [BY ST. JOHN] IS DOWN THE STREAM OF TIME TO WHERE THE JUDGMENT IS EXECUTED ON THE PAPACY, WHILE THE EXPLANATION IS BACK AT THE DATE OF THE PROPHECY, ALL IS HARMONY.

"The ten horns which thou sawest have received no kingdom as yet [in the year 96 the empire had not been divided], but receive power as kings one hour [at one and the same time] with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, etc.'-- vs. 12-14.

"Here [in the last quotation] a rapid survey, even to the end, is again given by the angel. After a few centuries [from St. John's day] the empire was divided, and these ten [horns, kingdoms] received power as kings one hour (one and the same time] with the beast. It was but a very short time after the empire was fully divided into its [ten] parts, as all historians are aware, before 'these ten kings' did become of one mind -(that is, they all became Catholic) and gave their power and strength to the beast [Papacy].

"The waters which thou sawest, are peoples, etc.' (v. 15). 'The ten horns which thou sawest, shall hate the harlot, and make her desolate and naked.'-- v. 16.

"And who is so blind as not to see the fulfillment? 'For God hath put it into their hearts to fulfil His will, and to agree and give their kingdom unto the beast, until the words of God (the 1260 years) shall be fulfilled; since which time they have made her desolate.

"And the woman which thou sawest, is that great city which reigneth over the kings of the earth.' Thus the symbol and the explanation are complete; and our present locality clearly defined. The fourth empire 'has come; has been divided into ten parts; been lost, or submerged under 'Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth!

"And, the beast that thou sawest was, and is not, and shall ascend out of the abyss and go into perdition.' The seven heads have come, and the 'eighth the beast itself without a head, everywhere [gradually] coming to the surface; as seen in the International Commune, Grangers, labor organizations, etc., extending over all parts of the world. In fact the body of the people everywhere are being moulded like the potter's clay, and prepared for the death struggle. And soon the rich men, who have -heaped treasures together for the last days, will weep and howl for their miseries that shall come upon them. – *The Three Worlds*.

One of the significant things associated with the description of this judgment given by the angel to St. John, which is portrayed in chapters 18 and 19, is that it gives the successive order of the closing events of the Age . In chapter 18:9-11 we have pictured the "kings and merchants" of the earth standing afar off lamenting over her fall. This is followed by a description of the rejoicing of much people over her destruction, in chapter 19:1, 2. The next event in order is that of St. John hearing a great multitude declaring that the-marriage of the Lamb had taken place. (Rev. 19:6, 7), The destruction of the eighth, or last form of the beast, its anarchistic state, is recorded in chapter 19:20. The anarchistic or last form of the beast seems to be portrayed, in that, unlike the description in chapter 13, no

crowns are seen on either its heads or horns. These matters we shall explain more fully when in our expositions we reach these chapters.

The third view, which we now consider, is in nearly every particular like the second. The only difference being that it specifies the period in history in which the harlot woman, the Papal church is supported by the ten kingdoms, as that which is termed by some expositors, the "Papal Millennium." This period is generally understood as beginning 800 A.D. and ending 1800 A.D. In enumerating the seven heads in this view, some attempt to find seven successive governments, existing outside of the city of Rome that supported in successive order, the Papacy, during this Papal Millennium (1000 years). This way of enumerating these heads, however, does not seem worthy of consideration. It creates confusion by making some of the kingdoms symbolized by the "horns" to be "heads." The heads, as we have shown, refer to the central ruling powers in the Roman city, and the horns represent the governments of Western Europe that support the Papal head,

### **THE PAPAL POWER TO RISE NO MORE**

Another way of enumerating these seven heads in this third view is the same as that already referred to in the second view, which is that they are all found at Rome. This was Pastor Russell's method, and evidently the correct one. In harmony with this latter enumeration the question as to whether Papacy will ever again receive temporal dominion is settled negatively. The other matter, closely associated with it, whether the "ten horns" (kingdoms) are yet to be anointed (or receive power as kings, etc.) by Papacy, must be settled in the same manner. It is a positive fact of history that all these "ten horns" (kingdoms) of Western Europe did once, for many centuries, give their power and strength to Papacy; and their kings also did receive from Papacy their anointed as such in the dark ages. Another equally important fact is that these horns (kingdoms) have, since 1799, hated the harlot and eaten her flesh and burned her with fire.(Rev. 17:16.) These symbolical features were all understood, by Pastor Russell to have had their fulfillment in the past. We quote in this connection his words:

"As, prior to the year 800, Papacy was rising, supported by the Roman 'beast' (people) and by its 'horns' (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (Rev. 17:16, 17.) Today, though still the recipient of honors, and still possessed of a wide influence over the consciences of the people, Papacy bemoans its loss of everything resembling temporal dominion."-- "Studies," Vol. 11, 354, 355.

