

The Herald of Christ's Kingdom

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OUTLOOK FROM THE WALLS OF ZION

"The Lord shall save the tents of Judah first."--Zech., 12:7.

WE doubt not that all the faithful "Watchers" desire to keep in touch with, and follows closely, the leading developments in the affairs-of men today, especially those that are related to the fulfillment of the Divine Word of Prophecy. The faithful Watchers are the "wise virgin" class, who in these days are awake to a realization of the presence of the Heavenly Bridegroom, and of the momentous changes and developments that are taking place incident to the new dispensation, and the ushering in of the long promised reign of Messiah's glorious Kingdom under the whole heavens.-Dan. 7:27.

Taking heed to the more sure Word of prophecy in accordance with St. Peter's exhortation (2 Pet. 1:19). the wise virgins have for years past realized that we are living in the very midst of those significant events long foretold; and as we come nearer to the climax of this Age, it may be reasonable to expect more rapid developments looking towards the end of the old order of. things.

Amongst the signs of the approaching end of the Age and the dawning of the new, none is fraught with greater significance and more thrilling interest than that of the regathering of the Hebrew nation to the Holy Land,, the home long promised to the Fathers. The evidence increases that the time is at hand for this movement to progress, and no more unusual statement has been published in modern times showing the agitation and, the spirit now at work, than that which has recently appeared in several of the New York newspapers under the startling caption:

"ZION REBORN"

"That Palestine, revered mother land of three great religions, should at last receive back to her bosom the wide-scattered people whose zeal inspired them has been the promise of the prophets and the dream of the ages. Once more among the nations is destined to stand Israel.

"To all of us, the Jewish question is one of the world's great sociological problems. The summary of the sufferings of the Jews is the outstanding tragedy of all time.

"Crushed by the successive conquests of five empires, flung in fragments out over the whole face of the earth, and to suffer persecution in every clime, their speech broken into a thousand tongues still, for twenty centuries they have held sacred the ideal of Israel and the passion for the Homeland,

"Israel, two thousand years dormant, is rising.

"Zionism, long a mystic hope, but now a practical movement with a definite program, is making real its aim to make of Palestine once- more' a Jewish

land--Jewish in the sense that the majority of its people shall be Jews, and in the sense that the predominant culture shall be Hebrew culture.

"The world war has forced a universal realization of the inherent right of all peoples to racial self-expression. Out of the travail has sprung Israel of the world's yesterday, today, and tomorrow, to stand again as -a sign and, a. symbol.

"Not only has Jewry organized to this end, but also great democratic governments of the world have definitely given their approval and pledges of assistance. In the minds of the American people it is an accepted fundamental principle of right.

"Israel Restored expresses, to Jew and non-Jew alike, the fulfillment of inspired promise and makes real in our own day a soul dream of the ages."

This statement further continued stating that there, had been established what was called the "Palestine Restoration Fund" and that a campaign is now in progress to raise a fund of Ten Million Dollars, to be devoted to the following objects:

First-The purchase of land in Palestine.

Second-Preparation of Palestine for Jewish settlement

Third-Maintenance and development of work already in progress in Palestine and elsewhere.

Additionally, a list of more than thirty names was submitted,. of -those who compose the National Advisory Committee for the Zionist Organization of America. On this list are to be seen the names of some of the leading Statesmen, Attorneys and Clergymen of America.

A further item of acute interest bearing upon this question is noted in the *New, York Evening Sun* of January 15th under the heading:

"JEWS SOON OFF FOR PALESTINE"

VAST MIGRATION STARTS WHEN BRITISH MANDATE BEGINS.

BUREAUS IN ALL LANDS MOVEMENT

TO BE CARRIED OUT ON SCIENTIFIC BASIS.

"London and Copenhagen will be the centers through which the mass Migration of Jews to Palestine will be directed, according to plans made public through the Zionist Organization of America.

"The system which has been devised for the scientific regulation of the vast movement, which Zionist officials emphasize will not begin until Great Britain has assumed the mandate over Palestine and the country made ready to receive it, covers every step from the point of departure until arrival at the national homeland.

"Central. emigration bureaus at Copenhagen and London, the former to register and organize emigration from eastern and central Europe and Scandinavia, the latter from Great Britain, British colonies, France, Italy, Spain, Switzerland, Holland, the Balkan Peninsula, North Africa and Asia.

"District: emigration bureaus in every country from which emigration will take place, local emigration bureaus in all. important Jewish centers and emigration

bureaus in the chief ports of departure, such as Odessa, Trieste, Salonica and Constantinople.

"A central immigration office will be established at either Jaffa or Haifa, whichever is made the chief port of arrival with branches at all other places of entry, to act as a receiving station for all immigrants, to regulate and assist their-movements to the parts of Palestine where they are to settle and to keep international headquarters in London informed on the proper movement of emigration. Hospitals, quarantine stations and buildings to accommodate immigrants are to be erected at all ports of entry.

RIGID PHYSICAL TESTS

To insure the highest possible personnel comprising the first detachments to Palestine, every emigrant is to be subjected to a rigid physical examination and classified as to occupation and financial means, so that each group of emigrants will contain the proper proportions of all trades, professions and commercial interests. Zionist officials point out that the difficulty of restraining whole sale immigration to Palestine from all parts of the world is becoming an acute problem. This elaborate system of handling and checking immigration has been devised, it is explained, to guarantee that only persons perfectly fit, physically and otherwise, to live in Palestine, will comprise the pioneers whose duty it will be to reclaim the country and that they will be evenly balanced as to professions and occupations so that there will be no dearth or overabundance of any kind.

"The situation in Constantinople has become so acute owing to the large number of refugees from all parts of the world stranded there on their way to Palestine, the Zionist' headquarters in Constantinople report, that an information bureau has been established to inform Zionists all over the world of conditions in Palestine and to serve as a check on the premature mass migration.

"Orders will be issued from London, much the same as from an army's general headquarters, authorizing the movement of groups from certain countries, fixing the number and 'the classes of persons to leave, and supervising and directing all negotiations with Governments and transportation companies necessary for all stages of the journey of the emigrant. In all movements, London head-quarters will keep in close touch with district bureaus; issuing its orders from information supplied by district headquarters.

WORKERS IN GROUPS

"To carry out this scientific emigration on as detailed a scale as possible, it is planned to organize separate groups of agriculturists, laborers and artisans, each group to receive special training relating to its work as it' will be in Palestine, and instruction in Hebrew, with a view to its becoming the national language of Palestine.

"Every prospective emigrant will be required to fill out a personnel card, giving every bit of information about himself. Through these cards, which are similar to the army personnel cards, the immigration will be regulated at headquarters.

"Through the \$10,000,000 which the Zionist organization of America plans raising in this country this year for the Palestine Restoration Fund, the necessary

reconstruction work will be started in Palestine in preparation for the initial detachment of immigrants.

"An emigration bureau will also be established in New York, according to the plans proposed, to handle emigrants from North, South and Central America. There are thousands of Jews in Canada and South America, particularly in Argentina, it was said, anxious to, start for Palestine at the earliest possible moment. Five thousand applications from American technicians, engineers, executives, teachers and other professionals willing to serve for limited periods in the task of building Jewish Palestine are on file at the New York headquarters of the Zionist organization."

"THE RESTORATION OF PALESTINE APPEALS TO LIBERAL HUMANITY"

Under the above heading the following clipped from the *New York American* of January 21st is also to the point and reminds us of the prophetic statement: "Behold, I will bring them from the north country and gather them from the coasts of the earth. . . . A great company shall return thither. They shall come with weeping; and with supplications will I lead them. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off,- and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he."--Jer. 30:18, 20, 21; 31:8-12.

"Because of intolerable persecutions and privations, both intensified since the war, one of the greatest migrations in history is now taking place throughout Central and Eastern Europe.

"It is an unled flight of Jews wandering painfully in search of the Promised Land.

"Behind them lies slaughter or starvation. They must move on or perish. And so thousands are going by the only transport available-on foot-hoping somehow to reach the new Zion in Palestine, the only goal of hope they know.

"The suffering in this weary march of impoverished pilgrims through lands inhospitable and bare is unimaginable. Its pathways are literally strewn with folk stricken with hunger or disease.

"This is only the beginning of the tide. Let some measure of peace and order come to the present areas of persecution , and hosts of Jews, now unable to migrate, will join the exodus.

"But the new Zion is unready. Before Palestine can accommodate hopefully the six million of Jews expected to populate it a great campaign of restoration and construction must -be financed and achieved."

OUR MOTTO FOR. 1920

THE accompanying illustration will serve to give the friends some idea of the motto card we have selected for the year 1920. The motto itself: "Be ye kind, tenderhearted, forgiving others as God forgave you," is one that is suggestive of the great lesson always important and necessary to be borne in mind by all who would be copies of God's dear Son that of tender and loving compassion and the

exercise of a forgiving spirit toward all. Thus, the Great Teacher said, "Blessed are the merciful, for they shall obtain mercy." He also stated that, the terms upon which our Heavenly Father would forgive us our trespasses were that we must from the heart forgive others their misdeeds toward us. (Matt. 6:14, 15.) Of so great importance, therefore, is the attaining of this image of our Master His image of love, that the Apostle assures us that though one might have ever so much ability, and do many wonderful works, and though he might make ever so great sacrifice, even to that of life itself, and -yet-if love was not the mainspring or animating power, all of his deeds and sacrifices would count for nothing. 1 Cor. 13:1-3.) We trust that our year motto may serve as a constant reminder of what manner of persons we ought to be in all holy living and godliness.

As noted in the January 15 issue of the HERALD, the size of the motto is 10 x 13 inches, corded; the style being that of white letters ornamented with pretty roses, tinted by hand process, on red, green or brown velvet boards. We are very certain that all will be well pleased with this motto. The price is 25 cents each, postpaid

THE REVELATION, OF JESUS CHRIST

SERIES XXV

THE VISION OF THE TWO-HORNED BEAST

"And I saw Another Wild beast ascending from the Earth,- and he had two Horns like a Lamb, and he spoke as a Dragon. And all the Authority of the First Beast he executes in his Presence, and makes the Earth and Those who Dwell in it to worship the First Beast, whose Mortal Wound was healed. And he does great Signs, so that even Fire he makes to come down from Heaven to the Earth in Presence of Men. And he deceives Those who Dwell on the Earth by the Signs which it was given him to do in the presence of the Beast, telling Those who Dwell on the Earth to make an Image to the Beast, who has the Wound of the Sword, and lived."--Rev. 13:11-14.

IN considering. this prophetic vision of the two horned beast and the image, we must bear in mind that the earlier expositors of the Revelation, namely, Sir Isaac Newton, Thomas Newton, Elliott, D. N. Lord, Barnes and others of note, lived before Protestantism had so far departed from its original reformation principles, and protesting attitude towards the Roman Catholic hierarchy, as to become an ism without the protest, which is so marked a characteristic of it as a whole in our day. All of these expositors with the exception of Sir Isaac Newton lived during the period, beginning in the opening years of the nineteenth century, the latest of them about 1850.

That this vision was a specially difficult one for them to understand, may be seen from the words of one of the most noted of them who wrote about 1850. In this connection we note his statement:

"From the difficulties, and ill success of commentators in the explanation of the 'image of the beast,' here spoken, of, it has been designated by Vitranga (and the statement repeated by other expositors) as the 'cross of interpreters.' And certainly

the unsatisfactoriness of all previous solutions that I have seen of the beast's image, seems to me *obvious*--Elliott.

All of these expositors, including Elliott, apply this vision to different phases or aspects of the Roman Catholic hierarchy. This is what we would expect when we view the matter from the standpoint of the progressive interpretation and application of the Revelation visions. All of these expositors, of course, would fail to see what has taken place since, namely: the apostasy of Protestantism from its original holy commission, to that of a worldly institution engaging in social, political and other reform movements; and also, that other significant characteristic of decline, if not of apostasy--its strong tendencies and desires to unite with Rome (the mother), a characteristic so manifest in our day.

While, as we trust we have come to see, and acknowledge, our indebtedness, under God's providence, to these earnest students and godly expositors for very much of the knowledge of the Revelation visions that we possess in our day, we would hardly expect that their interpretations of the closing visions 'Would be accurate, *because the final scenes of Protestantism had not been enacted sufficiently to unveil the prophetic visions that seem to refer to them*, one of which is the subject of our present consideration. It is also true, that while we are enabled to see at the present time very much more clearly than they, the fulfillment of some of the closing visions referring to both Roman Catholicism and Protestantism, yet there still remain some features to be fulfilled in connection with both, before a full understanding will be possible, even to the Watchers of today. It was the thought of Pastor Russell as expressed in his later writings, that this vision of the two-horned beast and its image had only as yet met a partial fulfillment. As far back as 1882, he unfolded those parts of the vision which he understood, had at that time met their fulfillment; and in the same exposition, gave a forecast of what seemed to him at the time, would have to occur in the then future, to fill up its remaining features. One important matter to be kept in mind which will assist to a correct interpretation of the vision, is, that the period in history covered by both the ten-horned beast, and its Papal "head," and the two-horned beast and its image, whatever these last may refer to, is that epoch beginning about 539 A. D., and ending, as the next vision in order describes, with the Lamb standing on Mt. Zion (Rev. 14:1), which evidently refers to the Second Advent.

Such a complete failure of Protestantism as exists today (and especially as this failure has such a bearing on the trial and testing of the Lord's consecrated), would seem to be of as much importance as the visions of Papacy itself, so as to be portrayed somewhere in the Revelation visions. Indeed, it is to the different phases or aspects of the fall of Protestantism, that Pastor Russell understood the principal features of this vision of the two-horned beast and its image to refer.

VIEWS OF EMINENT EXPOSITORS

Mr. Elliott interpreted this, two-horned beast to be *"the Papal Clergy, united under the Pope in his ecclesiastical character of the Western Patriarch; and acting so as to support him in his usurped and far loftier character of Christ's vicar on earth, or anti-Christ."* Its two horns were interpreted by him to be its, secular and

religious powers. This same expositor understood the image of the beast to represent "the Papal General Councils of Western Europe."

Mr. Barnes in his *Notes and Comments*, interprets the two-horned beast, to represent the Papacy itself in its exercise of ecclesiastical and civil power. The image of the beast, he interpreted to represent the Holy Roman Empire established under Charlemagne in 800 A. D. D. N. Lord says, that "all the characteristics of the two-horned wild beast, are found conspicuously in the hierarchy of the Italian Catholic church within the Papal dominions." He interprets its two horns to be spiritual and temporal power, and not two kingdoms. The image of the beast he understood to have been fulfilled in Papacy's prompting the Gothic rulers (10 kingdoms) to form a union of their several national churches into a single hierarchy, and subject it to the Pope as its supreme legislator and judicial head, after the model of the ancient civil empire under Constantine and his successors.

Thomas Newton in his "*Dissertations On the Prophecies*," says:

"The beast with two horns like a lamb, is the Roman hierarchy, or body of the clergy regular and secular." He further says, "This beast is otherwise called the 'false prophet,' as we shall see in several instances [Rev. 16:13; 19:20]; than which there cannot be a stronger 'or plainer argument to prove that false doctors, or teachers, were particularly designed. For the 'false prophet,' no more than the beast, is a single man, but a body or succession. of -men, propagating false doctrines, and teaching lies for sacred truths."

The image of the beast is thus commented upon by this writer:

"What appears most probable is, that this 'image' and representative of the 'beast' is the pope. He is probably the idol of the Church. . . . He is nothing more than a private person, without power and without authority, till the two-horned beast or the corrupted clergy, by choosing him pope, gave life unto him and enabled him to speak and titter his decrees., and to persecute even to death, as many as refuse to submit to him and to worship him."

We note a seeming defect in all of these interpretations, This defect is seen, when we note that all these expositors see Papacy described in the previous vision as an eighth head of the ten-horned beast, while St. John very plainly states that the two-horned beast *is another*, -which certainly implies, that instead of applying to Papacy, it must refer to *another* power (government), exercising a similar authority, to that of Papacy.

VIEWS OF EMINENT ADVENTISTS

Stephen N. Haskell, a Seventh Day Adventist, in "*The Story of the Seer of Patmos*," published in 1905, thus writes about this matter:

"The beast which came up out of the earth in the sight of the Prophet [St. John], symbolizes the United States and the two horns represent the two foundation principle; of the government, Protestantism and republicanism. . . . The life of Protestantism is gone, 'the life of democracy is lost. The professed Protestant nation is imitating the Papal power of Rome, thus forming the image of the beast. As time progresses, it will be seen that the image will receive, more and more, the

life of the beast. . . . America is the home of Protestantism, but her churches today are Protestant only in name.

Two things characterize the Remnant [true Church] people during 'the formation of the image of the beast, according to Rev. 12:17, they keep the commandments of God and have the spirit of prophecy."

Mrs. E. G. White, another Seventh Day Adventist expositor in "*The Great Controversy Between Christ and Satan*," a work published in 1888, has thus commented on this vision:

"The prophecy of Rev. 13 declares that the power represented by the beast with lamb-like horns, shall cause 'the earth and them which dwell therein' to worship the Papacy-there symbolized by the beast 'like unto a leopard.' The beast with two horns is also to say 'to them that dwell on the earth, that they should make an image to the beast;' and, furthermore, it is to command all, 'both small and great, rich and poor, free and bond' to receive 'the mark of the beast'. It has been shown [?] that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be 'fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy."

Concerning the terrible things that may be expected when, as understood by these last two writers, their interpretations will meet their fulfillment (?), we quote:

"Satan's last and most daring act will be, coming to the earth in person, clothed in garments of light, and claiming to be the Savior. For this final scene, the work of Spiritism, which in its modern forms arose in the United States, is now preparing the world. When Satan thus appears' he demands the life of all who have not the -mark of the beast, and who refuse to worship the image. The tyranny of government will be complete. It will be as the laws of. the Medes and Persians, from which there was no appeal. The decree of Xerxes, which demanded the slaying of all Jews on one day, throughout all the realm, in the days of Queen Esther, will be repeated by the powers that be, and the lives of all the followers of God, those who have received His mark-the seal of His law, will be demanded.