In conclusion we note that it was Pastor Russell's understanding, as frequently expressed in his writings, and cited by us in previous articles, that the: "head" that received this deadly wound was Papacy\_(the fifth), and that this wound was inflicted by the "sword of the spirit," wielded by the Reformers of the sixteenth century. The more carefully this statement of St. John is examined, the more we are convinced that this is the correct interpretation. In this connection we briefly analyze the statement. We note that as the "seven heads," or forms of government were to be successive, and of course only one could rule at any given time, then it would be true that each "head," or form of government would, in its turn, cease to

exist, die, until finally all would have passed away, died. As referring to this particular "head," then, the meaning cannot be that the form of government died and another took its place, as understood by the eminent expositors we have cited, but rather that one of these "heads," or forms of government, received a severe wound, and though seemingly a mortal one, would prove not to be such, for it recovered from it-was healed. Carefully examining the history of these seven distinct forms of government, we find only one case - in history in which these requirements perfectly fit, and this is that of Papacy, as we and this is that have shown.

It will be our purpose, when in our expositions we reach this 17th chapter, to examine more exhaustively, all its particular symbolic fulfillments. In our next we shall consider the vision of another wild beast having two horns, described in chapter 13.

## **THE APOSTLES PETER AND JOHN IN SAMARIA**

-- FEBRUARY 1-ACTS 8:4-39--

*Golden Text-- "Ye shall be 'my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."-- Acts 1:8.*

THE first persecution of the Church is variously estimated as having been from three to seven years after the day of Pentecost-about the time of Stephen's death. We have no means of any more definite information. Persecution is never right, nor is it a joyous matter; nevertheless, God can overrule this, as well as all wrongs, for the good of His people, who can learn also the lessons of "rejoicing in tribulation," and of tracing Divine providences through them-seeing by faith the desirable results.

Saul of Tarsus (afterward called Paul the Apostle), was evidently a leader in the heresy-hunting and persecution which started with Stephen and extended in a general way to all believers except the Apostles, who, for some reason, seem to have been providentially protected.

The persecution began in Jerusalem, because this so far had been the center of the work, as our Lord had directed -"beginning at Jerusalem." Not only was it the principal city of Palestine, but, as we have previously seen, it was the resort of pious Jews from all quarters of the world, many of whom sought to make it their home in the close of life, even if they had previously lived abroad. The Lord had graciously granted - a season of development for those brought into the Church at Pentecost, and subsequently; and now that they had reached a fair degree of growth in grace and in knowledge, He permitted the winds of persecution to blow against the Church, and to scatter the ripened seeds hither and thither, in every direction.

The same God who directed thus in the affairs of the early Church, still loves and cherishes His own; still directs and guides in respect to the interests of His own cause, His Zion. Now, as then, it is with Him to permit or to hinder persecution, according as in His wisdom would be for the best interests of His people,. and the outworking of His glorious plans. The persecution which then arose had,



doubtless, a twofold effect: (1) It served to test and to sift those who had already named the name of Christ; to prove their loyalty, their willingness to endure hardness as good soldiers; their worthiness to be reckoned amongst the overcomers. Not only did it test them, but it undoubtedly strengthened them; for experience shows us that every trial and test endured with faithfulness brings an increase of victory and strength of character. (2) It became the Lord's means of spreading the Truth in every direct on and thus of greatly broadening, as well as deepening, His work in the world. Having first blessed those who, by His providential arrangements, had been gathered to one center, He now scattered them, as lights throughout Palestine and the adjacent country.

### **THE LORD'S SUPERVISION IN TIMES OF PERSECUTION**

Drawing applications to ourselves from this feature of our lesson, we note how the Lord has gathered to this new land, America, a \*specially prepared class of people, liberty-lovers and truth-lovers, from all parts of the world. We note how he has lighted the torch of liberty *and* civilization here more generally than elsewhere. We note how, in this specially prepared soil, He has planted the present Truth, which has been shining forth in a feeble manner, not only to all the people of **this favored land**, but to the world in general. We note a correspondency, also in the fact that until recently our persecutions have been quiet-rather than public, open, and demonstrative. We, like the early Church, have had an excellent opportunity for cultivating the knowledge of the Truth and the graces of the Holy Spirit. A further correspondency is found in the fact that the Lord's faithful people now are experiencing something of the bitterness of persecution from their own immediate brethren, as was the case in the early Church who received their persecution from their own brethren, the Jews. (Isa. 66:5.) It will not surprise us now, or shortly, if the Lord's providence would permit some open persecution, and if this should be the Divine will, are we in that proper condition of heart that it would profit instead of discourage us, and destroy our faith?

An important lesson for all the Lord's people to learn is that the Lord Himself has full charge and direction of the affairs of His Church; that He who blesses it with His Holy Spirit, and with the light of the knowledge of God, is the same One who has permitted a restraining of the persecutions and siftings from without and from within. Those who learn this lesson thoroughly are the only ones who, amid all the affairs of life, can rest themselves fully in "the peace of God which passeth all understanding." Let us learn to trace Divine providences in the past, and to appreciate them, and to apply them as far as possible to affairs of the present time; and then to trust the Lord, even where we cannot trace Him, knowing that all things shall work together for good to them that love Him..

### **DEACON PHILIP'S MINISTRY**

There was a Philip amongst the twelve Apostles, but it is not he that is referred to in this lesson. This Philip was one of the seven deacons whose choice by the Church has been related. (Acts 6:5.) Evidently he had used well the opportunities thus afforded him by attending not only to the distribution of the natural food to the needy, but by the feeding of his own heart upon the spiritual food also thus preparing himself, as a servant and messenger of the Lord, for further service of a



more spiritual kind. Philip was one of those whom the persecution drove out of Jerusalem., Let us stop here to notice that the early Church might have said- Persecution is getting severe; but we will stay where we are, suffer imprisonment, etc., esteeming that the Lord is able to protect us here as well as elsewhere. This would have been sound reasoning; but it would indicate a neglect of the Lord's directions to His Church, saying, "When they persecute you in this city; flee ye into another." (Matt. 10:23.) The persecution was intended to scatter them, and failure to take heed to the Lord's directions might have led some of the most earnest and faithful of the Church to obstinately resist the designs of providence. So now, let those who may be called upon to endure persecution remember the Lord's direction; and after giving a proper testimony, if the door of opportunity opens let them remove to another locality, where their 'faithfulness and increased knowledge and wisdom in the handling of "the sword of the spirit" may give them opportunities for still greater usefulness. This was the case with Philip, who removed to Samaria, and apparently lost no time in beginning the ministry of the Truth preaching Christ.

It will be remembered that this city of Samaria was the capital of a district called Samaria, whose people were known as Samaritans; being of mixed blood, Jewish and Gentile, they were counted by the Jews as though they were Gentiles; hence "the Jews had no dealings with the Samaritans." We remember, further, that "it was respecting these people that our Lord said to His disciples, when sending them forth, "Go not into the way of the Gentiles, and into any city of the *Samaritans* enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24.) Our Lord thus marked the Samaritans as being separate and distinct from the Israelites. We remember, further, that it was because our Lord would not enter into the city of Samaria, and heal its sick, that the people of that city refused to sell the disciples food as they passed by. It was in resenting this affront that James and John, the Apostles, said to our Lord, "Wilt thou that we command fire from heaven to consume their city?" Jesus answered, "Ye know not what spirit ye are of; the Son of Man came not to destroy men's lives, but to save them." It was a woman from this same city who later met the Lord at the well, and got from Him a little taste of the water of life, then brought many of her friends and neighbors, who also tasted 'and were refreshed, and many of them believed in Him. Nevertheless, our Lord's testimony then was, "Ye worship ye know not what; . . . salvation is of the Jews."-- John 3; Luke 9:54-56; John 4:22.

The fact that Philip now came into Samaria, under, the leading of. Divine providence, and preached the Gospel there, signifies that the time had come for the Gospel to be, extended beyond Judaism. It implies, therefore, that this incident occurred at least three and a half years after our Lord's death-after the close of the seventieth symbolical week, and the full end of Israel's special favor as respects the Gospel invitation of this Age. Evidently the Apostles had less strenuous feelings of opposition against the Samaritans than against Gentiles in general, because they were of mixed Jewish blood.

The Samaritans were ripe for the Gospel, and the 'fact that the Jews had disdained them much as they did the Gentiles no doubt made them all the more ready to receive the Gospel Message, which ignored all caste and class distinction, and accepted into its brotherhood all who confessed their sins, accepted Jesus as the Redeemer, and made full consecration to Him. Philip's preaching was backed by

the open manifestations of the Spirit, in healings, etc., as was all the preaching of that time-intended to establish the faith, and to counteract the wonder-workings of Satan, through necromancers, those possessed of a spirit of divination, etc.

### **SATAN IN GARMENTS OF LIGHT**

The Truth reached the Samaritans just in time to rescue them from some of Satan's wily arts, known at that time as "Black Art," etc., practiced by Simon Magus, the sorcerer. The record is, that his influence with the people had been great, both with rich and poor; and that they recognized him as possessed of "the great power of God." Times have changed since then; sorcery and magic no longer captivate the world to the same extent, and the great deceiver has changed his tactics with the times. As the Apostle declares, he assumes a garment of light, and presents himself as a messenger of light, for the deception of those who are seeking the Truth. Today he has a variety of devices, snares and traps for those who are striving to keep the narrow way. To these he variously presents himself as a messenger of various forms of so-called "*new light*," and making boastful claims that the saints may now draw from the types and symbols of the Bible a vast amount of information of which Pastor Russell knew nothing. To others he appears as an Evolutionist, teaching doctrine wholly contradictory to that of the Scriptures, proving that there was no fall; and hence that there could be no redemption from a fall, no times of restitution from its consequences. To others he appears as a Christian Scientist affecting the name of Christ as one deception, and the name of Science as another, and presenting a confused medley opposed to both--yet backed, nevertheless, by certain physical reliefs and cures distributed (by the same power which worked through, Simon Magus) to those who will yield themselves to the deception, and who will deny the truth and persistently stick to the denial-- they shall have the reward of healing.