"Not only in the forehead, as a sign of acceptance, but also in the band, as typical of actual 'service for the 'beast' the mark will be required. . . . The history of the 'beast' is -given again and again, that God's people 'may know what, to expect of the image 'of the beast. As the beast bare sway over, the known world in its day, so the image will set the example to the world in the end of time.

"Rome has been portrayed from all sides, and so definitely described that it cannot be mistaken. When the image is compared with the real, in the thirteenth chapter' of Revelation, the very number, six hundred and sixty six, which is worn on the insignia Of the head of Papal hierarchy is given, that man may be left without excuse. He who is acknowledged as the vicegerent of the Son of *God (Vicarius Felii Dei)*., in his name, carries the number six hundred and sixty-six, for the sum of the numerical value of the Roman letters in his title equals that number."*Haskell*.

The other Adventist writer portrays the same. dark picture of the closing scenes of the Church's history. These believe that this persecution will come. especially upon their church organization, it being singled out, because they observe the

seventh, or Jewish day Sabbath, instead of Sunday, which according to Seventh Day expositors will then be compulsory upon all.

We have given these writers' understanding of the vision, as representing the views most generally held. The earlier expositors understanding that the vision of the two-horned beast and its image is a matter of past history, while the Adventist expositors are still awaiting its complete fulfillment.

We will now give the exposition of this vision, as unfolded by Pastor Russell in 1882. This exposition may be divided and considered in two parts—those parts that he understood had already met, or were in process of fulfillment, and those that are now awaiting fulfillment. In presenting the exposition we will note the symbols required to be explained, and then make the application in history. The first requirement is contained in the statement, that this two-horned beast was seen by St. John "ascending from the earth." Concerning this matter we note:

"Now, if our definitions of these symbols be correct as the coming of Papacy from among the irreligious masses of the Roman empire, was shown by its coming out of the 'sea', then the coming of this second beast out of the 'earth' should signify that it sprang up among a professedly religious people."--*Z, Jan. & Feb., 1882.*

It is said of this two-horned beast, that it was another. "I saw *another* wild beast"; 'this word "another," evidently distinguishing it from the previous one, which, as is generally understood, under one of its heads, Papacy, was represented. Its being "*another* beast" would seem to be sufficient evidence, that it could not represent Papacy,

"If the preceding wild beast represented an ecclesiastical [and civil] power [united] . . . then this beast, called ANOTHER, should be understood to represent a similar ecclesiastical or church [and civil] power [united.]" -*Z, Jan. & Feb., 1882.*

A very important matter connected with the correct interpretation of this second beast—is that concerning the symbolical significance of its two horns. A lack of proper attention to this feature it seems to us has caused most expositors to err. It would seem, that whatever was represented by the "ten horns" of the first beast, would require the same method of interpretation, when applied to the "two horns" of this one. Concerning this we quote:

TWO-HORNED BEAST, CHURCH OF ENGLAND

"As the first beast had ten horns, or powers [governments] which gave it their strength and protection, so this beast has 'two horns, which indicates that two powers or governments will support it."--*Z, Jan. & Feb., 1882.*

The symbols require a government similar in these respects to Papacy; i.e., a succession of rulers like Papacy, supported by two governments, instead of ten, as in the case of Papacy. We are limited in our search for a government meeting all these characteristics, to the territory of the Western Roman Empire, where the fifth head, and its ten horns are located. Surely the United States does not, in any sense or degree, meet these requirements. It is stated in the vision that this two-horned beast causes an image to be made like the first beast that received a deadly wound by the sword. If we were correct in adopting Pastor Russell's interpretation of this, namely, that the beast that received this deadly wound was

that form under its Papal head and that this occurred first in the Sixteenth Century Reformation, then it seems plain that we are to look for this two-horned beast since that time. The Reformation began in 1517. About the year 1531, an event occurred in connection with one of the ten kingdoms, that fills all these requirements, and no other has occurred since then that does this. This was in the case of England's separation from the Papacy. It was in connection with the divorcement of Henry VIII of his Queen Catherine. We quote the historian:

"The Pope issued a decree excommunicating Henry, and relieving his subjects from their allegiance. Henry on his part called parliament, and a celebrated bill known as the Act of Supremacy was passed (1534). This statute made Henry the Supreme Head of the Church in England, vesting in him absolute control over all its offices, and turning into his hands the revenues which had hitherto flowed into the coffers of the Roman See. . . Henry now set up in England a little Popedom of his own. He drew up a sort of creed which everybody must believe, of at least pretend to believe.* . . . Thus was the English Church cared for by its self-appointed shepherd. What it should be called under Henry it would be hard to say. It was not Protestant; and it was just as far from being Catholic, [except that it revered the Roman 'Catholic doctrines']. "--*Myers' History*.

* This creed embodied most of the false doctrines of Papacy. It was not until after the time of Henry VIII that the Reformation movement began to effect the Church of England.

We quote another noted historian:

"Henry VIII was declared by the parliament and the people supreme head -on earth of the church of England. . . . Besides, he considered the title of head of the English Church as if it transferred to him the enormous power which had been claimed, and indeed usurped, by the Roman pontiff, and in consequence of this interpretation of his title he looked upon himself as master of the religious sentiments of his subjects, and as authorized to prescribe modes of faith, according to his fancy. . . . When - Henry VIII . . . was declared supreme head upon earth of the church of England, George Brown, a native of England, and a monk of the Augustine order, whom that monarch had created in the year 1535, arch bishop of Dublin [Ireland]. . . . caused the king's supremacy to be acknowledged in that. nation [Ireland.] -- *Mosheim's Eccles. History*.

THE TWO HORNS, ENGLAND AND IRELAND

Concerning the two-horned beast we quote Pastor Russell:

"It is one ecclesiastical system, and the two horns show that it is supported, and its authority recognized by two kingdoms. . . . Remember that [for a church] to be simply aided, or supported by the empire does not make a symbolic 'beast'; no, a Beast is a government, and to be a symbolic beast [in the way described], a *church must needs become an element in, or part of the government. This was not the case in those mentioned [the Presbyterian church -in Scotland, the Dutch Reformed church, nor of the Lutheran, in those countries in which those churches were established]. No, there is but one church which this symbol fits perfectly,

viz.: The established 'Church of England and Ireland! This system, like the Papal, was a blending of church and state, an ecclesiastical empire. . . . Now let us see about the two horns: England of course was one of them, and . . . Ireland the other. . . . History says that in 1537 the Irish Parliament in Dublin 'passed the act of supremacy, declaring Henry- VIII Supreme Head of the Church, prohibiting intercourse with the court of Rome, and making it treason to refuse the oath of Supremacy.' Henry VIII also took the title of King of Ireland. Thus we see that the second horn came up within the brief space of [about] five years after the first. The fact that Ireland was not a powerful horn matters not, for it was stronger than some that supported the Papal beast From 1538 to 1871--333 years--the title of the church was, 'The Church of England and Ireland.'

"The 'two horns like a lamb,' would seem to indicate that this beast would be peaceably inclined-not inclined to be aggressive, but merely using the horns for defense." -- Z, 1882.

This has been a particular characteristic of this politico-religious government during most of its reign in which 'particular it differed from Papacy. It is true that within their own dominion the rulers of this kingdom, in the sixteenth century, like Papacy used. force to cause its own subjects to submit to its authority in religious matters (which is portrayed in the vision), but did not attempt to extend its conquests in these matters, outside of its own dominion.* Papacy, however, sought by force of arms to extend its religious authority over the whole world. In these last days England has become very lamb-like and liberal to its subjects in matters pertaining to religion.

* Its dominion, however, both civil and ecclesiastical, has since reached all parts of the world.

"What a glorious representative -of Jesus they had in Henry VIII. . . . He was a worthy rival of some of the Popes, as an anti-Christian claimant of headship in the church. The Reformation- movement had not reached England at this time, and certainly it was much needed. The Clerical Convocation which could acknowledge such a head was, not far from being as corrupt as Papacy."--Z, *Jan. & Feb., 188.?*

"AND HE SPAKE AS A DRAGON"

The meaning of this statement as given by Barnes, is that he spake in a harsh, haughty, proud, arrogant tone -as we should suppose a dragon, would if it had the power of speech." Thomas Newton thus explains this: "He had a voice of terror, like the dragon or Roman emperors, in commanding [spiritual] idolatry, and in persecuting and slaying the true worshipers of God and faithful servants of Jesus Christ."

These expositors, as we have shown, apply these words to Papacy; and they certainly describe Papacy's characteristics. However, we must remember that this second "Wild beast" is said to exercise a similar, though not SO extensive a power as Papacy. In other words, in this second wild beast we are to look for a government, which like Papacy, would usurp God's power, and exercise an

.arrogant, persecuting domination in both civil and religious matters. And these characteristics perfectly describe Henry VIII, as also some of his successors, who succeeded him in the sixteenth century.

History records, that Henry VIII was in no sense a Reformer after he separated from the Papacy. Indeed he was a, great foe of the Protestant reformers. D'Aubigne has said in this connection:

"The moment when Henry aimed his first blows at Rome, was also that in which he began to shed the blood of the disciples of Christ. Although ready to throw off the authority of the Pope, he would not recognize the authority of Christ: *obedience to the Scriptures is, however, the very soul of the Reformation.*

"The king's contest with Rome had filled the friends of the Scriptures with hope. . . . 'The king is one of us', they used to boast; 'he wishes his subjects to read the New Testament'. . . . Language such as this aroused the clergy. 'If we would not have Luther's heresy pervade the whole of England, we must hasten to throw it [Tyndale's Translation of the New Testament] into the sea'. . . . The bishops led the attack. 'We must clear the Lord's field of the thorns, which choke it' said the Archbishop of Canterbury to the Convocation on the 29th of November 1529; immediately after which, the bishop of Bath read to his colleagues the list of books that he desired to have condemned. There were a number of works by Tyndale, Luther, Melancthon, Zwingli, Ecolampadius, Pomeranus, Brentius, Bucer, Jonas, Francis Lambert, Truth and Fisk. The Bible in particular was set down. 'It is impossible to translate the Scriptures into English', said one of the prelates; 'It is not lawful for the laity to read the Bible,' said another; 'If you tolerate the Bible', said another, 'you will make us all heretics;' 'By circulating the Scriptures,' exclaimed several, 'you will raise up the nation against the king.' Sir Thomas More laid the bishops' petition before the king, and some time after, Henry gave orders by proclamation, that no one should preach, or write any book or keep any school, without his bishop's license; that no one should keep any heretical book in his house; that the bishops should detain the offenders in prison at their discretion, and then proceed in the execution of the guilty; and finally, that the chancellor, the justices of the peace, and other magistrates, should aid and assist the bishops. Such, was the cruel proclamation, of Henry VIII, the father (?) of the English Reformation."--D'Aubigne. Vol. 5.

The historian then recited the martyrdom of many of the noble Reformers, and summing up he says:

"Thus died in the sixteenth century, the disciples of the Reformation sacrificed by Henry VIII. . . . Thus were the witnesses to the truth struck down by the priests, by Sir Thomas More, and by Henry VIII."--D'Aubigne.

Henry's reign wrought very little change-in the forms, and doctrinal teachings from-that of the Roman church. Concerning this we quote the historian:

"It is carefully to be observed here that this downfall of the Papal authority in England was not productive of much benefit, either to the friends or to the cause of the Reformation. For the same monarch, who had so resolutely withdrawn himself from the dominion of Rome, yet superstitiously retained the greatest part of its errors along with its imperious and prosecuting spirit. He still adhered to several of the most monstrous doctrines of Papacy, and frequently presented the

terrors of death to those who differed from him in their religious sentiments."--Mosheim's *Eccles. History*, Vol. 111, 81.

KING OF ENGLAND HEAD OF CHURCH

Edward, son of Henry VIII, succeeded him as supreme head of the church of England and Ireland. During his reign many changes of this character were instituted. The historian in referring to this informs us:

"These sweeping changes in the old creed and in the services of the church would have worked little hardship or wrong, had only everybody . . . been left free to follow what religion he would By royal decree [how-' .ever] all preachers and teachers were forced to sign the 'Forty two articles;' and severe enactments known as, 'Acts for the Uniformity of Service,' punished with severe penalties any departure from the forms of the new prayer book. . . Many persons during the reign [of Edward], were imprisoned for refusing to conform to the new worship, while two, at least were given to the flames as heretics and condemners of the 'Common book of Prayer.' "*-Myers' History*.

Pastor Russell's comment on the words, "He spake as a dragon," very fittingly describes the present state of this great church government:

"It does not say that he spake like THE dragon, but like A dragon. We understand this to mean that its utterances resembled those of a purely civil (dragon) power, and in its words there would be little to denote that it is an ecclesiastical government."--Z, *Jan. & Feb.*, 1882.

That the sovereigns of these latter times still possess the same title we quote the historian:

"This title [Defender of the Faith] was retained by Henry after the secession of the Church of England from the Papal See, and is borne by his successors at this day, though they are 'defenders' of quite a different faith from that in the defence of which Henry first earned the title." *Myers' History*.

In this connection we quote Pastor Russell.

"These matters are but imperfectly understood by people in general- [today]. But are the same titles, 'Supreme head of the church on earth,' etc., still applied to the English sovereigns? Yes; and, furthermore, the crown worn shows the title, for it is surmounted by a cross. And the present 'Great Seal of England,' besides describing Victoria [who reigned when this was written] as the defender of the faith, illustrates it' by a picture of the Queen, supported on either side by figures representing justice and Religion, which sit at her feet. The Queen is shown holding in her hand a globe (representing the earth), the upper half of which is light colored (representing Christianity), and this is surmounted by a cross which in symbol declares her to be the supporter or head of the church universal. This is the same exactly, as seen in the hands of the Popes in many pictures. It represents as a whole that this head of the church on earth is the upholder and supporter of the truth. Paul said: 'Christ is the head of the Church,' and that we are to 'grow up into Him in all things, which is the head, even Christ! Again he repeats that 'God gave Him to be the head over all things to the Church which is His body.' (Eph. 1:22; 4:15; 5:23; Col. 1:18.) It is the Church on earth that St. Paul is speaking of, hence any Pope, Queen, Council, Assembly, Conference, or any other man or

company of men, who claim, or exercise the powers of the true Head -- Jesus, are opposing Him. And all who support such by influence, presence or money, are abettors of evil, and supporters of false systems."--Z, Jan. & Feb., 1882.

As bearing still further on the present condition of the national church government of England, and the interpretation of this vision, we quote again:

From 1538 to 1871--333 Years--the title of the church was, 'The Church of England and Ireland', thus recognizing both 'horns'. On January 1, 1871 (by action of Parliament. and the consent of the Queen, the head of the church), the Irish church was disestablished, or that 'horn' was cast off. So, too, all of the 'horns' which once supported Papacy have broken off from her; the difference being that in Papacy's case the 'horns' have turned against her, and in the case of the second beast, it cast off the Irish 'horn' of itself, believing it to be a weakness, rather than a strength."--Z, Jan. & Feb., 1882. -

TWO-HORNED BEAST ADOPTS EVILS OF TEN-HORNED BEAST

"And all the Authority of the First-Beast [Papacy] he executes in his presence, and makes the Earth and Those who Dwell in it to worship [i.e., to respect, to reverence, to honor.-Barnes] the First Beast, whose Mortal Wound was healed."--V. 12.

The earlier commentators have interpreted these words, as though this second two-horned beast was acting in sympathy with-as though it was representing, or acting in behalf of, the first beast, Papacy. However, examining carefully these words in connection with the above unfolding, we believe that such a construction is not the correct one. We quote again from the exposition which seems to us to give the true meaning:

"The Church of England claimed all the powers and authority. which Papacy claimed. [Note Mosheim previously quoted.] It claimed to be THE church; it acknowledged and repudiated some of the corruptions complained of by the Reformers, such as the sale of indulgences, transubstantiation [this last not in Henry's day], etc., and abandoned these as well as the name Roman for which they substituted the word Holy, calling it the original 'Holy Catholic [universal] Church.' It claims the same governmental authority and the same veneration for its decree as Papacy does for hers. And by establishing a similar system, devoid of some of the grosser Papal errors, it attracted attention of all, to those errors, as being the only possible fault of Papacy. And when some of those errors were shortly after discarded by Papacy, the inference was that both beast systems were right. People of that day, as now, seemed to think those systems proper and right, if their powers, etc., were properly exercised; but from God's standpoint the systems are abominations, and wrong from the very center. The systems are based upon errors, and, like a corrupt tree, 'cannot bring forth good fruit.'

"The very basis of both those systems is their claim to be the 'Kingdom of God' in reigning power. That idea once admitted, justifies their persecution of individuals, and nations, forcing them to submit and bow in obedience. Scripture accords these powers to the 'Kingdom of God'--when 'the Kingdom is the Lord's,' and he is the Governor among the nations; all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee' (Psa. 22:27, 28.) He shall 'dash them in pieces as a potter's vessel.' (Psa. 2:9.) 'Unto

Him every knee shall bow, and every tongue confess.' (Phil. 2:11.) And if their claim be good, who can object to their carrying out the Scriptural statements?

"These anti-Christ, to make their claim of Kingdom power appear true, had simply to take another step in compelling obedience, backing up their right to do so, by the Scriptures just quoted. And not only was this great evil sanctioned, but their claim once -admitted, that the kingdom was established and the reign in progress, those -who admitted it were hindered from looking for the true Head of the Church; to set up the true Kingdom under the whole heavens, which shall break in pieces present imperfect governments, establish righteousness in the earth, and cause every knee to bow and every tongue to confess, to the glory of God."--Z, Jan. & Feb., 1882.

Thus by falling into and adopting the same errors as the Papacy, it is thus seen that the two-horned beast causes its subjects to worship or honor the "first beast."