We who now oppose the Adversary and his methods are not armed with the powers of physical healing, whereby to appeal to the people; but we are possessed of the Truth, which operates as an eye-salve upon the eyes of the understanding of those who accept-- as a cleansing from sin and a relief from burdens--as the oil of joy upon their heads and in their hearts. The whole matter has taken a higher plane, by reason of the advancement in general knowledge and civilization which have come to the world as a result of the shining of the light through God's faithful ones in the past. Now, as then, *the truth brings conviction to those who are in a proper attitude of heart*, and relieves them from the bondage of ignorance, superstition, priestcraft, and sectarianism, bringing them into the liberty wherewith Christ makes free indeed all who become truly His.

Those who accepted Philip's message, and made a consecration to the Lord, signified it by baptism-immersion in water, symbolizing the immersion (burial) of their wills into the will of God as expressed in Christ; signifying that henceforth they would be dead to self and to the world, and rise to walk in newness of life, as members of the Body of Christ. We read nothing about a creed or a sect or a denominational name, nor about the recording of the names in a denominational register. The early Church recognized, as we do, that the important matter is that believers should be *joined to Christ*, and that their names, on this account, should be "written in heaven." Simon, who had previously been the religious (?) leader of the people--their leader into darkness, into the wiles of the Adversary, became

one of Philip's converts, one of those immersed, and a constant attendant upon Philip's ministry, beholding with amazement the power of God operating through him, which power he recognized as being superior to the power of Satan which had operated in himself.

News of God's favor to the Samaritans, and of their acceptance of the Lord, soon reached Jerusalem; and representatives of the whole company of the Apostles and others at Jerusalem, went down to Samaria to note the work of the Lord, and, no doubt, to encourage the believers. But they went -specially because the *gifts of the Holy Spirit* (miracles, healings, tongues, etc.,) could only be communicated through the Apostles. However well Philip might proclaim the Gospel and immerse believers, he, not being one *of* the chosen Twelve, had not -the power of communicating those gifts. (As those gifts ,were. communicated only by the Apostles, it is evident that they must have ceased in the 'Church shortly after the Apostles died.) St. Peter was one- of those sent, and St. John, the very one who had said, "Lord, wilt thou that we command fire from Heaven, to destroy these men and their city?" was the other delegate. How much change the Gospel of Christ had wrought, even in this good man! He had learned of Jesus, and now had the same spirit, which sought not to destroy men's lives but to save them.

When the Apostles arrived they prayed with the disciples, and then laid their hands upon them, communicating some of the gifts-power to speak with tongues, to interpret tongues, to perform miracles, etc. As Simon Magus was one of the believers, one of the baptized ones, he with the rest undoubtedly received some gift of the Holy Spirit. Yet he, and quite probably others of the number, were not in full harmony with the Lord and His gracious plans. The gifts of the spirit might be imparted instantaneously ; but the fruits of the spirit could only be had by growth. Those gifts, therefore, are not to be esteemed as being such good evidence of the Divine favor, and nearness to the Lord, as are the fruits of the Spirit, which all of the Lord's consecrated people of today should possess in some degree-meekness, patience, gentleness, brotherly kindness, love. The Apostle Paul declares that if he had not merely one of those gifts, but all of them, yet lacked love, it would profit him nothing, eventually,, as respects the great favor to which the Lord has called His Church.-- 1 Cor. 13:1-8.

### **IN THE GALL OF BITTERNESS**

Simon Magus, while astonished with what he had seen, and interested from that standpoint, and convinced that the power was a holy one; and although he had cast in his lot with the believers, and received a gift, was still "in the gall of bitterness, and in the bonds of iniquity," as the Apostle Peter subsequently told him. He was thus all the time, but neither recognized the fact himself, nor did the others recognize it. It was then that his interest in the matters under consideration led him to the point of asking St. Peter to give him the apostolic power of communicating gifts; promising him in return a good compensation in money- thus showing that he was not interested in the Truth and its service from the right standpoint-that his was merely a curiosity interest, and that selfishness had not given place to love; that he would like to have this apostolic power so that he could use it in a selfish way, for his own aggrandizement, and for his own advantage amongst the people.

There have been many of this same disposition since. They are not necessarily worse men than many others in the world, because they give evidence that they have neither part nor lot with the Lord's people. It is safe to say that there are hundreds of thousands, yes, millions, of the Simon Magus class in the nominal churches of today; men and women who have never discerned the real spirit of the Gospel, but who look at its various arrangements from a mercenary point of view, considering what shall be the gain or loss, the advantage or disadvantage, of their relationship thereto; and maintaining the relationship because of the honor or social position or worldly prosperity which it has brought them, or is bringing them or which they hope yet to obtain through it. To all such we would like to say, kindly but firmly, "Thou hast neither part nor lot in this matter." We would not say, nor did St. Peter say to Simon, You belong to the "Judas class," you are on the road to the Second Death. What God may have for such in the future, under different conditions, we may or may not see clearly; but the point which we are now noting is that such characters have no share in the Kingdom; **neither in its present, nor** in its future development. Even amongst those who have received present Truth, we have reason to fear that many have received it, not in the love of it, but merely in a spirit of curiosity; or with a view to having something which they can use as a means for bringing themselves into some place of prominence amongst the brethren. Such persons are dangerous characters -- dangerous as respects themselves, and dangerous as respects their influence in the Church.. Such should be carefully avoided in the selection of leaders amongst the Lord's people, no matter what their natural gifts, riches, or talents may be.

## ST. PETER AT LYDDA AND JOPPA

-- FEBRUARY 8-- ACTS 9:32-43--

Golden Text.-- *"The prayer of faith shall save him that is sick, and the Lord shall raise him up."*-- James 5:15.

THE persecution which scattered the disciples from Jerusalem throughout all Judea, and of which St. Paul was one of the leaders, subsided shortly after his conversion; and was followed by a period of rest, recuperation, edification, etc., as mentioned in the first verse of our lesson. St. Paul's conversion may have had something to do with this, but in all probability a trouble which arose about this time between the Jews and their Roman rulers had more to do with it.

About the year A.D. 38 the Emperor, Caligula Caesar, who had but recently come into his office, promulgated an order that his statue should be set up in various quarters of the empire, and should be worshiped. When the Jews learned of this order, and that it was the intention to put these statues in Jerusalem, and even in the Temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old, to entreat the local governor to intercede for them that such a desecration of their holy temple and holy city and holy land should not be permitted. Speaking of one of these protest-gatherings, the historian says: "A vast throng arranged in six columns of (1) old women, (2) matrons, (3) maids, (4) old men, (5) men in their strength, and (6) boys, gathered before the palace of the procurator, and threw themselves on the earth, with wild and piteous cries of despair, when he showed himself, on the

balcony. They declared they would die, but never give way. Petronius [the governor] made every effort to have the Emperor change the edict, but the most he could arrange was a command to leave the Temple untouched. But many altars were raised to the Emperor outside of its gates; and news came that all the synagogues in Alexandria had been turned into temples to Caesar. These things lasted till, January, A.D. 41, on the 24th day of which Caligula was murdered."

It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about the period of rest mentioned. *Persecutors never like persecution for themselves. Those who have the mind of Christ are never Persecutors*; they feel it to be their bounden duty not to co-operate, not to assist, things which they believe to be wrong; they may even find it necessary or expedient to denounce the wrong, and to show up its inconsistencies; and in some instances to name the active agents in these wrong teachings and wrong doings--as the Apostles have done on several occasions in their writings. *But as for persecuting others, the Lord's people can take no part in this*; we are hindered by the spirit of love, the mind of Christ, which directs that we should do unto others as we would they should do unto us--our Golden Rule, our "perfect law of liberty."

The record says that the churches were edified. This word edified carries in it the thought of construction or building. We get the thought, therefore, that this time of peace was a time of upbuilding amongst the little groups of the Lord's people in Palestine. There is a twofold sense in which the Church may be built up or edified--in numbers, and also in the graces of the spirit. Apparently the infant Church was edified both ways. It was growing in numbers, and growing in grace. That the latter is included is shown by the following declaration, that the believers walked in the fear of the Lord and in the comfort of the Holy Spirit.

(The use of the word "ghost" as a translation of the Greek word *pneuma* is very unfortunate, and confusing to the English reader. The word should never be used. *Pneuma* should invariably be translated "spirit.") The Holy Spirit is the spirit, mind or disposition of God; and the primitive Church was cultivating this, developing it in their hearts, walking in it, that is, living it. The word *comfort* signifies united, cemented or strengthened together; and the thought of the passage as a whole, therefore, would be that the Church was not only multiplying in numbers, and being edified or built up together as God's Holy Church or Temple, but that the various "living stones" were being cemented or bound together by the Holy Spirit. This is a forcible and graphic description of a glorious condition in the primitive Church. It is what should be striven for by the Lord's dear people everywhere today as well; indeed it is as true of the true Church of Christ now as it was then.

The thought of building together, building up, etc., when applied to the individual, signifies his own faith structure, which the Apostle tells us is to be composed of gold, silver and precious stones--Divine Truth and character from which should be excluded all wood, hay and stubble of error, sin and hypocrisy. The same thought may be applied to the Church assemblies in a slightly different way; for each little congregation of the Church may be considered as a temporary temple, or abiding place of God in the world, as represented by His Holy Spirit indwelling. In a still larger sense the whole Church in any period may be considered as God's Temple,

in which He representatively resides, and through which He speaks to such as have an ear to hear. It is in this sense of the word that the seven churches of Revelation represent the one Church of the Lord throughout the world, in seven different epochs of its-history. But let it be distinctly borne in mind that none of these proper enough uses of the word "temple," etc., interfere at all with the still larger, and still more *exact* thought respecting the Divine Temple, the Church,

### **"THE SAINTS WHICH DWELL AT LYDDA"**

We see from this narrative that although the Apostles made Jerusalem the headquarters for their work they, nevertheless, went hither and thither throughout Judea, meeting with the Lord's people scattered by the previous persecution, etc., and forming *nuclei* of little congregations in every direction. In these travels St. Peter came to Lydda, the chief city in the Plain of Sharon (Saron), about midway between Jerusalem and Joppa-- about ten miles from each; and his special mission, we are told, was the visiting of the saints. We like this word "saints." It signifies holy, set apart, sanctified believers in Christ.