HE DOES GREAT SIGNS

"He does great Signs, so that even Fire he makes to come down from Heaven to the Earth in presence of 'Men." -- V.13.

A characteristic of anti-Christian systems is manifested in their endeavors to prove their Divine origin and authority by the purported performance of miracles, signs. This has always been a characteristic of the Papal anti-Christ, and many, in fact all of its supporters, have been deceived by these so-called miracles or signs. In the case of the two-horned beast, the symbol in the verse quoted that is designed to picture this, is drawn from a literal fact of Old Testament history. The special instance referred to is recorded in I Kings 18:19-39, in which is described Elijah's proving the Divine authority of his call as a prophet of Israel, as distinguished from the Baal prophets who claimed miraculous powers from their god, Baal. Concerning which was the true God., Baal or Jehovah, was to, be demonstrated by fire coming down from heaven in the sight of the people, and lighting the wood -under the altars upon which sacrifices had been placed as burnt offerings. The miracle was wrought in answer to Elijah's prayer; but failed in the case of the prophets of Baal.

The thought evidently designed to be conveyed by this symbol is that the power symbolized by the two-horned beast would seek to prove its so-called Divine authority by deceptive signs or evidences. The symbol itself, that of fire, does not seemingly denote any special kind of sign, but rather simply that a characteristic of this power would be to use deceptive- signs or miracles to this end. It is stated that this two-horned beast exercised, or rather claimed to exercise, the same authority as the first beast, Papacy. -It is a well-known fact that the performance of miracles was a characteristic -claim of Papacy. Among other so-called miracles, Papacy claimed to delegate to its priests the power to change the bread and wine of the

Memorial Supper, into the body and blood of our Lord Jesus Christ, and its supporters have been deceived by this and other false miracles, into submission to its claimed Divine authority. In this connection, as applied to the church of England, we quote the historian:

"The overthrow of Papal supremacy was indeed affected by Henry* VIII; but that monarch rather hindered than favored the reformation of *doctrine*." – *International Encyclopdedia*.

As regards the revelation of the English people to the Catholic church, all that had been done thus far [by Henry VIII] was to declare that the Pope had no jurisdiction in England. There was no thought of secession from the unity of the Catholic -faith; and this fact, Parliament in 1534, took pains to, declare." -- Swinton's History.

"Hitherto, though professing independence of the church of Rome, Henry still maintained, and enforced by bloody laws, most of its doctrines."--Swinton's History.

"The doctrine of Purgatory, of indulgences, of masses for the dead, of pilgrimages, of the adoration of images and relics were [after his day] condemned, but the doctrine of transubstantiation and of confession to a priest was retrained." -- Moyers' History.

"Transubstantiation is a word used by the scholastic writers of the Roman Catholic church to designate the change which Roman Catholics believe to take place in the Eucharistic elements of bread and wine, in virtue of the consecration.

"Some Anglican [Church of England] divines who hold the real presence. of the body and, blood, would appear to content themselves [at the present time] with remaining silent as to the mode of the presence. Dr. Pusey, a celebrated English divine, and one of the chief promoters of the high-church movement in the church of England, who died in 1882, went so far as to say that the dispute between the Anglicans and Romanists concerning this doctrine is probably a dispute about words. According to the Catholic doctrine which has been explicitly defined as an article of faith (Council of Trent), 'the whole substance of the bread is changed into the body of Christ and the whole substance of the wine into His blood.'

"The Anglican church [of today] is divided on this into two parties; with one, the symbolical view of the rite is prominent, the other party reprobate this view as 'low' and maintain an objective mystical presence."-*International Encyclopaedia*.

Who among intelligent Bible students can fail to see the falsity of this so-called miracle. We quote again from Pastor Russell:

"This government, like Papacy's claimed heavenly ,power, and its denunciations, were regarded as from heaven, judgments or fire, being called down upon offenders. 'And he deceives those who dwell on the earth, by the signs which it 'was given him to do in the presence of the [first] beast! (v. 14.) We make a distinction between the earth and those who dwell on it. As the earth symbolizes those obedient to and supporting the beast, so 'those dwelling on the earth,' we understand to mean independent Christians who do not support either of these systems."--Z, Jan. & Feb., 1882.

MEANING OF SYMBOLS SHOULD BE BORNE IN MIND

It is well to keep in mind when considering the figurative or symbolic use in the Scriptures of a wild beast, its significance as applied to a man. The following definitions will be helpful: The word beast, "as opposed to man, signifies any irrational animal; as in the phrase, 'man and beast;' so, wild beast, figuratively a brutal man; a person rude, coarse, 'filthy, or acting unworthy of a rational creature." As bearing on this, we quote words of Pastor Russell:

"We might here remark that nothing in this word 'beast' [itself], is specially derogatory or invidious, neither in our use of the word nor in the Scriptural use. Throughout the Scriptures, in the symbolisms of Daniel and the Apocalypse,, beasts are freely used as symbols for nations, governments, earthly powers, though never used as representing the Divine power-the true Church, the true Kingdom which shall ultimately prevail."--Z, 1905, p. 99.

We might add that it is the *kind* of a beast, as also the beast's actions, words, etc., that determine the character of the government symbolized.

In summing up our conclusions, we note that the requirements of all these symbols, used in connection with this second wild beast, have thus far met their fulfillment in- the civil and ecclesiastical government of England. This may be seen by placing in contrast the doings, etc.' of the first wild beast and its Papal head, with this second, and its head.

The first wild beast (government) was ruled by a long line of Popes from the city of Rome. The second lamblike beast has ruled from London, England, through its kings and queens.

The first beast had ten horns or governments supporting it for long centuries. The second beast had two horns. or governments which for over three centuries supported it.

The first beast at the present time has lost the support of nearly all these ten governments. The second beast has likewise lost the support, religiously, of one of the governments that supported it.

The first beast in its ruling head, claimed and exercised both civil and ecclesiastical powers over its subjects, thus arrogating to itself powers belonging only to God. The second beast through its ruling head, as represented in its kings and queens, claims and has exercised both civil and ecclesiastical power over its subjects, thus arrogating to itself-powers belonging only to God.

Through the enlightening influences of the Sixteenth Century Reformation, both the first and the second beasts have been led or compelled to yield religious freedom to their subjects. Through the great troubles that have come to the earth through the "world-war" and its results, both of these powers are becoming more and more influential in political and religious matters, and the second is seeking 'measures towards a union of all the Protestant religious systems, and making overtures to the Papacy for a union with it. Concerning these matters the "image of the beast" has to do. This feature will be Considered in our next exposition.

ST. PETER AND CORNELIUS

--FEBRUARY 15--ACTS 10:1-11:18--

Golden Text.--"The same Lord is Lord of all, and is rich unto all that call upon Him."--Rom. 10:12.

CORNELIUS, the centurion, -whose acceptance with God is the subject of this lesson, was evidently converted to God and to righteousness years prior to this incident. This is the testimony; he was a worshiper of God, a benevolent, alms-giver, and his love of righteousness and his consistent life were recognized amongst those with whom he had to do; yet, nevertheless, something was necessary before he could be accepted with God in the proper sense of that word. There is a lesson here for those who imagine that a reverence of God and morality are all that are necessary to Divine acceptance. As Cornelius had these qualities in large measure for some time before his acceptance, the Lord's dealing with him may well be a guide for all others who desire to approach Him in covenant relationship.

Many seem totally to misunderstand the Apostle's statement that "God is no respecter of persons;" they apply these words in a very different way from that in which the Apostle used them. The Apostle perceived that God is a respecter of character; but that He is not a respecter of outward appearances, conditions, color of skin, nationality, etc. That this is the Apostle's meaning is evidenced by his next statement, "But in every nation he that feareth Him and worketh righteousness is accepted of Him." It is a misapprehension, far too common, that anybody and everybody may come to the-Lord upon terms of intimacy and familiarity. In consequence of such misapprehensions many approach the Throne of Heavenly Grace without authority, without invitation, and without acceptance; because (reversing the Apostle's' words) they do not fear the Lord, are not workers of righteousness, and are not accepted with Him.

Although devout, etc., as we have seen, Cornelius 'was not a Jew; and realized himself to be outside the pale of special Divine favor. Still he prayed to God; we are not told for what he prayed, but in-harmony with the records" we may readily suppose, that he prayed for enlightenment respecting the Divine character and-plan, and for a closer .approach and a realization of Divine favor and acceptance. Perhaps he had heard of Jesus and was perplexed

on this very subject; perhaps this led him to the ear nest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to him, assuring him that his prayers and his alms were appreciated of the Lord as memorials of his piety. (verse 4.) The angel intimated that something further than prayers and good deeds was necessary; but the additional things the angel was not commissioned to tell. Cornelius needed to know of the Lord Jesus from the true standpoint; he must exercise faith in Him as his Redeemer, before the memorials of his piety would count for anything with God, or bring him into the desired relationship and under the Divine favor.

We know very well that the Lord could have promulgated the Gospel through the instrumentality of angels; but here, as elsewhere, we see that this was not His purpose-that He was pleased to use consecrated human sons as His ambassadors, to proclaim the "Good Tidings of great joy-for all people." What a great honor

God has thus done us who "were by nature children of wrath, even as others" of the race, but who, having accepted Divine favor in Christ, are not only "accepted in the Beloved" but are made the channels of Divine blessing and favor in the calling out of others. The Divine course in this respect has not only been an honor to His adopted children, but, additionally, it has been a blessing; for what Christian does not know from experience that great blessing comes upon all, who are faithful in serving the Word to others.

SEED SOWN ON GOOD GROUND

Cornelius was instructed to send for the Apostle Peter, and was informed in advance that certain words he would tell him were of importance; essential to his further progress in knowledge and in, faith, and through these into Divine favor. Cornelius' readiness of mind is shown by the promptness of his obedience. He not only prayed, but prepared to co-operate with God in the answering of his own prayer. The three persons sent (two of them household servants, and one of them a soldier, all devout persons, who feared God) give us good evidence that this Gentile who was feeling after God, and striving to the best of his ability to please and honor Him, had not been keeping his light and his faith under a bushel. It had shone out before his family and servants, and before the soldiers under his control. This is the kind of man whom God delights to acknowledge, whatever may be his nationality or the color, of his skin, and all such are recognized of the Lord, and favored above others with light and truth-ever since the close of typical Israel's special favor. There is a lesson here that some of the Lord's people need. It is that they should let the light of truth shine through them upon all with whom they come in contact-that the spirit of devotion should pervade every family, every household, including the servants.

Evidently Cornelius was full of faith in the Lord. He did not wait to see if St. Peter would come; he knew that he would come; he had faith in the Lord's promises through the angel: accordingly he gathered together his friends and relatives and household--those upon whom he had been exercising an influence, and who, like himself, were pious and earnestly desirous of knowing all that they might learn concerning the way of life-the way of reconciliation and harmony with God and all the principles of righteousness which he represents.

Meantime St. Peter, with all' the prejudices belonging to the Jews for centuries, needed to be prepared to receive this first out-and-out Gentile brought into the Church. This was done by means of a vision, so, that St. Peter, with six brethren from Joppa, came promptly to the centurion's home on the following day--"doubting nothing," because evidently the Lord was leading him in the matter. We see, too, that of all the disciples St. Peter was the best one to be chosen for this work, because of his impetuous disposition and zeal to follow the Lord's directions quickly and heartily; secondly, because being the oldest of the Apostles, and in many respects the most influential -one, his course would have the greater weight with the others.

A new dispensation had come; the "seventy weeks" of favor to Israel had expired; and the Lord began to extend His favor beyond the Jews-as we have already seen, to the Samaritans and the Ethiopian eunuch. We may readily suppose that those innovations, although causing surprise to the Apostles; would

be much easier for them to grasp than the extension of favor to the Gentiles: they perhaps paved the way to the latter. When St. Peter arrived at the house of Cornelius, and the latter saw him and recognized him as God's appointed servant for the bringing of this message to him, he prostrated himself at St. Peter's feet in worship. How different Cornelius was from the majority of Romans--especially of Roman soldiers and officers! Instead of looking down upon the Jew" instead of thinking of himself as a representative of the greatest government in the world, at the time, Cornelius was filled with the spirit of humility, and the fact that his visitor represented the Lord, called -forth from him some of the same feelings that were filling his heart in respect to the Lord Himself -feelings of reverence.

But if the centurion was noble and humble, the Apostle Peter showed himself in response to be no less noble and loyal to God-for he at once began to lift 'up the centurion, saying, "Stand up; I myself also am a man." (Verse 26.) St. Peter commends himself to our hearts by this noble course-by this refusal to receive unauthorized homage; and he saved himself also from a great deal of trial by thus disowning supernatural honor and authority promptly-by recognizing his true position, that he was .only a broken and emptied vessel, valuable only because of the filling of the vessel with the Lord's spirit; distinguished only because the Lord had been pleased to use him as a vessel of mercy and truth. Not many today are disposed to offer worship to fellow-creatures, and not many except high dignitaries in the nominal churches, such as popes and prelates, consent to receive worship; but all such have a rebuke in the course of the Apostle Peter in this case. There is perhaps little danger in our day that any of the "brethren" would receive too much honor of men, because the spirit of our time is running in the opposite direction. Nevertheless, wherever a spirit of servility is manifest, it becomes the duty of the brother to whom it is offered to refuse it; and to point his fellow-servant to the Lord, as the real benefactor of us all--from whom comes every good and perfect gift, by whatever channels He may be pleased to use.

"WORDS WHEREBY THOU SHALT BE SAVED"

St. Peter coming into the house, and finding a congregation of earnest God-fearing Gentiles assembled, asked the pointed question, "For what intent have ye sent for me?" (Verse 29.) Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live in a manner pleasing -to Him, the vision that he had received; and now St. Peter's arrival in response to that vision, and his expectancy that he was about to hear what had been promised him--"words whereby thou and all thy house shall be saved." (Acts 11:14.) He was not saved by his almsgiving, not saved by his prayers, nor yet by the message which St. Peter delivered; but St. Peter's message, "words," explaining matters, enabled Cornelius and his household to *grasp by faith* the great redemption which is in Christ Jesus-and thus to be saved. Saved at once from alienation on from God and from condemnation, as sinners; a foretaste of the complete salvation to be granted unto them at the Second Coming of the Lord.

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving message which he brought, from which Cornelius and his associates de rived their saving faith. We find that St. Peter's discourse was the same Gospel Message which he had de livered repeatedly before., It was Jesus -- the good, the, obedient, and the sacrifice for sins which He accomplished when

He died on the cross. It was the Message of the hope of a resurrection from the dead through Him, as attested by His resurrection by the mighty power of God. It was the Message that a ransom for sinners having been paid to justice, the Lord is now pleased to accept sinners on conditions of faith, reverence and obedience to righteousness according to ability. St. Peter's discourse was "the old, old story" which to many has become tedious and distasteful; but which to every soul, in the right attitude, is the Father's Message of forgiveness of sins, and, reconciliation, through the death of His Son. This is the same Message which God is still sending by all who are His true ambassadors. There is no other Gospel, and those who present another message are not, in their service, ambassadors for God, messengers and mouthpieces of His spirit.

After telling the Message itself, St. Peter explained to Cornelius that Jesus commanded the Apostles to preach unto the people, and to testify that it is He which was ordained of God to be the judge of the quick and the dead (Verse 42.) The coming judgment-, or trial, of the world, is an important part of the Gospel Message; and is not to be neglected in the preaching of the Gospel.

What advantage could accrue to the world through the death of Christ if there were no future judgment or trial for them? All were judged once in the person of Adam; and his condemnation passed upon all. The world needs no further judgment along the lines of the Adamic transgression and its weaknesses. The sentence for that transgression was complete, and leaves nothing that could be added; the judge was Jehovah Himself, and the sentence was death. And now the Good Tidings includes the fact that Christ is to be the judge of the world-which signifies that a new trial for life is to be accorded to Adam and his race. This of itself implies a release from the original death sentence; it implies a redemption from Adam's sentence, and an individual trial to determine which members of the redeemed and to-be-tried race will be accounted worthy of everlasting life., Yes, this is "Good Tidings of great joy" for the world; even though the great Adversary has deluded the vast majority, even of Christians, into thinking to the contrary-that no new trial such as Adam had at first is to be granted to the whole world, bought with the precious blood of Christ.

"GOD HATH APPOINTED A DAY"

All are witnesses that this trial could not have begun before Jesus became the judge-hence that none of those who had died in the four thousand years preceding could have been judged by Him; none of them could have been on trial for eternal life. All should likewise be aware of the fact that the world in general has not been on trial since our Redeemer was appointed the judge, and that it is not on trial today; that, on the contrary, the great mass of the world neither knows the judge nor understands the law, nor has any conception of the conditions and requirements necessary to life everlasting. This agrees exactly with the statement of St. Peter, under consideration; and it agrees also with the statement of the Apostle Paul, "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained." (Acts 17:31.)

St. Peter, in discoursing on the matter, evidently had his mind more widely opened than ever before to a realization of what our Lord meant in giving the general commission to preach the Gospel, not merely to the Jews, but to whoever

would have an ear to hear. St. Peter was not expecting "ears" amongst the Gentiles; but now he perceived that God was not a respecter of nations and features, etc., but that the Message was open for all, and he did his best to present it. He proceeded to show that Jesus, as the Messiah, was not evidenced merely by the things connected with His ministry, and the ministry -of His followers; but that all these things were foreknown to God, and planned, and foretold through the holy Prophets of Israel, and that only in and through the name and merit of Jesus-only to those exercising faith in Him, was God pleased to show a reconciled face, and from such only was He willing to take away all sin and shame, and to adopt them into His family.