Almost all of the epistles of the New Testament are addressed to the saints; and those who can not properly apply the term to themselves, can not properly apply to themselves the exceeding great and precious promises contained in those epistles, for all the promises are addressed to and meant for the saints--the sanctified in Christ Jesus. (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:9; Eph. 1:1, etc.) Let it be borne in mind that the word "saint" does not signify actual perfection, merely, as in our Lord's case, but also those reckoned holy through Him; and that the Apostles, who were saints, and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like -passions with you." -- Acts. 14:15.

The term saints, then, properly applied in the Church refers to -those who although originally "children of wrath, even as others," have been rescued from that condition of condemnation, and been washed, cleansed, and thus brought into accord with God through the forgiveness of their sins and the covering of their weaknesses and blemishes; and who, in connection with these blessings of God, and in appreciation of them, became the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives (an impossibility), but as nearly perfect as they may be able; the Lord's grace making them continually "holy, acceptable to God" the Father, through the merit of Christ Jesus. Let us not be ashamed of this name, "saints"; -if it present before our minds saintship, holiness, separateness from the world, that is just the very thought which should be there continually. It is a thought which will help us, and enable us the better *to* live separate from the world, as our Master indicated, saying, "They are not of the world, even as I am not of the world."-- John 17:16.

The record informs us of Aeneas, the paralytic, whom the Apostle found at Lydda and healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the Apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle, its fame spread abroad, and resulted, we are told, in the drawing of many unto the Lord and to the Church. Thus did the Lord establish the Church and attract to it those

who were in the right attitude of heart, using miracles then, as He now uses other means; Those miracles, as already pointed out, can not have lasted much longer than the Apostles themselves; the gifts of healing, etc., being granted only through the laying on of the hands of the Apostles and the Twelve had no successor's-the Heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve Apostles, and no others.

### **THIS WOMAN WAS FULL OF GOOD WORKS**

One of the disciples, that is, one of the saints, residing at Joppa, on the seacoast, was apparently a woman of means and education, and, if her name represented her appearance, she was very beautiful, Tabitha, in the Syriac language, Dorcas, in the Greek, signifies graceful, beautiful. But this woman was famed for a beauty and a grace entirely separate and distinct from whatever she possessed of these qualities naturally. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness. She was a burning and a shining light for the Lord in that vicinity, evidently. She was not "a Bible reader," for there were no Bibles in the language of the people at that time. She was not a tract distributor nor a colporteur, for there was no printing done then; but she did what she could; she served the Lord, His brethren and all needing help according to the best opportunities afforded her. She helped the poor, and particularly widows, who as a class at that time were apt to be in a very trying position, especially if poor. Dorcas had been in the *habit* (the Greek text indicates) of assisting the poor with garments, etc., probably, almost certainly assisting them also with words of encouragement and helpfulness, and ministering to them the Truth. Under these circumstances it is not strange that her death should have produced sorrow, especially amongst the beneficiaries of her charities, and amongst the numerous friends which a beautiful Christ-like spirit of this kind is sure to make.

While it is very true that the civilized conditions of the present time take from us many of the opportunities possessed by Dorcas, by supplying means of employment for poor widows and others indigent, and by providing County Homes, etc., for the needy, nevertheless, all who have the spirit of the Lord, which Dorcas had, and which she so nobly exemplified, will surely still find opportunities for laying down their lives, some way or other, in the service of the household of faith. As the Apostle says, "We ought also to lay down our lives for the brethren." (1 John 3:16.) Some one has suggested that possibly Dorcas was a martyr-that her death probably resulted from her service to others. A Christian poet has said of such as she:



"These, though their names appear not on the scroll  
Of martyrologists, laid down their lives,  
No less a martyrdom in Jesus' eyes-  
For His dear brethren's sake-- watching the couch  
Of loathsome sickness or of slow decay,  
Or visiting the captive in his cell,  
Or struggling with a burden not their own,  
Until their weary life sinks slow away,  
These, too, are martyrs, brother."

Yes, all of the Lord's saints are to be martyrs; their consecration is to lay down their lives in the service of the Lord, the brethren and the truth; and as nearly as they can understand in the way which He shall direct them, through His Word and His providences. Our covenant is not one of self-preservation, but one of self-sacrifice. True, we are looking for and hoping for a life eternal and glorious as spirit beings; but the terms and conditions upon which we are scripturally hoping to attain that perfect and new life are that we shall sacrifice what remains of this present earthly life.. Another thought, that comes in this connection, is that while, undoubtedly, our chief service under present conditions is the ministry of the spiritual food, spiritual drink and spiritual clothing, to the household of faith, yet nevertheless we are to remember that to the extent of our abilities and opportunities we are to do good unto all men, as the Apostle enjoins.