Cornelius and his devout household and friends had been waiting for just such a Message of Divine grace; and as the words fell from St. Peter's lips they were quickly and gladly appropriated in the hearts of his hear ers, who were by this time accepting Jesus with the same fullness and appreciation as St. Peter himself. Their hearts being thus in the right condition before God, it would have been appropriate for St. Peter to have said to them, Now brethren, your proper course will be to be baptized into Jesus by a water baptism-symbolizing your faith in Him and your full consecration to be dead with Him, as His. faithful followers. But St. Peter was not ready to take such a step, we may be sure. He was surprised that God was willing that the Gentiles should even know about the wonderful provisions of salvation in Jesus; which of itself would have been a blessing. But he was not yet prepared to expect that the Gentiles would be received of the Lord on practically, the same terms, and with exactly the same manifestations of Divine favor as were the Jews. To make good St. Peter's insufficiency of knowledge to baptize them, and to lay his hands upon them that they might receive the gifts of the spirit, and as a lesson to St. Peter also, the Holy Spirit was given to Cornelius and his companions without the laying on of hands-in the same manner that it was bestowed upon the assembly at Pentecost.

St. Peter quickly learned the 'lesson, and undoubtedly his readiness to learn it was in large measure due to his humility and sincerity of heart, the fullness of his consecration to the Lord, and his desire that the Divine will should be done in every particular. St. Peter and his companions from Joppa, "they of the circumcision," were astonished at God's favor upon the Gentiles, yet they were not envious. They were glad to welcome as cleansed, as brothers, all whom the Lord indicated that He had received into His fellowship. The result of this outpouring of the spirit was a grand testimony meeting. The record is that they "magnified God," praising Him, rejoicing in their acceptance, etc. Then St. Peter drew their attention to the symbolical baptism and the propriety of observing it. We -are not given his arguments on the subject; possibly he explained that in thus publicly symbolizing their consecration to the Lord. they would. be strengthening their own faith; buttressing their own determination to live and die the Lord's; possibly, too, he showed them how beautiful is the significance of the water immersion as a symbol of death and burial with Christ; as a symbol also of a resurrection to newness of life in the present time, and to a newness of life in perfect bodies at the Second Advent of the Lord. Or possibly he merely contented himself with explaining. to them that it was the Lord's own method of doing, and that He commanded that all of His followers should similarly be immersed .

The Apostle called for an expression from those present -especially from the brethren who accompanied him from Joppa--to know if any objection could be thought of why these dear brethren, who had believed in the Lord, who .had given evidence of their consecration and good works, even before they knew of the Lord and His glorious Plan, and who now had been accepted of God, and His acceptance manifested-why these should not be admitted to every blessing and arrangement which God had provided for His faithful ones-irrespective of their being Gentiles by birth. No objection being offered St. Peter commanded [directed] them to be baptized in the name of the Lord. He had been sent to teach them, and he delivered his message with no uncertain sound. Similarly the Lord directs all of His people, all who have an ear to listen and to hear His Message, through the Apostle Peter, in this lesson. 'We command no one, for we have no authority; we are not Apostles. We can merely point out the command of the Apostle; the example of all the Apostles; the example of our Lord, etc., and leave the matter with the "ear" and conscience-of each. Indeed, where we recognize that the true immersion of the will, into the will of Christ, has been accomplished, we may properly recognize the brother or sister in full fellowship, even though he or she has not performed the outward symbolic immersion in water; because we are living in a time when great confusion on this subject prevails, and when it would be improper that we should cast off, reject, or even temporarily disfellowship any brother or sister who gives evidence of having had the real antitypical baptism into Christ.

ST. PETER DELIVERED FROM PRISON

--FEBRUARY 22--ACTS 12:1-19--

Golden Text.--"The angel of Jehovah encampeth round about them that fear Him, and delivereth them."--Psalms 34:7.

HEROD was a family name. There were several kings over Israel by this name; (1) Herod the Great, who flourished about the time of our Lord's birth, and who murdered the babes of Bethlehem. (2) Herod Archelaus, son and successor to Herod the Great-deposed A. D. 6. (3) Herod Antipas, another. son of Herod the Great, the murderer of John the Baptist, who subsequently, with his men of war, set at naught and mocked Jesus, just prior to his crucifixion-deposed A. D. 40 (4) Herod Agrippa I., grandson of Herod the Great. mentioned in the present lesson as the murderer of the Apostle James. (5) Herod Agrippa II., the last of the Herods, before whom the Apostle Paul defended himself.-Acts 26:28.

The Herod of our lesson (Agrippa 1.) was given his kingdom by Claudius Caesar, Emperor of Rome, whom he saved from a violent death. History says of him, "He curried favor with the Jews in every way: he hung in the Temple, as a votive offering, the gold chain which the Emperor Caligula had given him; he lived in Jerusalem, and punctiliously observed the traditions of the fathers, and secured the fervent loyalty of the Pharisees. At the Feast of Tabernacles, A. D. 41, he took the reader's stand, and read the whole Book of Deuteronomy aloud, bursting into tears, as if quite overcome, when he reached the words, 'Thou mayest not set a stranger over thee, who is not thy brother.' He feared that because he had Edomite blood in his veins he might incur the hatred his grandfather, Herod the Great, had

borne, and took this way to gain the political favor of the Jews, who cried out, 'Do not weep, Agrippa; thou art our brother'." Within a month after the events of this lesson he was a corpse. His tragic end at Caesarea, whither he had gone to a magnificent festival, in honor of Claudius Caesar, is thus summed up by Geike, from Josephus' account:

"A vast multitude assembled to see the festival and games, and before these the king, in all the pride of high state, appeared in robes inwrought with silver threads. The time chosen was daybreak, so that the kindling sun shining on his grand mantle lighted it into dazzling splendor. Presently some of his flatterers, always at hand beside a king, raised the cry, echoing a reminiscence of the days of Caligula, 'Deign to be gracious to us, thou divine one! Hitherto we have honored thee as a man; henceforth we own thee as more than mortal!' Instead of rebuking such lying servility he drank in this adulation with high pleasure. Next moment a great pain racked his bowels. Conscience-stricken at this blasphemous folly, the poor wretch felt that the wrath of God had struck him down, and the cry arose from him in his agony, 'See, your god must now give up life, and hasten into the arms of corruption!' In the Acts (12:23) we are told that he (was eaten of worms'."

KINGDOM OF GOD SUFFERS VIOLENCE

Knowing this much about the man, Herod, enables us to understand why he made his attack upon the Church. Although not a descendant of Jacob, -but of Esau, he had espoused the religion prevalent in his kingdom, and was seeking favor with the Jews by his zeal for Judaism which meant, of course, his zeal and energy correspondingly against Christianity. As we have already seen, the Jews had begun a work of persecution against the Church, but were hindered by their own troubles with Caligula Caesar; but the latter was now dead, and the persecuting tendencies of misdirected fervor could again be exercised. The Lord, of course, was not subject to these conditions, and could have miraculously prevented the persecutions recorded. But, **as** the lesson shows, he permitted the evil to triumph in part and restrained it in part.

The Apostle James, whose death is here recorded, in few words, was as a matter of fact one of the most noble and notable of the Apostles. He was one of the three who usually accompanied our Lord in the most confidential capacity; with his brother John, and Peter, he was with the Lord in the Mount of Transfiguration. In the same company he was present at the awakening of Jairus' daughter. In the same company he was one of the inner circle of the Lord's friends in the trying hour in the Garden of Gethsemane. It was he and his brother whom our Lord surnamed Boanerges--"sons of thunder"--probably because of their eloquence and forcefulness of speech. It was he and his brother whose mother entreated the Lord that they might sit "the one on his right and the other on his left, in the Kingdom," and who, when questioned by our Lord, declared their willingness to share in His work and suffering, even unto death. They were both faithful, James being amongst the earliest of the martyrs for the cause, and John living to a life of old age, being probably the last survivor of the Apostles. Although the record of St. James' ministry is brief in the extreme, it contains nothing that gives the slightest suggestion of anything except zeal and faithfulness to the Lord and to His cause. This James, who died early in the Christian era, should not be confounded with the other James, the author of the Epistle of James-known as "James the Less,"

the son of Alpheus (Cleopas--Mark 3:18)--husband of Mary, supposed to have been second cousin to our Lord, and for this reason, according to Jewish custom, styled "the Lord's brother."--Gal. 1:19.

When Herod saw what satisfaction it gave his subjects, and 'especially their leaders, the Pharisees, that he should thus persecute the Christians, he proceeded to take St. Peter also. The implication is that St. James and St. Peter were two of the foremost amongst the Apostles in the Church at this time. The expression, "When he had apprehended him," implies that some delay occurred between the order for his arrest and the time of his imprisonment. He was delivered to four quaternions of soldiers. A quaternion consisted of four soldiers to guard a prisoner, two of them being chained to him, one on each side., by the wrists; the other two doing sentinel duty, one at the door of the cell and the other in an outer court. The four quaternions were in the nature of relief guards, so that each quaternion would have charge of the Apostle for six hours of the twenty-four.

It was at the season of Easter, or, more properly, the Passover--"the days of unleavened bread." The time of his arrest was too close to this religious festival to make it proper for such a public execution as Herod had determined upon. He would reserve his show of zeal for the Jews' religion until this festival was at an end. Meantime, the infant Church at Jerusalem was evidently sadly perplexed by the trend of affairs--at a loss to know how to interpret the Lord's providences. Doubtless they held their memorial of the Redeemer's death at this time, as we now do, and their hearts were sadly stricken with a realization of the fact that the Lord's faithful must all drink of His cup-of ignominy and death. Although a considerable number of Jews had accepted Jesus as we saw in a previous lesson, apparently the majority of the believers were scattered abroad, but few of them residing in Jerusalem. These few it seems met in little groups, in private houses, for prayer and praise, for study of the Lord's Word and for building one another up in the most holy faith; and such a meeting was in progress during this eventful Passover week. We are informed that the burden of their prayer was for St. Peter.

Well instructed by the Apostles, we may be sure that they strove not to ask amiss; and that they copied the Master's petition, at least in so far As the expression, "Nevertheless, not my will, but thine, be done." We have no record that the Church met in prayer for St. James, though quite possibly it did; neither are we bound to suppose that if they had not met and prayed for St. Peter, Herod would have succeeded in killing him also. It is sufficient for us that we remember that God has plans of His own, irrespective of the plans and prayers of His people, and that all of His good purposes will be accomplished; but it is well that we should note also His good pleasure that His people should come so fully into accord with Him and His plans that they would neither be surprised nor disappointed in their fulfillment.

Probably St. James' death was accomplished suddenly, while, as we have seen, St. Peter was held over in bonds. This gave the Church time to consider how much she had already lost, and how much she might lose further were not the Lord to interpose for her protection.No doubt they reasoned that they had already sustained a great loss; and no doubt St. Peter's life and His service seemed much more precious to them since the loss of St. James. In any event, the Lord's people were getting a blessing through their experiences and through their prayers. St.

Peter also was, getting a valuable experience; and doubtless the Lord was overruling in the matter so that a great blessing and stimulus to the faith of all, would ensue through St. Peter's *release*.

FULL CONSECRATION BRINGS PEACE OF GOD

St. Peter, his heart filled with the peace of God which passeth all understanding, was enabled to sleep peacefully in the prison, notwithstanding the unfavorable conditions in which he was placed, and his expectancy that on the morrow he would be called before the king and publicly executed. What a blessing is this rest of heart, this ability to entrust to the Lord all of life's affairs! It is written, "He giveth His beloved 'sleep.'" (Psa. 127:2.) We cannot say that the Lord's people are never troubled with insomnia, sleeplessness, but we can say that many, previously troubled with the cares of this life, exciting to nervousness, have by the Lord's grace been enabled so to cast all their care upon him that it has in great measure controlled their nerves and brought back to them the ability to enjoy sweet refreshing rest in sleep. Nothing is more favorable to this peace of heart than a *full consecration* to the Lord--"all to His wisdom re signed:" it entitles to a full *confidence* in the Divine Promises, through faith in the Divine wisdom, love and power, which, has guaranteed that all things shall work together for good to those who love God, who are called according to His purpose.

St. Peter was aroused from his sleep, loosed from his chains, bidden to arise and fasten the girdle usually relaxed in slumber., to put on his sandals, wrap himself in his outer cloak and follow the messenger, the light of whose -glory filled the prison cell. The doors opened before them; they passed the sentinel 'unobserved, and St. Peter was led from the castle of Antonia into the city proper. There the *heavenly messenger left him. There is a simplicity to this narrative which, even on the surface, commends it as truthful. -Were it a fiction doubtless the author would have stated matters altogether differently. He would have represented the angel as doing homage to the Apostle, or delivering to him some complimentary message from the Lord, or lifting him up or putting on his sandals and fastening them for him, or assisting in girding him or putting on his mantle. He would 'have had him give St. Peter certain directions at the time of leaving, etc. But this simple account merely represents the angel as doing for St. Peter what he could not do for himself, and no more, and leaving him without a word as soon as he had brought him properly into the city.

The record shows that St. Peter was so surprised with what had transpired that he for a time fancied himself in a dream, in a trance, expecting that he would awaken shortly to realize himself still bound; but the cool morning air, between three and six o'clock, and being left alone, brought him to his senses and convinced him that he was actually at liberty' He knew well the usual meeting place, and thither he bent his steps. It was the home of. Mary, mother of John Mark-cousin of Barnabas (so "sister's son" should read in Col. 4:10). John was his Hebrew name and Marcus his Latin -name. It was this Mark who was the Evangelist, the author of the Book of Mark-the same who accompanied Barnabas and St. Paul on their first missionary journey.

Although the hour was an unusual one, the inmates of the house were awake, the prayer-meeting was still going on at the very time the Lord was answering the

petition. St. Peter's knock on the outer door was responded to by the little maid-servant of the family, Rhoda (Rose), who, child-like discerning the voice of St. Peter (for it was customary to make inquiries before opening the door) was so surprised and delighted that she neglected to open the door before running back to give word to the assembled disciples.

Here again, in this contrast between-the experiences of St. James and those of St. Peter, we have something that would be entirely, contrary to the manner or thought of a forger attempting to write such an account from his imagination. It would not occur to him to have so 'marked a manifestation of Divine providential care in the case of St. Peter, and to leave St. James' case with apparently no evidences of Divine protection. And this calls to our mind the fact, that Divine providence seems frequently to operate along these lines -- contrasting between the experiences of different members of the Body of Christ, and sometimes instituting contrasts in our own individual experiences as Christians. In some of life's events we can see the Lord's protecting and guiding care most. markedly' while in others it would seem absolutely lacking. The lesson it should bring to us is one of full faith in the Lord, and of full submission to all His providences., Indeed, we are to note that in the majority of cases our experiences are far more like that of St. James than like this experience of St. Peter's. The miracles which we can trace in our own. experience are certainly few and far between. Whatever we have had, or whatever the Apostles or others have had in this direction, which serves to demonstrate to us God's supervision of His own affairs, is evidently intended to give us strength and courage, whereby we can walk fearlessly and courageously in the dark, for,, as the Apostle says, under Divine providence we generally are called upon to "walk by faith, not by sight."--2 Cor. 5:7.

"IT IS HIS ANGEL!"

"Are they [angels] not all ministering Spirits sent forth to minister for them [unto those] who shall be heirs of salvation?" (Heb. 1:10). Knowing the Apostle Peter to be one of the heirs of salvation, and never for a moment considering the possibility of his escape from prison , the brethren queried if their visitor might not be St. Peter's angel as his representative, come, in answer to their prayers, to give them consolation. Soon, however, they realized that it was St. Peter himself, and afterward learned of his miraculous deliverance by the angel.

Verse 17 implies that when the brethren realized that it was actually St. Peter who stood before them they were excited with joy, and would probably have created quite a commotion had not the Apostle beckoned to them with his hand that they should be quiet. Then calmly explaining to them his providential deliverance, and sending a message to St. James ("the Less") "the Lord's brother". or second cousin and to all the brethren, he at once left the place--left Jerusalem. When St. Peter and St. John were delivered from prison it was by the Lord's instruction that they went back to the Temple and continued to proclaim; but now, in the absence of any instruction from the Lord to the contrary, the Apostle wisely understood that his proper course, in co-operation with the Lord's providences, was that he should flee, that he should not put himself unnecessarily into danger, nor attempt to wage a warfare with the representative of the Roman government, trusting to further miraculous deliverances.

We know some who would have been inclined, in St. Peter's place, to have made a great hurrah about the escape, and to have boasted that prison-walls and Roman soldiers were powerless against the Lord; and who, perhaps, would have gone the length of daring the king to arrest them again. But we believe such a course would not have been the will of the Lord, and that St. Peter evidently took the proper course. This suggestion may be valuable to some of the Lord's people. This is the time in which "the prince of this world" is permitted to maintain his general control; and we are to expect miraculous deliverances to be the exception rather than the rule, and are to act accordingly; so far as lieth in us, preserving the peace, living peaceably with all men. St. Peter's conduct in not daring the king was not a manifestation of lack of confidence in Divine power, but it was in obedience to the Master's words, "When they shall persecute you in one city flee ye to another." The persecution had reached, him personally; he had been delivered from it, and now was his time to flee to another place, where doubtless, the Lord had other work for him to do. Let us be prompt in following a similar course in proportion as our circumstances correspond.. When the persecution gets too severe, cry to the Lord for help, and if He opens a door of deliverance flee to another place or condition, where, with equal boldness. and courage and faith you will, as before, lift high the royal banner.

OUR GOLDEN TEXT

It is comparatively easy for us to associate our Golden Text with St. Peter and his deliverance, and with ourselves in instances of peculiar assistance from the Lord in our affairs, temporal or spiritual; but it is much more difficult for us to associate it with the experiences of the Apostle James and with our own experiences, in which disasters, difficulties and fiery trials are permitted to come upon us.. Such experiences are doubtless sent of the Lord for the development and testing of our faith. The Lord's providential care was none the less in the case of St. James, and we may be sure that nothing happened to him contrary to Divine intention and permission; and so 'with ourselves; we may be sure, not only that the Lord knoweth them that are His, but sure also -that "Precious in the sight of the Lord is the death of His saints," and that He "will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape." In St. James' case the "escape" was final and decisive, in St. Peter's it was temporary.