Every one of the Lord's saints should be recognized in his neighborhood as of generous heart, of kindly impulses; whether he have dollars to give, or only pennies. Of kind words at least he should be noted as a giver, remembering that it is more blessed, and more God-like, to give than to receive. And those who lack the wherewithal for generosity in this world's goods, so that they have nothing wherewith to minister in a temporal way, to the necessities of the saints or others, are not to forget that they have the still more precious, more valuable, more helpful, more cheering consolations of the spirit of the truth, and kindness to dispense to such as are in any need. Would that all of the Lord's people would cultivate these Dorcas qualities, 'and thus become more and more beautiful and graceful in the eyes of their Lord, as well as in the eyes of the world!

Today, as the traveler passes from Joppa, going toward Jerusalem, the guide shows him on the outskirts of Joppa, at the side of the public road, a large, and at one time very beautiful and costly, monument to Dorcas. It is a fountain at which many weary ones have refreshed themselves. The narrative of Dorcas' good works and Christlikeness, like the Waters of a fountain, have come down the rugged channel of the centuries, encouraging, refreshing, and stimulating God's people all the way. Nevertheless, quite probably some in her day spoke evil of her; perhaps even some who were the recipients of her favors may have declared that she performed her charities that she might glory in them, and to be seen and known of men, rather than for the love of those to whom she ministered; and such may be our experience, as we seek to do good unto all men as we have opportunity. But the fact that good may be evil spoken of must not deter us. We seek to please the Lord, and to cultivate in our hearts His spirit, and to exemplify this spirit before others, thus letting our light shine; this is our only proper course, whatever may be said of it by the skeptical world, or an envious class or "tares." We are to seek

chiefly the approval of our Father and our Bridegroom; to be content therewith, and to be content with nothing less.

Apparently Dorcas took sick and died suddenly, at about the time that others of the saints at Joppa heard of St. Peter's being at Lydda and the cure performed there. They sent for him immediately; probably with no thought of his performing such a miracle as to bring Dorcas back to life; but rather with the thought that they had lost a highly esteemed member of their little group, and that St. Peter could give them some consolation at this time. There was no telegraph or telephone or mail service then, and some of the brethren became the messengers to take the word to St. Peter, to request his presence, and that he would not delay. In the city of Jerusalem a corpse must be buried the same day, but in the smaller cities and villages they might remain as much as three days unburied. St. Peter's presence was wanted without delay, before Dorcas would be buried; and he went at once.

An affecting scene was before St. Peter as he entered the death chamber. Poor widows and others were lamenting the loss of their friend, and showing the garments which she had made for them. That surely was a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory upon his character, as were left by this humble woman. And even the humblest and poorest of us may to some extent emulate this example and leave some such monuments of love and testimonies of appreciation behind us when we die. It is a sad end when any, especially of those who have named the name of Christ, die and leave none who sincerely, truly, mourn for them and miss them. It testifies to a life that was either selfish or misunderstood. We who are looking forward to the close of our earthly journey, and that before very long, should see to it that our lives are spent day by day in such a manner that some will be the happier for them; and that our decease will be recognized by some, at least, as a loss.

St. Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the other miracle, it was peculiar to that time, and for the special purpose of the establishment of the Church. We are not to suppose that it was the Lord's intention that all of His people during this Gospel Age should be thus snatched back from death, nor that they should be all relieved from beds of sickness, nor that they should all have powers such as the Apostle here exercised. There is a ministry of evil-- of calamity, sickness, death\_ etc., which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the spirit, meekness, patience, gentleness, etc. Let us after consecrating our all, to the Lord, and while using our consecrated all as wisely as we know how, accept whatever Divine wisdom shall mete- out to us. Let us remember our Lord's words -- "The cup which my Father hath given (poured for) me, shall I not drink it ?"-- John 18:11.

## **LETTERS OF ENCOURAGEMENT**

### **SOW THY SEED BESIDE ALL WATERS**

DEAR FRIENDS:

I take the liberty of calling you "friends" because I consider you on performed a most friendly and comforting act when you. sent me the tract "Where are the Dead?" at the time of my dear wife's death, in last September, notice thereof having been published in New York papers. It appealed to me so strongly that I passed it around among my acquaintances, who all read it-read it with great interest, but my copy, from so much handling, has become very much worn. I write requesting you to send me a couple of copies and also others respecting "Christ's Second Coming," and the Bible teaching on "Future punishment," etc., etc. Thanking you in advance, I am,

Faithfully and sincerely yours, J. I. P.-La.

### **BLESSED AND ENCOURAGED**

DEAR BRETHREN:

Please find enclosed foreign money order to the value of \$-- -- for HERALD subscriptions. Please send a copy of each issue, with back numbers from January 1st if possible, as follows: . . .

We take this opportunity of saying that we have been blessed and encouraged by the visits of the HERALD, and are now taking the series of Revelation studies in Class, and are experiencing some glorious times.