Our trials and difficulties are not, therefore, to be esteemed as the results of Divine carelessness in respect to our interests, but as the outworkings of Divine providence for our good. Those who are able to view, the matter from this standpoint 'are thus enabled to learn some of the very best and most helpful of life's lessons, and are thereby prepared for the glorious things coming-, whereas, those who allow faith to falter in times of trial, and who will walk with the Lord and have confidence in Him only when they are the recipients of miraculous favors, are correspondingly weak, and correspondingly unprepared for the Kingdom. And as these lessons are necessary to the individual, so they are necessary also to the Church as a whole' as in the case of St. James and the Church, in our lesson. So far as St. James was concerned, it could matter little to him 'which way the Lord effected his "escape" if, in the Lord's wisdom, he had finished his course, perfected his character and stood the test. As for the Church,

it could learn an important lesson; viz., that God, while pleased to use the Apostles and various agencies in the prosecution of His work, was not at all dependent upon them, but that one or all of them could be dropped out, and yet the Lord be thoroughly competent to manage His own work and to accomplish all the gracious promises- of His Word.

ST. PETER WRITES ABOUT CHRISTIAN LIVING

--FEBRUARY 29-1 PETER 2:1-5, 11, 12, 19-25--

Golden Text.--"He that saith he abideth in Hint ought himself also to walk even as He walked."--1 John 2:6.

DURING the Gospel Age, which is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years by means of which, not only shall "all the families of the earth be blessed," but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth will be brought into perfect harmony with and conformity to, the Divine will, and universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the spirit and belief of the truth ." (2 Thes. 2:13.) Or, in other words, having believed the Message of salvation through Christ the Redeemer, and having gratefully accepted the same, and being earnestly desirous of perfect personal conformity to the Divine will and having, therefore, humbly submitted themselves entirely to God, they were chosen of God to be His peculiar people.

That which renders this people peculiar as compared with all other people in the world is a very radical change a change of nature from the human to the spiritual. (2 Pet. 1:4.) This change of nature has been brought about by the power of the Truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature is, however only begun in the present life, and consists as yet only of a change of mind and a consequent change of character and action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises." No wonder is it that a people actuated by such hopes and aims should be a peculiar people--a people separate from the world -in the world and yet not of it.

"BABES IN CHRIST"

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new-born babes, to earnestly desire and seek for the sincere milk of the Word of God--the simple truths, the foundation doctrines. These are the plain clear statements of the Scriptures--(1) of the original perfection and glory of humanity, created in the image of God--(Gen. 1:27, 31); (2) of the fall of Adam and the race -represented in him in trial--(Gen. 3; 1 Cor. 15:22); (3) of the death penalty--(Gen. 2:17; 3:19; Rom. 6:23); (4) of the redemption of Adam, and therefore also of the race represented in Him, by the payment of an equivalent price--the sacrifice of "the man Christ Jesus who gave Himself a ransom for all"--(1 Cor. 15:22; 1 Tim. 2:6); (5) of the actual deliverance of the redeemed race in God's due time and order.--Acts 3:19-21.

Those who in simple faith accept these truths and who, laying aside all malice, and all guile and hypocrisies and envies and all evil speaking, endeavor to live worthy of this -salvation_ esteeming it as only a reasonable service to devote themselves thenceforth to the service of God,* are accepted of Him as sons and heirs--as spiritual sons. And precious indeed are these little ones in the Lord's sight. It was with reference to such that the Lord said to St. Peter, "Feed my lambs;" and again that He gave warning to false teachers, saying, "Whoever shall en snare one of the least of these who believe in Me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea." (John 21:15; Matt. 18:6, Diaglott.) And again, under the figure of a tender shepherd caring for a weak and straying lamb, He shows His tender solicitude for these babes of the family, saying, "it is not the will of your Father which is in heaven that one of these little ones should perish." -Matt. 18:14.

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all (Matt. 18:4), it is not the will of God that they should always remain babes. The very object of His commending to them the milk of the Word is that they may grow *thereby* out of this infantile state up to the maturity of spiritual life--"that we be no more children, tossed to and fro and carried about with every wind of doctrine." (Eph. 4:14.) - There should come a time in, the experience of every healthy growing child of God when he should be able to leave the principles of the doctrine of Christ--the foundation doctrines--having them firmly established and settled in his mind, and therefore not needing to dig them up and lay them over again and go on growing in grace and in the knowledge of the Truth unto perfection.--Heb. 6:1.

"ENDURE HARDNESS AS GOOD SOLDIERS"

The Apostle Paul reproved some of his day because they did not thus grow; saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat: for every one that useth milk [only] is unskillful in the word of righteousness, for he is a babe." (Heb. 5:12, 13.) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Some of these, words

are the simple truths above noted--the milk; and others are deeper truths, the strong meat for those who, nourished by the pure milk, had grown and had developed considerable firmness and strength of Christian character. This "solid food," says the Apostle (Heb. 5:14), is for adults--for those possessing faculties habitually exercised in the discrimination of both good and evil. He also Warned them of the dreadful result to them if they should fall away.--Heb. 6:4-6.

If the babes in Christ are fed on adulterated milk--a confused mixture of truth and error--the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk- is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the *pure* milk of the Word; and many of the adults are too careless about setting the impure milk before them. Let those who are truly the, Lord's little ones bear in mind the Apostle's counsel to desire and seek after only the *pure milk*, of the Word, and resolutely to discard all else.

As a part of our lesson the Apostle exhorts the brethren to patience, love and long-suffering in the endurance of hardness and persecution for righteousness' sake. He cites the example of Christ: "When He was reviled He reviled not again." St. Paul likewise exhorts, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." To "consider Him" seems to, be to take note of, to have in mind, to reflect upon and not to easily forget how our Lord endured various trials and oppositions of sinners against Himself. In our own experiences we have, as the Lord's followers, endured some opposition of sin and sinners against ourselves; but we have not yet resisted unto *blood*. We have not yet passed through the trying experiences through which. He passed. When we remember that while we are poor, imperfect creatures like our neighbors, He 'was 'holy, harmless, undefiled," then it is good to reflect that He endured patiently the opposition of sinners. When trying experiences came to Him, He did not consider them as being merely from the individual with whom they originated, but as being, on the other hand under the supervision of the Father. If, therefore, the Father permitted such experiences to come to Him , He was bound to prove His loyalty by patient endurance. As he said, "The cup which my Father hath given me, shall I not drink it?"--John 18:11.

So it is with us, spiritual Israel, "The Lord your God proveth you." (Deut. 13:3.) In proportion as we **are able** to take our Lord's viewpoint in our experiences in life, we may be calm. If the Father permits trying experiences for our testing, or for the testing or proving of others, in ways we may not understand, it is for us to rejoice to have His will done. The poet has beautifully expressed this-thought when he says:

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

If we faithfully endure to the end, the reward will be ours. If we prove our loyalty and *keep our faith that God is supervising our affairs*, and that no good thing will He withhold from those who are walking uprightly, we shall some day. hear His "Well done, good and faithful servant."

Let all the members of this "chosen generation," this "royal priesthood," this "holy nation," this "peculiar people," seek more and more by vigilance, by faithfulness

and by holiness-to separate themselves from the, spirit of the world, to submit themselves to the transforming influences of the spirit of God, and to discipline and drill themselves in the use of the sword of the spirit, that so they may "show forth the praises of Him who hath called them out of darkness into His marvelous light."

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SHALL WE STUDY THE REVELATION

"Blessed is He who Reads, and Those who Hear the Words of the Prophecy, and observe the Things which have been Written in it; for the Time is near."--Rev, 1:3.

WE have been questioned by some of the brethren as to the wisdom and propriety of studying and discussing the writings of the book of Revelation. In fact, some have put the question to us in this form, Why should a special series of articles be published in the HERALD at this time when a large portion of the interpretation must necessarily be doubtful, and when parts of the Revelation have not yet had fulfillment?

We have replied to these queries, stating that our purpose in discussing the Revelation in the HERALD is, that we believe it to be of profit and general encouragement to the brethren. Of course if We did not believe this study to be of special advantage and help to the friends, or if we had reason for believing that the brethren them selves did not feel blessed and profited by the Revelation series, we would not for an instant think of continuing the expositions. Our correspondence from the friends from all parts of the world convinces us that by far the majority are deeply interested in the study of the Revelation, and they have assured us of receiving much blessing from the Revelation expositions. We desire all to know therefore that it is not a matter of our imposing upon the friends something that they as a majority do not desire.

In the first place, we know of no statement in the last book of the Bible or in any other, forbidding the study of the Revelation, but to the contrary we find various statements encouraging and urging investigation and study *of every portion of God's Word*; thus the Apostle instructs: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16,17.) it is remembered too that the class of Christians known as the Bereans were highly commended and were said to be more noble than some others because "they searched the Scriptures daily, whether those things were so." The Apostle Peter's testimony, likewise, confirms this reasoning. He admonishes the early Christians that they do well to take heed to the "more sure word of prophecy." Surely all Bible students admit the prophetic, character of the Revelation.

HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES

Coming to the consideration of some of the messages of the Revelation itself, we note the following significant statements: (1) That it is a Divine prophecy: "The revelation of Jesus Christ, which God gave unto Him *to show unto His servants things which must shortly come to pass.*" (2) It is not for the world, nor even nominal Christians: "The Lord God of the holy prophets sent His angel to *shew unto His servants the things which must shortly be done.*" "I Jesus have sent mine angel to testify unto you *these things in the churches.*" "He that hath an ear, let him hear *what the Spirit saith unto the churches.*" (Rev. 22:6,16; 1:7.) (3) A special blessing is pronounced upon those who read and hear: "*Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand.*" (Rev. 1:3.) (4) The warning is given against any attempt to prevent an investigation and study of the Revelation: "*Seal not the sayings of the prophecy of this book: for the time is at hand.*" -- Rev. 22:10.

The above points should be clearly borne in mind by all, as they distinctly teach that the Revelation messages are prophetic--"things which must shortly come to pass," and are intended for the Church, and their purpose is to convey a special blessing to those who receive them.

Surely we could not hope for any stronger encouragement to examine and study the Revelation than that represented in the above arguments. We believe the facts will show that as God's people have given heed to this admonition all down through the Age, and have studied the wonderful symbolic visions of the Revelator, they have realized a corresponding blessing--a strengthening of their faith and hope.

As many of the visions of the Revelation describe the *faithful*, passing through scenes of great suffering and persecution,, the knowledge represented in the visions was doubtless intended to supply a special need; for the Church always has needed the help and blessing that accompanies a knowledge of the "more sure word of prophecy." We believe that it will be acknowledged by all Bible -students that there is no portion of the Bible that to so great an extent as the Revelation reveals God's providential care and-overruling of the events of history, both good and evil, for the Church's development in grace and knowledge. There is no doubt that the faithful who, down through the Age have studied the Revelation, have been helped to discern the Divine overruling in connection with the affairs of the Church. On this point our Pastor wrote as follows:

"During the Christian Age, some of the saints sought to understand the Church's future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (Rev. 1:3.) The book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of, which he was a conscientious minister, was indeed the 'anti-Christ' mentioned by the Apostle, the history of which we now see fills so large a part of the prophecy."--STUDIES, VOL. 1, 27, 28.

If it is reasonable to suppose that Luther derived important aid in deciding issues of great magnitude in his day, it is equally reasonable to suppose that other Re-

formers derived equal benefit and help from the same source. Yea, verily, it is most evident that these wonderful prophecies were given for the counseling, assisting and protection of the Church through the-long, dark centuries of her, pilgrimage, and of her witnessing to the Truth. As we read the writings of God's consecrated ones of the past, we learn that the Revelation -visions have proved to be a mighty power in the Church's history, and that they have served to preserve the faith of the Church in times of peril and general. apostasy. We have-found that the knowledge of some of them and the testimony thereto have given birth to great reformation movements; that they have inspired confessors, and supported martyrs to the cause of Christ, some of-whom sealed their faithfulness at the stake, while others suffered dreadful deaths in other ways. A knowledge of some of these marvelous prophetic photographs has been largely instrumental in breaking the chains of priestcraft, superstition and tyranny and has brought multitudes out of the bondage of the same.

VISIONS OF REVELATION UNFOLD DIVINE PLAN

In the light of the foregoing, we find ourselves utterly unable to agree with the statement that a large part of the interpretation of the Revelation must be regarded as doubtful; nor is there any evidence to show that there was any uncertainty in the mind of Pastor Russell as to the interpretation of the major portion of the book. The evidences clearly establish the fact that *he made a great study of the Revelation*, and that, he understood almost all of it, and while he did not write and publish a specific volume on the Revelation' nor leave any manuscripts whatever on it at his death, yet we have the evidence showing that he wrote and published much on the last. book of the Bible, and he stated himself in a manner, not doubtful, but positive. True, he did -not expound several portions of the book, nevertheless, from what he did express we can be well assured that he followed the historical method of interpretation; that he believed that the Revelation was a history of God's people, and in fact of the entire Divine-Plan, particularly from our Lord's First .Advent forward to the end of the Millennium.

Those who have been carefully reading the Revelation series in the HERALD, and have noted the quotations we have | given from Pastor Russell's writings, will recognize at once that we have followed the same system of interpretation; not because he adopted it, but because it is thoroughly established by the facts of history thus far, and harmonizes with the remaining portion of the Divine Word. Hence, in dealing with *those chapters which were -not Particularly explained by our Pastor*, we find that we need only carefully examine the, historical records of events and occurrences *to find their fulfillment in complete harmony* with those portions which Pastor Russell did expound.

Our contention therefore is that the Lord's people today may read so clearly the fulfillment of the symbols of the Revelation in the historical records, as that by far the greater portions of the book need not be doubtful but fully established. We do agree most heartily that there are portions of the Revelation that have not yet been fulfilled, particularly the last three chapters of the book, but with: comparatively few exceptions, the fulfillment of the first-nineteen chapters is in the past; and who of us would assume the responsibility of saying that we cannot understand any of the last three chapters because their fulfillment is still future? To the contrary, we believe that all will agree that in the light of other portions of the

Bible, even, though the fulfillment of the, last three chapters is still future, it is easy to understand very much of their significance, which brings special joy and profit as they so clearly reveal to us the consummation of the Divine Plan in the deliverance and glorification of the Church, the resurrection of the dead-, the restitution of all the willing and obedient to human perfection and life in paradise, with perfect harmony and peace reigning everywhere. Thus while the full significance of the last three chapters will be realized more fully when those symbols have been fulfilled, it is surely to our profit to study them now in the light of history and other. portions. of God's Word.

In making these presentations to our readers in the Revelation series, we have trusted to do it in the same spirit in which our Pastor presented all of his writings, namely, not claiming Divine inspiration and infallibility, but **as** that. of appealing to the brethren everywhere to *exercise their own personal liberty* in the acceptance or rejection of what is presented, and to use *the spirit of a sound mind* in receiving only that which appeals to them *as being established by Scripture and the facts of history*. We merely say to all, that these expositions appeal to us as being sound and reasonable, and we invite the brethren *to give them careful consideration*, and to bring to our attention any difficulties they may have in harmonizing the interpretations.

"TRY THE SPIRITS WHETHER THEY ARE OF GOD"

In addition to the above lines of reasoning as to why we recommend the study of Revelation at the present time, we call attention to the general situation that prevails among the Truth people throughout the world since Pastor Russell's death. More than three years have passed since his departure. During that time various expositions, volumes, and treatises on the Revelation have appeared upon the scene, under various charming and attractive titles, written by various brethren who, to a more or less extent, claim to be *special* light-bearers, and as being sent of God to deliver His message to the remainder of the Truth people. Desiring to have the advantage of all the, light possible upon the Christian's pathway, we have carefully examined these various productions with the result that they are found to be sadly in disagreement and contradictory. All of them have a commingling of Pastor Russell's thought, with much that was not his thought, and much that we believe is error. More than this, to our understanding, the general spirit expressed by the authors of these different expositions does not seem to us generally to savor of the spirit of Christ, of humility and meekness, and many statements in these expositions are made so dogmatic as to imply that disagreement with them on any point would surely bring condemnation to the objector. This, we are unable to regard as the spirit of the Lord. Again, as we soberly and carefully examine these expositions of the Revelation by various 'brethren, we find much that we are compelled to acknowledge is highly imaginative, visionary and speculative, and entirely unworthy of credence. We find these expositions containing within themselves inconsistent and contradictory statements, and all of them in some important respects are very much out of harmony with the expositions that Brother Russell gave us of the book.

"TAKE HEED UNTO YOURSELVES AND TO ALL THE FLOCK"

As a result of all of these published interpretations and expositions that are being given wide circulation, there has come to be much confusion among the Truth people, and many, of the friends, far and near, have written us of their perplexity with regard to the situation and the true meaning of the Revelation. In view of all of this confusion and unhappy situation, it would seem that if there was ever a time when light on the Revelation should be looked for it would be at the present; and that brethren who have been placed by the Church in positions of responsibility in spiritual matters would be sadly remiss in doing their duty if they sat idly by and sought no means of comfort, and assistance for those who have expressed need and earnestly asked it. Surely, brethren who are earnestly striving to fulfil a holy ministry toward the Lord's people should regard it as their solemn duty to humbly and soberly seek counsel from the Lord, and guidance by Him by Which they might present the exact facts as to what Pastor Russell taught on the Revelation, and bring together in a systematic manner the interpretations of the Revelation that he gave; and additionally to look for, and if possible present, *such further expositions of those portions of the Revelation concerning, which our Pastor did not write*, so as to clarify the situation, and make '*manifest to all the Lord's true sheep, the Truth*, that thus they may be assisted out of their perplexity and confusion.

This, in fact, is the purpose of the Revelation expositions presented in the HERALD during the past year. The brethren of the Editorial staff of this journal, however, have not, and do not, pose as expositors of the Revelation, nor as having superior ability to other brethren in this regard, but rather our efforts have been to compile, or bring together the interpretations of our Pastor, together with such other expositions as in God's providence have come to us *from faithful and godly men who have written on the Revelation during the past century*, and whose writings give evidence of soundness of mind and of a large measure of the Lord's spirit by which, to our understanding, they have discerned deeply of the Divine truth regarding the meaning of the symbols of the Revelation. And we desire to say, not boastfully, yet truly, that we believe that our humble efforts have been much blessed of the Lord, in that many of those who have studied the Revelation expositions in the HERALD have been relieved of their confusion and perplexity and enabled to maintain a balance and poise of mind that has kept them *free from the spirit of fanaticism and of fanciful speculation* that is so prevalent at this time.

Realizing, as all the faithful watchers must, that what remains of the Church of Christ in the flesh has been undergoing the severest trials and is perhaps passing into the most crucial test of her earthly career-perhaps her Gethsemane experiences, we regard it as most pleasing to our 'Heavenly Master to avail ourselves of all His provisions in the way of truth and grace that are represented in His many messages. We believe that it is timely that we earnestly commend to the brethren every where a careful and sober study of the book of Revelation. Living as we are in a period when some of the - events predicted in the book are grandly fulfilling before our eyes on a most gigantic scale, events, too, of vast magnitude that mark the overthrow of Satan's empire and the ushering in of the long-promised reign of righteousness, the Kingdom of God, surely it is appropriate for us to inquire, and to be prepared to receive, whatever our Master

may be pleased to say unto US at this time, especially as He, has promised to be with His faithful people even unto the end, and has admonished, saying: "Blessed is he that readeth, and they that hear the words of this prophecy."

Having been inquired of by many of the friends as to the advisability of forming classes for the study of the Revelation, and believing that a systematic study of this, book will prove a means of much blessing at this time, we purpose to prepare and publish in this journal in the near future, a series of questions on the Revelation by which the various classes may pursue in an orderly and systematic way the study of the visions of the Revelator. We ask the brethren everywhere to join us in the prayer that the Lord may, by His providence and by His counsel, guide and bless our mutual efforts to edify and comfort one another.

THE REVELATION OF JESUS CHRIST

SERIES XXVI

THE VISION OF THE IMAGE OF THE BEAST

"And it was given him to give Breath to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed. And he causes all, the Little and the Great, and the Rich and the Poor, and the Freemen, and the Bondmen, that they should give themselves a Mark on their Right Hand, or on their Forehead; [and] so that no one may be able to buy or sell unless He who Has the Mark, the Name of the Beast, or the Number of his Name. Here is Wisdom. Let Him who Has Understanding compute the Number of the Beast; for it is a Man's Number; and his Number is 666."--Rev. 13:15-18.

WE NOW come to the consideration of a vision that relates to the closing events of the history of the Protestant sects, and which doubtless up to the present time has had but a partial fulfillment. This is generally recognized by all the later expositors, who see Protestantism's fallen condition and are separated from it. This was the belief of Pastor Russell even up to his death in 1916. We quote one of his latest recorded utterances to this effect:

"When the Earthquake, or Revolution, so prominently mentioned in the Scriptures [Rev. 16:18], shall have come, that, no doubt; *will* be the time when the kings and the captains of industry, of finance and of politics will in self-defense greatly exalt the power of religious leaders. Then we may expect that the Federation of Churches will exercise a power in the world such as has not been since the days of Papal supremacy. In the symbolic language of Revelation, that will be the time in which the 'Image of the Beast' will have life, and work great wonders, threatening, commanding, in the name of Heaven.-Rev. 13:11-18."--Z '15-3.

That Pastor Russell at that time believed that the "Image of the Beast" began to meet its fulfillment some years previous to the time he wrote these words will be seen from the following language:

"We have already pointed out a general organization of 'the Image of the Beast' effected in 1846, and are waiting for what in the symbol is referred to as the 'giving of life to the Image'."--Z. '05-99.

In order to understand this symbolic vision which in some of its features evidently describes the most prominent events connected with the closing scenes of the Gospel Age now eventuating, it will be helpful, indeed necessary, to have a clear understanding of the present state of Christendom as it, is viewed from the Divine standpoint. The reason for this is, that - it has been from out of these conditions, undoubtedly, that the Image of the Beast has been rising, and its symbolic actions have been gradually, and will continue to be, meeting their fulfillment. It is also quite essential to be acquainted with the prophetic utterances of Christ and the Apostles that portray Christendom's (both Roman Catholic and Protestant) present fallen condition. Let us, therefore, refresh our minds with a brief summary of the present condition of Christendom as it appears from the standpoint of enlightened Bible students, who have an understanding of the true mission and work of the Church in this Gospel Age now closing.

THE PRESENT SITUATION

Western Christendom is divided into two parts, Roman Catholicism and Protestantism. Roman Catholicism, since 1870, has ceased to be a "head" of the symbolic Beast, in the- Scriptural sense of that term, for the reason that then it ceased to exercise even a limited civil, political, authority--no longer since then having a territory of its own over which it has an autocratic control in either civil or religious matters. It lost every vestige of civil authority, and in this latter respect, ecclesiastical also, when in 1870 it was obliged to surrender the city of Rome to Victor Immanuel. However, as an ecclesiastical system it is still the most powerful and united of any religious system in the world, and at the present time is anticipating that soon it will regain its former power. In this respect, and as noting Protestantism's attitude towards Rome, the "mother," the words of a noted Protestant clergyman of New York, uttered on the occasion of an Inter-Church Conference in the city of Providence in December last, are very significant. These words are:

"When an official. of the Roman church was approached on the question of co-operating with Protestant churches in this movement [of world evangelization], he pointed out that while Roman Catholicism was united, Protestantism is going in every direction. He observed that when Protestantism has found itself sufficient to unite, it will be time to suggest cooperating with a united Roman church. So it is (this clergyman proceeds to say) that the world today looks eagerly to the Protestant churches, and listens for their message; preeminently for the necessity of a united Protestantism."

This unity, according to this Protestant (?) clergyman, has not been fully perfected as yet, although from the rapid advances that have been made -since the great war, it seems evident that it will very soon be accomplished. When this is completed, the next logical step will be to imitate Papacy and appoint an administrative head. In this respect the Protestant Episcopal church has already patterned after Papacy. This church, in the United States, is an offshoot of the church of England, only differing from this church in that its form of government was changed when the colonies separated from England after the American Revolution. This was done in order to conform to the United States Constitution. At this time the king of England ceased to be the head of the Protestant Episcopal church in the United States. It has, however, recently (doubtless a step in the furtherance of a "united

Protestantism"), felt the necessity of appointing a head. We quote in evidence of this from 'the *Boston Herald* of Dec. 9, 1919:

"The city of New York is to become to the Protestant Episcopal church in America what -the city of Rome is to the Roman Catholic church. Instead of a Pope it is to have a presiding bishop, chairman of a council, which will correspond in many of its functions to the College of Cardinals. The entire Episcopal church under the American flag, with its almost 2,000,000 communicants, is to be administered from the Episcopal 'Vatican' in the Metropolis, just as is the entire Roman Communion with its almost 300,000,000 communicants from the chair of St. Peter in the Eternal City on the Tiber. . . . One striking difference between the Episcopal 'presiding bishop' and Pope Benedict XV is that Bishop Gailor is elected only for a term of six years, whereas the occupant of the Vatican throne is elected for life."

INTER-CHURCH WORLD MOVEMENT

As showing the rapid progress that is being made towards a complete Federation of the other Protestant churches, the following, also from the *Boston Herald*, Dec. 10, 1919, is interesting:

"Boston's 'school' of the Inter-Church world movement which will train more than 400 specially selected clergymen and laymen in the purpose and program of the movement, opens this morning in the First Baptist Church, Commonwealth Avenue. The school will be in session three days, and at the end of that period the 'graduates' will be qualified to train 25,000 Christian workers in Eastern Massachusetts."

This conference it is stated is only one of 66 which were *held in the *interests of* the "Inter-Church World Movement" in the first three weeks of December. John R. Mott, chairman of the executive committee of the Inter-Church world movement, characterized it as "probably the greatest movement the world has seen since the days of the Apostles." This is doubtless true from the standpoint of a fallen church, not understanding the mission of the true Church; or if it does understand that mission, changing, substituting the original commission of the great Head, Christ, for another of its own. The same article states that "more than 70 denominational boards have endorsed the movement."

In an issue of the same paper, of Dec. 11th, a statement by one of the speakers at the conference describes one of its objects to be, "to bring home to the American mind and conscience, the stewardship of money and to make clear that the only solution of the present day problems of society and industry is the Christian conception of all money and all life." The same speaker desired it to be understood that the Protestant churches were not dying or decadent. "Dying churches," he said, "do not undertake tasks so gigantic as this." Another speaker declared that "there is power enough in the church to *take possession of our social order* and convert industry to God. It is a consummation devoutly to be wished in this most critical hour." However, we find nowhere taught by Christ and the Apostles that this was in any sense the mission of the Church in this Age. Another speaker stated that "200,000 individual churches were. represented in the movement, which included a combined membership of some 25,000,000 persons."

As further showing the state of Christendom we note that the only government today in Western Christendom that possesses the characteristics of a "Beast" in the sense in which an ecclesiastical and civil government is a symbolic "Beast," namely, that the civil ruler must be the head of the church, is that of Great Britain. The influence of this great church government extends into its colonies which are scattered all over the world. This English government has for some centuries, past been reckoned as Protestant. While the influences - of true Protestantism have for about two centuries caused this professed Christian government to be very "lamb-like" in its claims and exercise of religious authority, there has nothing occurred, legislatively, to deprive this ruler of his title as Supreme Head of the Church of England. The religious church system of this government falsely claims apostolic succession, and therefore is the only one 'at the present time except Papacy that can fulfil the symbolism and give "life" (so-called Divine authority) to the "Image of the Beast." This "Image of the Beast" (organized united Protestantism) is rapidly developing out of present conditions, preparatory to a fulfillment of all the requirements of this vision. We have in our previous exposition identified this great ecclesiastical and civil government of England with that of the two-horned lamb-like Beast portrayed in this same chapter.-Rev. 13:11-14.

THE IMAGE OF THE BEAST NOW IN EVIDENCE

In the foregoing we have given a brief synopsis of the condition of Christendom at the present time, for the reason, as already stated, that out of these various elements and conditions it seems quite evident to many prophetic students that this "Image of the Beast" has begun and is being rapidly developed. We remark here that the word "Image," as used in this expression, means likeness; i. e., similar in its claims and use of power to that of Papacy. In previous verses of this chapter we find that the "Beast" of which this "Image" is to be a likeness is the one mentioned in verses 3 and 14, as having one of its "heads" mortally wounded, which, however, was afterwards healed. We have previously indicated that this "Beast" represented the ten kingdoms of Western Europe under its Papal head, and that the Papal head is the one referred to. It has already been explained that the Reformation Movement of the sixteenth century, as well as the further effects of that Movement in 1799, accomplished this "wounding" of the Papal head, from which a partial recovery was realized. We also have found that in 1870 it received a wound, from which, up to the present time, it has not recovered.

The present state of Protestant Christendom and its rapid unification points to Protestantism, civil and ecclesiastical, as that, out of which the symbolic "Image of the Beast" is to rise. Indeed it has already begun to fill up some of the requirements. Before proceeding to give evidence that this is the correct interpretation, or make application of the vision, we inquire, What would be required to constitute Protestantism an Image of Papacy, or the Papal Beast? The answer is, Protestantism in becoming an "Image" would be expected to indicate its own rejection and disownment of much of the truth respecting the Divine Plan, and a perversion of the things pertaining to God. Thus, following methods and proceedings like that of the "Beast" of which it is an "Image." In speaking of such a state of Protestantism, we desire to be understood as referring to the great system itself, and not necessarily to all of its individual membership. This

rejection, so far as it relates to Protestantism as a system, has* evidently taken place, and is proven in the following manner:

(1) In its ceasing, as a system, to protest against Roman Catholic usurpation of Divine authority and its false doctrines, etc. Because it did vigorously protest against Papacy at one time, the name Protestant came to be used in connection with the Reformation Movement.

(2) In its failure to acknowledge openly the unscripturalness of many of its own false doctrines. These are stated in certain articles of the Evangelical Alliance, formulated at the time of its organization in London in 1846, being made up of representatives of practically all denominations existing at that time.

(3) In its quite general rejection of the Scriptural teaching that the ransom sacrifice of Christ has secured for all mankind, in a due, time appointed by God, a full, fair trial for eternal life.

(4) Indeed, in its almost universal rejection of the great doctrine of atonement for sin.

(5) In its erroneously claiming itself to be the Kingdom of God, established by Christ, that is to bring the promised righteousness and peace foretold by the ancient Prophets. This Kingdom was proclaimed by Christ and His Apostles to be introduced only by His Second Advent.

(6) In its substitution at the present time the teaching of moral, social, industrial, political and other reforms, for the preaching of the good news of the coming of the Kingdom, which alone is to be the remedy for all humanity's present woes and evils.

(7) Its unbelief in, and its despising of "the sure word of prophecy," and its consequent blindness to the "signs of the times."

(8) Its desire and efforts at the present time to bring about a union with Roman Catholicism.

(9) Its boasting **of its own self-sufficiency and large following.**

All of these things and others which might be mentioned mark its fall from God's favor.

EVANGELICAL ALLIANCE BEGINNING OF IMAGE

The next thing that would be required to constitute an Image of Papacy would be, on the part of the different divisions of Protestantism, a manifestation of a desire for some central head or council, possessing Divine authority to settle disputed questions about doctrine, and thus decide who and what is orthodox (?). We note that it would be quite reasonable to suppose that the beginning stage of such a movement would be similar to that which began to take place in St. Paul's day, and which in later times resulted in Papacy's claims to headship. Now it is a well-known fact of history that the beginning stage of such a movement occurred in 1846 in the organization of what is known as the Evangelical Alliance. It is also true that since that time there has always been a class of Christians, small in numbers to be sure, who have kept separate from the false doctrines that have

been held by, and are so characteristic of, the various denominations, constituting the Evangelical Alliance.

It is proper and fair to say here, however, that there can be no doubt that the object that was in the minds of many who were instrumental in calling that conference of Protestants was a good one; and had the conference been satisfied with the adoption of some of the articles that were formulated to constitute a bond of union, it would have been commendable to God, and would have assisted to an obtainment of a deliverance from 'many grievous errors and an advancement to a knowledge of the truth as it is in Christ. No true Christian could object to the following:

"Article 1. The Divine inspiration and authority of the Scriptures.

"Article 2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"Article 5. The justification of the sinner by faith alone." -*International Encyclopaedia*.

Some of the other Articles, however, were so erroneous, viewed from both the standpoint of the Scriptures as well as sanctified reason, that the comparatively few intelligent *Bible* Christians of those times could neither accept, subscribe to, or support them. Of these are:

"Article 3. The unity of the Godhead for as it is called] the Trinity.

"Article 8. The immortality of the soul and the eternal punishment [torment] of the wicked."--*International Encyclopaedia*.

The first session of this conference "was held in Free Mason's Hall in London, England, Aug. 19-23, 1846, at a meeting of about 800 persons, Episcopalians, Presbyterians, Independents, Methodists, Baptists, Lutherans, Reformed, Moravians, and *others*."--*International Encyclopaedia*.

In commending some of the work accomplished by the Evangelical Alliance since its organization, we have the very significant statement from the same authority:

"These instances are sufficient to show that the power of Christian public sentiment, as expressed by the Alliance, already [1851] commands respectful hearing everywhere, and must ultimately be universally obeyed."

IMAGE OF BEAST TO RECEIVE LIFE

Regarding the significance of this movement of the Protestant denominations, as bearing on a partial fulfillment of this vision of the "Image of the Beast," and its effects at the time and since upon intelligent, enlightened Christians, the following words of Pastor Russell are very instructive:

"Thus, A. D. 1846, the end of the 2300 days [years, Dan. 8:13,14].... found an unorganized nucleus of Christians, who not only agreed with the 'Disciples,' regarding simplicity of church government, the discarding of all creeds **but the Bible, and the abolition of all titles** by its ministers, but with the 'Baptists' relative to the outward form of baptism, and with, Luther in regarding the Papal system as the Man of Sin, and the degenerate church the mother of harlots and abominations. These, -standing aloof from any compromise or affinity with the

world, taught vital piety, simple trust in the omnipotent God, and faith in His unchangeable decrees; and, in addition, while recognizing Christ as Lord of all, and now partakers of the Divine nature, they were guarded against the unscriptural as well as unreasonable theory that Jehovah is His own Son and our Lord Jesus is His own. Father; and they began to see that eternal life and immortality are not present possessions, but are to be expected only as gifts of God through Christ in the resurrection.

"And, as though God would arrange that thereafter there should always be a class representing His Sanctuary cleansed, kept separate from the various sects, this very year 1846 witnessed the organization of Protestant sects into one great system, called The Evangelical Alliance. This organization, mindful of the new views (of the cleansed Sanctuary) clearly defined its faith in human immortality, adding it as the ninth article of its creed. Thus it separated, and has since kept separate from other Christians, a company of God's children--the Lord's cleansed Sanctuary--a sanctuary of truth. And to this cleansed Sanctuary class other meek and faithful children of God have been added daily ever since; while from it have been eliminated such as lose the spirit of meekness and love of the truth. To maintain their standing as the cleansed Sanctuary, against organized opposition and great numbers, becomes a severe test of courage and faith, which only a few seem able to endure: the majority follow the course of their predecessors, and endeavor to make themselves respectable in the eyes of the World." -- *Studies, Vol. III, 119, 120.*

We will now consider the special characteristics described in the symbols of this vision of the "Image of the Beast," for it is only by an understanding of their meaning that we will be able to discover what has been fulfilled, and to discern those things that await fulfillment. One of the most significant things mentioned is that when this "Image" is fully developed it will "both speak, and cause that as many as would not worship the image of the beast [bow down to its decrees] should be killed." The meaning of this is that it will assume and exercise authority in both civil and religious matters. This will require a union of church and state. The assumption and exercise of such authority would mark it as having symbolical "Beast" qualities. This, we have noted in a previous exposition, was a power usurped and exercised by Papacy in the "dark ages," and still claimed by it. Therefore, to be an image or likeness of Papacy would require on the part of organized Protestantism, co-operation in some very marked way with the civil governments in a similar -exercise of power. The being clothed with such power is described in the symbol as that of giving breath (life) to the Image.