The Class here send their love to you all, and pray that you may be kept in the spirit of love and humility, and in the "way"? we were taught by "that faithful servant." With continued love in the Lord,

Your brother and fellow-servant, W. G.-Eng.

### **JESUS HAS SATISFIED; JESUS IS MINE!**

DEAR BRETHREN:

Enclosed find money order for \$1.00 for the HERALD another year. I must tell you how much I have enjoyed the first article in the last issue, "The Present Mission of the Church." I am now among those partially blind and deaf, but I think they are honestly doing what they think right, and they are kind and helpful to each other and me. While in Indianapolis I had a little opportunity of witnessing for the Truth among some old friends who inquired if I was still a Methodist, and why not? They acknowledged they understood little of the Bible and would read whatever I sent them.

I have attended but one religious service since leaving Brooklyn-that was a union revival meeting just across the street from where I was visiting. These varied blanks, which human events leave in our hearts, can only be filled by the power of faith in the Word. This dries the tear, soothes our sorrow, fills the blank. The moment we rest in the provision of God's love, there is a period put to all repining. It is then we can sing:

"My times are in Thy hands  
Father, I wish them there."

This saves us from anxiety of heart and restlessness. When we feel the habitual conviction that "all- things are working together for our good," we are so restful. Dear brethren, remember me when you talk to "Our Father," and remember me also' to all the dear friends I love so much.

Your sister in Christ,, MRS. C. C. *H.-Ind.*

### **HOW SWEET THE WORD OF GOD!**

DEAR BRETHREN:

Please find enclosed bank draft for \$-- -- , and apply part in payment to the enclosed HERALD subscription list, and the balance to the general, interests of the work. I regret that I have not been able to, do more in a financial way for the furtherance of the work -of the INSTITUTE. Continued besetments and illness have prevented me from doing more in this direction.

I must tell you of the comfort I receive from the visits of the HERALD. The first and last articles of the Nov. 1st issue were very comforting and helpful to me. I so enjoy the articles written by the Editorial Committee. These articles help us to understand in some measure that the Lord is with His people-- that however great or capable any of the Lord's special messengers may be that He is not depending on any man, but is able to use to His glory all that have the Christlike spirit of humility and obedience.

I rejoice in such manifestations of Divine favor as we have received, and which enables the brethren of the **INSTITUTE** to continue the work of preaching the Glad Tidings, the Old, Old Story that we have known and loved so long. How sweet is the Word of God, how beautiful it appears and how holy and pure when contrasted with the best efforts of those who are not guided by the spirit of faith and love and obedience. I accept then, as the most conclusive evidence of the Divine favor, the grace and truth-that is given unto you, and rejoice that it is so, that God careth for us and hath not delivered us unto others to make us men pleasers or servants, but hath kept us from the snares of the fowler and from all the perils of the day of wrath . . .

I wish to assure you, dear brethren, of my love for you and my appreciation of your efforts to serve us. . . . May I ask for a share in your love and prayers. With Christian love,

Your brother in Christ, *C. F.-Ohio.*

### **FORMER FEARS ALLAYED**

DEAR BRETHREN:

It is almost a year since I commenced to read THE HERALD OF CHRIST'S KINGDOM, Which I must say was with some fear lest I might find some criticism of others, not understanding the wisdom of its inception, but I am happy to say that as I have read. each, number I *have not found a single instance* of such a spirit, but on the contrary, through all of it has run a meek and lowly consecrated spirit of helpfulness toward all the scattered sheep of God's dear

flock. So I am sending money order for \$-- -- for renewal, the remainder to be used for the work as you see best. Believe me,

Faithfully, your sister in Him, L. S. M.-N. H.

### **HARD FIGHT AGAINST ADVERSE SPIRIT**

DEAR BRETHREN:

Enclosed please find \$1.00 postal note for renewal subscription to the HERALD. We wish to tell you, dear brethren, how much we appreciate the spirit invading its pages, which savors of the spirit of the Master whom we love so dearly, and hope in our weak way to imitate. We also know how hard the fight is against the prevailing spirit of our great Adversary, but we have the consolation of knowing that "He that is for us is greater than all that can be against us."

We wish also to- let you know how much we appreciate the articles appearing in the HERALD On the Revelation. As 'our dear Pastor used to say, "It satisfies our heads and our hearts.

Trusting that the same sweet spirit will always prevail amongst the dear brethren at the INSTITUTE, and praying the Lord's richest blessing on every effort to serve Him and, His, we are

Your brother and sister by His Grace,

*T. & S. C.-Can.*

### **APPRECIATES EXPOSITION OF REVELATION**

DEAR BRETHREN:

Having had brought to my notice, and having read one of your HERALDS, I greatly appreciate the tone and the spirit of your writings, so am anxious to subscribe for same.

Being greatly interested in your exposition of Revelation,' I would be very pleased if you could furnish me with HERALDS' from the beginning. Enclosed find money order for \$-- -- . Thanking you in anticipation,. and praying that the

Lord continue to guide you with His-counsel,

Yours, faithfully, F. S.-Eng.