OBSERVATIONS BY PASTOR RUSSELL

Concerning how this "life" is to come, and its likeness to Papacy's once exercise of power, Pastor Russell's words written in 1910 will be more than interesting at this time. The words referred to are a comment on an incident that took place at that time at a clerical conference of ministers of different denominations in New York, presided over by the Protestant Episcopal Bishop, David Green. All the speakers were advocating and pledging themselves to work for a union of Protestant churches. We quote the account of the incident referred to: "Speaking for Presbyterians, the Rev. Dr. George Alexander, moderator of the New York Presbytery, declared they stand ready to meet Episcopalians half way. Bishop

Greer had mentioned the moderator by name, saying he wished he might have the privilege of laying on of hands upon such a leader as he. Replying, the veteran Presbyterian leader said he would not seriously object."

The comment by Pastor Russell is as follows:

"Here we have exactly what we have been looking and waiting for since 1881, when we announced the Federation of the Protestant Churches to be set forth in the Bible as one of the prominent features of the harvest of this Gospel Age. We then pointed out that the attempt to organize Protestantism, first made in 1846 through the Evangelical Alliance, would reach consummation soon.' We pointed to the Scriptures which indicate that this Protestant Federation will so considerably resemble the Roman Catholic Institutions as to properly deserve to be called its '-Image,' and that the 'Image' already existed in a disorganized condition, as represented in the terms of Protestant orthodoxy and their co-operation with Catholicism. We pointed out that the important matter waited on and necessary to the power and activity of the Protestant 'Image' is the 'life' which it is to receive from the Protestant Episcopal System."--Z. '10-308.

Speaking of the time when this Apostolic (?) succession will be conferred, he further remarks:

"Then, they think, we will present to the world a large system and a bold front and command their attention to the voice of the Church and the Voice of God coming down through the 'apostolic succession'--just as the Catholics do--a mild 'Image' of Catholicism, but full of its power and vigor. . . To us the Scriptures indicate that the prosperity of the Federated Protestant 'Image' will for a little time be so great, so pronounced, and its arrogance become so great that the sympathy of the masses will be entirely alienated and turned into bitterness. Hence the Scriptures show us that the climax will come suddenly, unexpectedly, 'In one hour.'--Rev. 13:15-17."--Rev. 18:10. Z '10-309.

Since these words were written in the light of history unveiling prophecy, the correctness of this writer's interpretation of this vision is becoming more and more confirmed. Concerning developments in the social and political world that seemed to Pastor Russell would hasten rapidly the vitalizing of the "Image," his words written at an earlier date than this (1910) are now under present conditions very significant and more confirmatory of the correctness of the interpretation. We quote these words:

"Meantime Socialism (which, although not so intended by its best and ablest leaders, is incipient anarchy, because even its best propositions would prove unworkable under present selfish conditions) will be making strong headway throughout Christendom, and will be causing more and more perplexity to the great, the rich, the mighty, the wise, the influential, according to the course of this world. The quickened 'Image' will be closely related to the chief captains of industry, finance and politics, and the dread of Socialism and irreligion and anarchy will draw them more and more closely together and make each the more energetic in support of the other.

"As a result of these conditions we may expect an increasing disregard of the rights and constitutional prerogatives of all who are not directly active supporters of the powers that be, political, financial and religious. The freedom of speech and

freedom to 'circulate literature will be greatly abridged, under the plea that such abridgment is necessary for the public welfare, which in some respects will be the truth. Anything not fully in line with the rulers of that time will be reckoned as in opposition; and notwithstanding our disposition for peace, and our good will toward all men of all classes and stations, the Watch Tower publications [those of Pastor Russell] will probably come under the ban with those of Socialism -- though their teachings be as opposite as the poles. The period following will seemingly be the time when the door will be closing-and opportunities for service will be-increasingly diminished, though opportunities for suffering for the Truth's sake may increase."--Z. '04-198, 199.

The effects of this giving of life to the Image of the Papacy, is the "causing of all who will not worship [bow down to it] to be killed." While this feature was fulfilled in both a literal and symbolical sense by Papacy (i. e., Papacy did both literally and symbolically kill), yet we would expect the symbolical feature 'to be the one more particularly described in the "Image." -Regarding this we quote again the above author:

"Doubtless, some of the first enactments will be against anarchy, social evils, immoralities, etc., and be very gratifying to all lovers of peace and order. Subsequently, however, we may be sure that this power will be exercised against Socialists, as being of a class calculated to disturb the public peace and to unsettle the present order of things. Still further along, all who are dissenters from the Church confederation will come under the ban and under the pressure, with a realization that liberty of thought on religious subjects has much to do with all liberty, and with the thought that the repression of liberty must mean the suppression of all religious teaching along independent lines, or, as we say, Scriptural lines. . . . ,

"So far as we are concerned these restrictions and suppressions must not move us to an- abandonment in any degree of the wisdom that cometh from above, which is first pure, then peaceable, easy of entreatment and full of mercy. and good fruits."--Z. '05-100.

LIFT UP OUR HEADS AND REJOICE

The advice given to the Lord's consecrated by this wise teacher, concerning how such suppressive measures should be received, is worthy of very careful consideration, causing the Lord's true people to know how to conduct themselves when these times will be ushered in. We quote the words containing this advice:

"Instead of feeling even angry with those who would use restraint, we must be prepared to regard their course as our Lord regarded the course of those who suppressed Him, and His answer to Pilate must -satisfy us. His words were, 'Thou couldst have no power at all against Me except it were given thee from above.' (John 19:11.) If the power for suppression is, given by-our Lord it will mean to us the good tidings that the Kingdom is very near at hand, and all the more we will lift up our heads and rejoice, knowing our deliverance is at hand, and that just a little further, after the great storm of anarchy, the Sun of Righteousness shall shine forth clearly and gloriously to the blessing of all the families of the earth, under the administration of the Kingdom of God's dear Son, of which, by the grace of God, we hope to be members."--Z'05-100.

As further illustrating the meaning of this symbolical "killing," we quote:

"The worship and the killing are symbolic as well as the Image, and this signifies that all who will not bow to the decrees of the Evangelical Alliance shall be esteemed as heretics, shunned and cast out by all who are Orthodox (?), i.e., all who worship its decrees. . . . To be cut off from one church now implies dismembership from all orthodox churches; which implies of course, that you are a heretic, and not at all a son of God. . . . To those of us who regard only the heavenly organization, and who look for the smile of the true Head of the Church only, and who accept His Word as the only limitation of faith and knowledge; such cannot worship either the Beast or his Image, after they come to realize it, but will 'worship God' only." *Z-- Jan. and Feb., 1882.*

The fulfillment of the vision in this latter respect is, and has been for some time past, in operation; the false doctrines keeping all who love and are determined to encourage and support only truth outside of these sectarian organizations. Concerning in what way the two-horned Beast, the Church of England, caused the formation of the Image, the following explanation seems to the point:

"She advised this by her example. From the year 1800 to 1846 was a time in which great numbers of new sects arose, whereas, before that they were few and prominent. This gave rise to uneasiness among the older denominations who wondered whereunto this thing would lead. As the Bible came to be read more and more by the masses, occasional individuals would feel free to preach what they thought it taught, regardless of denominational creeds and the views of older sects. As a consequence Protestants were fast splitting up into fragments. They began to say, By what means shall we check and stop this disposition to individual thought and opinion relative to the teachings of Scripture? They wanted to stop the very thing God desired, viz.: that each individual should be free and independent of restraint, with his faith based, not on the views of others, not on the decision of councils or presbyteries, nor in the decision of the Pope, nor of things approved of the Head of the English Church, but in the Word of God.

"The question came -- How can we restrain these preachers? This was a quandary to all except the Roman and Episcopal Churches, since these both claimed the 'Apostolic Succession,' and that this by ordination conferred upon their ministers special power and authority to preach and to administer the 'Sacraments'; hence that no others had a right to do so, but were clerical pretenders. Other denominations could not claim this continuation of apostolic power through their preachers, but simply set them apart by prayer, consequently those of one denomination could not object, that the preachers of other denominations, as well as all laymen, were not as truly authorized of God to expound the Scriptures as their own clergy. "But the example of the Church of England showed what a prestige she had by reason of the voice of authority with which she commanded a reverence for her clergy and her teachings. The teaching by example was not lost. The various denominations felt a necessity for some common Standard of Doctrine which would be supported and upheld by all of them, and thus -give prestige to their teachings, and bring the combined influence of all against any further advance in knowledge or the development of any different phase of Truth. Thus they would protect themselves by being able to say -- The combined opinion of all Protestants is against you; therefore you are heretics and therefore we will

shun you. . . .This was done by the formation in 1846 of the 'Evangelical Alliance.' It was stated to be one of the objects. of the Alliance (and we believe the principal one) to 'Promote between the different Evangelical denominations an effective co-operation in' the efforts to Repel Common Enemies and Dangers.' .

"It is far from my wish to say that they purposely combined against the unfolding of truth, nor would I say this of Papists. But I do say, that by their action- they were following Papacy's tactics and that in that Alliance they did make an 'Image of the Beast.' . . .

"How much the Image resembles the Papal Beast may be judged from the fact that Papacy acknowledged the Image-owned it as a creditable likeness-by the Pope's sending 'Greetings' to the last meeting [at time of this writing] of the Evangelical Alliance--1879. Strange to say the delegates to the Alliance had so far lost sight of the principles and doctrines which led to the protests against the Papal church (that it was the Harlot church--anti-Christ and Man of Sin, mentioned in the Scriptures), that they actually felt flattered by the Pontiff's notice, instead of becoming alarmed and examining how and why he who is 'The (chief) anti-Christ,' should feel pleased to greet them as fellows. A prominent Presbyterian minister present at the above named meeting mentioned the 'Pope's Greeting' with evident pleasure and satisfaction."--*Z Jan. and Feb., 1882.*

RECEIVING THE MARK OF THE BEAST

We now consider another feature in which this great Federation has been and will become more and more an Image to Papacy. This feature is contained in the words: "And he causes all, the Little and the Great, and the Rich and the Poor, and the Freemen and the Bondmen, that they should give themselves a Mark on their Right Hand, or on their Forehead; [and] so that no one may be able to buy or sell unless He who Has the Mark-the Name of the. Beast, or the Number of his Name."--Vs. 16, 17.

The meaning of this symbolism is thus most reasonably explained by Pastor Russell:

"All classes of Christians must bow: all must, in some way, give evidence of their support of the Image and consecration to its interests and laws; either a public, open profession of being members of the Alliance, and hence supporters (mark in forehead), or at least a giving of some assistance and influence to the principles of image organization (the right-hand support). . . .

"The 'buying and selling' [mentioned in the vision] refers to dealing in spiritual things. None may be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those licensed to do so by some orthodox member of the Image. And acts of such persons [unlicensed] are not counted valid."--*Z Jan. and Feb., 1882.*

In summing up, the conclusions. thus far in the interpretation. and application, the following words from the same authority are very helpful to a comprehensive understanding of the vision: |

"These things fit together wonderfully; nor should it surprise us that in giving an account of the Church and its later times all three of these great systems should be mentioned thus by our Lord. The English Church system is certainly a Beast, in

the same sense as Papacy was, with the different characteristics noted; and the Evangelical Alliance is certainly a perfect Image of it. It is what in politics or business would be termed a 'ring'--a religious ring or monopoly, organized to hinder others from going into the work of truth-seeking."--*Z Jan. and Feb., 1882.*

We now, in conclusion, come to the consideration of what is meant by the "number of the Beast." A solution of this seems to be required to prove that one has the true interpretation of the whole vision of this 13th chapter. This seems to be implied in the words of St. John:

THE NUMBER OF THE BEAST

"Here is Wisdom. Let Him who Has Understanding compute the Number of the Beast; for it is a Man's Number; and his Number is 666."--V. 18.

A very important matter connected with the solution of this enigma is to determine which of the two wild Beasts is this Image to be a likeness of--the two-horned Beast, representing, as we understand, the church 'government of England, or the ten-horned wild Beast, which under its Papal head, represented Papacy. In Pastor Russell's exposition of 1882, he called attention to an interpretation, not original with him, that made an application of this "number" to both. In 1911, however, in reply to a question concerning *this* matter he gave the following interpretation:

"There are various, interpretations given to this. I am not specially prepared to say all about my view of the matter, except that I believe it would represent the title of Papacy. There are three Latin words inscribed on the Pope's crown, Vicarius Filii Dei, the Vicarious Son of God. This title attached to the Pope would seem to be an illegitimate one. He is not the vicarious Son of God; he is not the vicar of Christ; he is not reigning instead of Christ; and therefore, every intimation to the effect that he is the substitute or representative of Christ in reigning power would seem to be that of a blasphemy. Not that the Pope and the Catholics understand that they are blaspheming. I presume they feel fully confident that this is all very true of him. But to our understanding it is untrue, and he is in a false position, and is really anti-Christ, or the counterfeit Christ, as the Bible would express the matter."

The numerical signification and sum of these letters, "Vicarius Filii Dei," is shown in the accompanying formula:

V	=	5
I	=	1
C	=	100
A	=	0
R	=	0
I	=	1
U	=	5
S	=	0
F	=	0
I	=	1
L	=	50
I	=	1
1	=	1
D	=	500
E	=	0
1	=	<u>1</u>
		666

We give in this connection a very interesting dissertation on this matter from an exposition written in 1828:

"Mention having been made of the 'number of the Beast or the number of his name (for they are both the same), the Prophet proceeds to inform us what the number is, leaving us from the number to collect the name, *v. 18*, -- '*Here is wisdom. Let him that hath understanding count the number of the Beast.*' It is not therefore a vain and ridiculous attempt to search into this mystery, but on the contrary is recommended to us upon the authority of an Apostle.

"For it is the number of a man;' it is a method of numbering practiced among men; as 'the measure of a man' (Rev. 21:17), is such a measure as men commonly make use of in measuring. It was a measure practiced among the ancients to denote names by numbers; as the name *Thouth* or the Egyptian Mercury was signified by the number 1218. . . . St. Barnabus, the companion of St. Paul, in his epistle, discovers in like manner the name of Jesus crucified in the number 318. It hath

been the usual method in all God's dispensations, for the Holy Spirit to accommodate his [its] expressions to the customs, fashions, and manners of the several ages.

"Since then this art and mystery of numbers was so much used among the ancients it is less wonderful that the 'Beast' also should have his number, 'and his number is six hundred and sixty-six.' Here only the number is specified; and from the number we must, as well as we can, collect the name. Several names possibly might be cited, which contain this number: but it is evident that it must be some Greek or Hebrew name; and with the name also the other qualities and properties must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable; and the name also must comprehend the precise number 666.

"No name appears more proper and suitable than that famous one mentioned by Irenaeus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of John. He saith, that 'the name *Lateinos* contains the number of 666; and it is very likely, because the last kingdom fourth empire of Dan. 7] is so called, for they are Latins who now reign; but in this we will not glory,'- that is, as it becomes a modest and pious man, in a point of such difficulty, he will not be too confident of his explication. *Lateinos* with *e i*, is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote it in former times. No objection therefore can be drawn from the spelling of the name, and the thing agrees to admiration.

"For, after the division of the empire the Greeks and other orientlists called the people of the Western Church, or Church of Rome, Latins; and as Dr. Moore expresses it, they Latinize in everything, Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal councils speak in Latin ... Nor is the Scripture read in any other language under popery, than Latin. Wherefore the Council of Trent commanded the vulgar Latin to be the only authentic version. . . . In short all things are Latin; the Pope having communicated his language to the people under his dominion as the *mark* and character of his empire. They themselves indeed choose rather to be called Romans, and more absurdly still, Roman Catholics; and probably the Apostle (John), as he hath made use in some Hebrew names in this book [Revelation], as '*Abaddon*' (Rev. 9:11), and '*Armageddon*' (16:16), so might in this place likewise allude to the name of the Hebrew language. Now '*Romith*' is the Hebrew name for the 'Roman beast,' or Roman kingdom; and this word, as 'Well as the former word '*Lateinos*' contains the just and exact number 666."--*Newton's Dissertations*.

L	=	50
A	=	1
T	=	300
E	=	5
I	=	10
N	=	50
O	=	20
S	=	<u>200</u>
		666

The numerical signification of these letters, and the sum of the same is found in the accompanying form:

The reader will bear in mind that in this enumeration we give the corresponding English letters for those, of the Greek words *Lateinos* and Hebrew word *Romith*.

"FINAL PERSEVERANCE OF THE SAINTS"

As we shall in later visions of the Revelation meet the expressions, Beast, Image of the Beast, Mark of the Beast, and Number of the Beast, as descriptive of systems or characteristics which the last company of saints will have to overcome in order to be accounted worthy of kingdom honors (See Rev. 14:9; 15:2; 20:4), it is necessary to keep in mind what these systems and characteristics are:

(1) The Beast, the to which the ten support, and which in against.

(2) The Image of the Protestantism in some governments, and in

(3) The Mark of the manifested on the part feeling that in some support as Divine united religious *claim to be the channel* through which alone truth can flow.

R	=	200
O	=	6
M	=	40
I	=	10
T	=	10
H	=	<u>400</u>
		666

Papal head, or Papal system, -kingdoms, once gave their our day they have turned

Beast, organized way united to the civil sympathy with Papacy.

Beast, fear, reverence, of professed Christians in a way they *must* recognize or institutions these professed, systems or *any that make*

To have the Mark, *does not in any way require a union with Papacy, itself, but like Papacy's followers to have a fear to be separated* from these human church systems or organizations, or a feeling that they *must belong to or support* them as Divine institutions. *Let him that readeth understand!*

It will, we believe, be very interesting and profitable to close our present article with one of the very last utterances of Pastor Russell on this subject:

"As our own eyes of understanding have opened, we have sought to show to the Church, and to the world as far as possible, the great Divine Plan of **the Ages--wonderful**, beautiful, far superior to anything human! **Bible** students the world over are reading the Bible **-and the** signs of the times in a new light; for **God's own time has** come for lifting the veil of ignorance and darkness which for so long He has permitted Satan to put before our eyes. To our understanding the present war is pictured in the Bible, as due to begin in 1914. It is a great 'wind'!

"Following the great war, the Bible teaches, a great earthquake-social revolution-will take place. In connection with that earthquake will come an exaltation of religious sects, Catholic and Protestant, on the side of the kings and princes-political, social, financial, religious. Next will come the downfall 'of all

present religious systems. Speedily the symbolic 'fire' of the Bible will consume the earth--anarchy. Following the anarchy quickly will come the long-promised Kingdom of God, for which Christians have prayed, saying, 'Thy Kingdom come,' most of them with but little conception of the true meaning of their words. During the reign of that Kingdom, 'a still small voice,' the Message of Truth and Grace, will come to all mankind. The world's uplift will progress; and the knowledge of the glory of the, Lord shall gradually fill the whole earth. The longed-for haven of rest will then be attained, 'the desire of all nations.'

"All the true disciples of Jesus will see and hear in this present 'due time.' 'My sheep hear My voice, said the Master. If any, therefore, are in Babylon and do not hear the voice of the Lord now calling them out of this great apostate system, our plain inference is that they are not His true sheep. This does not mean that all will hear at the same moment. Some are dull of hearing; they may not be living very near to the Lord. But so surely as they are His sheep they will hear; and so surely as they are following in His steps they will hear clearly, and obey promptly.'"--Z '15-165.

Let us clearly understand what is meant in its fullest sense by the "Mark of the Beast." It is a characteristic of Papacy's followers. Let us be very sure that we are real, true *Protestants, not alone* against Papacy's claims, *but any who make claims of a similar character.*

ST. JOHN ON THE ISLE OF PATMOS

--MARCH 14--REV. 1:4-18--

Golden *Text*--"*Jesus Christ is the same yesterday and today, yea and forever.*"--*Heb. 13:8.*

ST. JOHN, the beloved disciple, in some measure or degree we believe, typified or represented the last living members of the Little Flock. Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" St. John did not tarry, but a class whom he in some respects illustrated are represented to tarry--a class who see with the eyes of their understanding the visions and revelations which St. John saw in symbols in a trance.

The book of Revelation was written at a time when severe persecution was upon the infant Church--near the close of the first century, probably A.D. 93-96, in the reign of the Emperor Domitian, though some date it nearly thirty years earlier, in the reign of Nero. No matter-- in either case it was written at a time of special peril and severe persecution. For a time the Lord allowed the Truth, to become well planted and to take root; the gifts of miracles and other gifts in the Church at that time assisted in this matter.

For a time, although there were persecutions of individuals such as are recorded in Acts, the believers as a whole were not subjected to the severest of trials at first. It was when the Truth began to spread, and had not only the enmity of the Jews but also of the Greeks, that emperors and governors found favor with the masses by persecuting the followers of Jesus.

The messages of our glorious Lord, sent through the Apostle John and given to us in the symbols of the book of Revelation, are as truly the Savior's messages as those uttered during his earthly ministry, and those subsequently sent us through the Apostles.

St. John at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days an island almost uninhabitable, rocky, barren. The crime for which he suffered this banishment was his faithfulness as a mouthpiece of the Lord. At the time he must have been between sixty and ninety years of age, supposing that none of our Lord's disciples were younger than Himself at the beginning of His ministry. If his exile in any degree symbolized ostracism, which the Lord's followers may expect in the close of this Age--a complete isolation from others and a treatment implying that they are prisoners--we may take comfort in the thought that as the Lord's favor and revelations to St. John more than offset his persecutions, so the opening of the eyes of our understanding, and the granting to us of greater lengths and breadths and heights and depths of knowledge and appreciation of our Lord and His Plan will far more than offset the various experiences which in His providence He may permit to come upon us. His assurance is that all things shall work together for good to those who love 'God, to the called ones according to His purpose. Whoever rests his faith securely upon His promise may indeed with the Apostle Paul count all tribulations as loss and dross for the excellency of the knowledge of Christ. Jesus our Lord.

ON THE LORD'S DAY

Presumably St. John referred to the first day of the week, now generally called Sunday. It is peculiarly to us the Lord's day -- the day on which our Lord rose from the dead, and on which all the promises of God's Word received life, and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial Age, called in the Scriptures frequently, "The Day of Christ." We, today, according to our understanding of chronology, are living in the early dawn of this day of Christ, and it is here and now properly that we begin to see the wonderful things of the Divine character and Plan. But to see these things, to understand these things, we must be in the spirit. Only those who have become new creatures in Christ Jesus can be expected to understand and appreciate spiritual things, and this is the class whom St. John represented. As St. John heard a voice behind him and looked in that direction, so we who now are having the realities find that the Message is behind us, and turn and look toward the past to see the fulfillment of the various features of the Divine Plan - and to hear. and -understand the Message given to His people by the risen Lord. The voice said, "What thou seest write in a book and send to the seven churches" -naming seven prominent churches in Asia Minor. (The words, "I am Alpha and Omega, the first and the last," are not found in the oldest Greek manuscripts and are properly omitted in the Revised Version. These words, however, do occur in, the Greek MSS. in verse 8 and again in Revelation 21:6, and a portion of them later on in this lesson.)

There are many reasons for concluding that while the messages were given to the seven churches specified and were applicable to them, they should properly have a still wider application to the whole Church of Christ, the number seven

representing completeness and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church in the Apostle's days at the time of the -writing of the messages, while the Laodicean Church would represent the Church in our day-in the end of this Gospel Age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now. To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they would seem to have deserved, and would have implied an ignoring of other churches more numerous and more influential than they; as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the messages given to these seven churches apply to, and fit historically, the one Church of the living God, over every member and branch of which the Lord has a care. This thought, that the seven represented completeness, we find emphasized in the other symbolical representations--in the seven golden candlesticks, the seven stars, etc.

SEVEN GOLDEN CANDLESTICKS

Turning and looking, John, saw in symbol as we may now see with the eye of faith and understanding. He saw one like a Son of Man [like a man-like a priest, as implied by the clothes described] walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing, to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with His Church throughout the past eighteen, centuries and more, protecting the interests of His -cause and directing in respect to all of His people's affairs especially inspecting and caring for the Church as a light bearer, a candlestick. Alas, how poor the wicks sometimes have been, how feeble the light that has some times shone out into the darkness, how much of trimming has been necessary and how much more may yet be necessary!

In the Tabernacle, and subsequently in the Temple of Solomon, the golden-candlesticks or lampstands were placed by the Lord's direction-not seven candlesticks, but one -with seven branches, representing the whole Church, the complete Church during this Gospel A&. In Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated-the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel Age, including His "members." It holds forth the light of life, the light that shines in the darkness and which He directed should be so let shine before men that they might see our good works and glorify the Father in heaven. Alas! the Master evidently found but few good works, but little glorifying light, shining out from His earthly representatives in many of these epochs. This is represented by His messages, chidings, encouragements, etc., given to each of these epoch churches represented by the different candle sticks or lampstands. It is to be noted that the lampstand represents the nominal church of Christ rather than the true. This is shown by the fact that in the Lord's ad dressing each of these lampstands or churches He finds fault with the many and approves the few,. especially so in the last, the seventh, the Laodicean church of our day.

THE APPEARANCE OF CHRIST

We are not to regard the word-Picture of verses 13-16 as a portrait of our Lord in glory. It is a symbolical picture merely. He will not look as here described when we see Him as He is and behold His glory. This symbolical picture, nevertheless, has precious lessons for us more useful than an attempt to describe to our minds the appearance of our Lord as a spirit-being, "dwelling in light which no man can approach unto," and which we cannot appreciate until we shall be "changed" and be like Him and see Him as He is.

His head and hair as white as wool and snow tell us of His wisdom, and that He is the "Ancient of Days;" they speak also of splendor and purity. His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that He is not deceived by outward forms or ceremonies, but can and does read every thought and intent of the heart. The contemplation of His glance should of itself purge and purify our hearts to the extent of ability, to put far from us everything which would have His disapproval.

Having described the head, St. John mentions the hands and feet. The remainder of the body was covered with a garment which reached from His head to His feet. This may possibly represent the fact that the glory of Christ was manifested in His own person, in His own ministry and in that of His twelve Apostles, His representatives, and that with their death, the body of Truth was almost completely veiled throughout the eighteen centuries intervening until now, 'in the end of the Age, the feet members will be illuminated by the Truth and shine forth, not like the Head, but as polished brass. When we think of the great advantage every way which we of the present Age possess, we are inclined to say, What manner of persons ought we to be in all holiness of living and God-likeness. We who have the focused rays of Divine inspiration and revelation from the past 6,000 years shining upon us with almost burning brightness, how it should consume in us all the dross of selfishness, how it should purify us, how humble it should make us, how we should be even in our flesh polished, bright, luminous representatives of the glorious Head and members of the Christ !

"IN HIS RIGHT HAND SEVEN STARS"

The countenance of the majestic one present amongst the candlesticks is represented as being like lightning. This reminds us of Daniel's description of the holy One who communicated the message of God to him upon one occasion; it reminds us of St. Paul's description of the great light that he saw on his way to Damascus, which represented to his understanding the glorified Lord shining above the brightness of the sun at noonday. So great was the splendor that St. John fell as dead when he beheld it, just as Daniel fell prostrated and was like a dead man in the presence of the mighty One whom he saw, and just as Saul of Tarsus fell down before the majesty displayed to him. So symbolically with us, when once we get a glimpse of the glories of the Divine character through the Divine Plan, when once we get a true view with the eyes of our understanding of Him with whom we have to do, as the great heart-searcher and caretaker of His Church, we fall before Him humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of His favor and blessing. But as He touched St. John gently, raising him up, so He has spoken to us comfort, peace and love, assuring us that we have not an High-Priest that cannot be touched with a feeling of our infirmities, but, on the contrary, one who

is able to sympathize and mercifully to assist, one who has bought us with His own precious blood, who has accepted us and will number us as His body members so long as we abide in Him, seeking in our hearts to know and to do His will. His comforting assurance to us is:

(1) "Fear not." The same message that the Father sent us through the Prophet Isaiah, saying, "Their fear of Me is not of Me, but is taught by the precepts of men." (Isa. 29:13.) This lesson, "Fear not," is one of the first that we must learn. We cannot come into close sympathy with our Lord and be taught of Him respecting other features of His plan until we learn this lesson, "Fear not," until we learn to have confidence in Him as the One who loved us and bought us with His precious blood, and whose purposes toward us continually are for our welfare and, if we submit ourselves to His guidance, to bring us off conquerors and more than conquerors. (2) "I am the First and the Last." We must recognize our Lord as the One who was the beginning of the creation of God and the end of it, the One by whom were all things, the One who is next to the Father, His very representative in everything pertaining to the affairs of the universe. (3) We must recognize Him as the One who was dead, the One who really died for our sins, but who as really was raised out of death by the power of the Father. (4) We must realize that He is alive for evermore, that death has no more dominion over Him, that the work is finished, that neither sacrifices of the mass, nor death in any other sense or form has dominion over Him, nor ever will have, nor will ever be needed; His work is perfect, and, as He cried on the cross, "It is finished." (5) We must recognize that He has the keys, the authority, the power over the tomb, to deliver from it all who are there imprisoned. We must also realize that He has the "key," the power over death, so that those whom He liberates from the prison-house of death, the tomb, like those who have not yet gone into it, but who are under the sentence of death, may all be ultimately delivered, set free from the dominion of sin and death, delivered into the full liberty of the sons of God, righteousness and life eternal.

It is this One whom we thus know, thus recognize. as the Instructor and Caretaker of the candlesticks, the churches; whom we are to recognize also as having in His right hand, in His favor as well as in His power, seven stars-the angels or messengers of the seven churches. These stars apparently represent special ministers or servants of the Church. In Revelation 12:1 the Church is pictured as a woman crowned with twelve stars. These stars evidently represent the twelve Apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in His right hand seem to represent special light-bearers in the Church-in each of the seven phases or developments. That they are held in His right hand seems to teach us that these should be considered as in some special sense under the Master's guidance and protection and care in the interest of the churches which they represented.

It will be noticed that the messages to the various churches are all addressed to these stars or messengers or angels of the churches, as though He would have us understand that the appropriate message for each appropriate time or epoch in the Church's experience would be sent by the Lord through a particular star or messenger whom He would particularly commission as His representative. Our Lord Himself is represented by the great light of the sun, and His special messengers in the Church throughout the entire period are consistently enough rep

resented as stars. The difference between the figures of the star and the candlestick is manifest; the star light is the heavenly light, the spiritual enlightenment or instruction; the lamp light is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's Church in the world and who are exhorted not to put their light under a bushel, but on a candlestick, and to let their light so shine as to glorify their Father in heaven.

A SHARP, TWO-EDGED SWORD

No part of the description could more thoroughly convince us that the description of our Lord here given is a symbolical one than does this statement -that out of His mouth proceeded a two-edged sword. As a symbolic picture, however, it is full of meaning to us. It speaks of the Word of the Lord as the Sword of the Spirit, "sharper than any two-edged sword." It reminds us that our Lord's words are not one-sided, not merely directed against sin in one class; that His Word is sharp and cutting in every direction, that sin is reprov'd by Him as much when found in His most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without getting rid of the beam in his own eye. It assures us that if we do not show mercy to those who are our debtors we must not expect mercy from Him who has proposed to extend His mercy to us. How heart-searching is the Word of God when we get to understand it--not merely as a compendium of rules and regulations, but when we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the Father, secondly to our Lord and Head, thirdly to all His brethren, fourthly to the world in general, groaning and travailing in pain, waiting for the glorious blessings of the coming day, and fifthly, sympathetically toward our enemies also, realizing that they are warped and twisted and blinded through the deceitfulness of sin and through the machinations of the great Adversary.

THE APOSTLE JOHN WRITES ABOUT CHRISTIAN LOVE

--MARCH 7--1 JOHN 4:7-21--

Golden Text.--"*Beloved, if God so loved us, we also ought to love one another.*"--1 John 4:11.

IT is claimed by some authorities that the First Epistle of John was written at Ephesus, or in the Isle of Patmos, southwest of Ephesus; this being one of the large cities at that time where the Apostle made his home for many years; and around him and under his charge were gathered the churches in six other cities of the Province of Asia named in the early chapters of the Revelation,--Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

As is clearly indicated in the Epistle itself, the keynote is love. God is Light, God is Righteous, God, is Love. The fundamental theme of the Epistle is communion with the Father and the Son as the source of love to our brethren.

In the Scriptures the word Love is used to express the complete whole of the grand and glorious qualities which make up the perfection of Jehovah. God is the personification of Love. To whatever extent any one possesses this quality of

Love to that extent he has character-likeness to God. Whoever is fully in God's likeness may be said to be Love; for Love is the great principle which represents most fully the Divine character. I

"God is Love," our Lord Jesus is Love; and when the Church is perfect, each member of the Body will also be Love. This great principle will have full control of all that we do, and say, even as now it has control in the hearts of the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. When all the imperfection is taken away, those who attain the prize of our glorious high calling will have the image of God, the image of the Lord. The hope of attaining the likeness of the Divine character is the great ambition which inspires us to faithfulness of endeavor.

Incidentally, it may be remarked that faith, hope and love are fruits of the Holy Spirit. Although every good and perfect gift comes from the Father (James 1:17), nevertheless, there is a difference between a "gift" and a "fruit." Possession of a gift may be acquired immediately, but a fruit requires time in which to develop. So with the fruits of the Holy Spirit.

Here we see displayed the Wisdom of God. Development is a gradual work. With those who have that earnest desire and determined zeal for righteousness which God wishes them to have, every word and every act has something to do with the development of this quality of Love. Our Heavenly Father does not expect us to acquire perfection of love in the flesh, for its weaknesses and imperfections will not permit us to do so; but He expects to find in those who will be members of the Body of Christ, that earnestness of spirit, and faithful endeavor which demonstrate that if they had perfect bodies they would always manifest love.

In order to reach this degree of development of character, we must not live after the flesh, the old creature, but must train our minds to desire only those things which are true, pure, lovely and good. In this sense of the word we are to be copies of our Lord Jesus Christ.

KINDNESS NOT ALWAYS LOVE

The followers of Christ have consecrated their own wills and have been begotten of the Holy Spirit, which is the spirit of Love; for it is the spirit of God, who is Love. Therefore their sentiment toward one another must be one of loving interest. Perhaps they are not always wise in knowing how to exercise loving-kindness; sometimes their fallen nature may lead them to think that a certain course of action would be the loving one, when it is, the very reverse-the wrong course. Hence we need to be on the alert to perceive to what extent we are using the spirit of a sound mind in our conduct and in our dealings with one another.

A person might manifest kindness in word and act without having the right motive. Sometimes kindness is prompted by motives other than love. It might be for selfish reasons, or for the purpose of entrapping another to his disadvantage. This form of fraud has become so common as to cause no particular comment.

The Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the Wisdom and justice of God. As we learn these lessons day by day, we are learning more to reprobate and correct ourselves.

In thus discovering our own imperfections, we should learn, as a matter of course' not to expect perfection in others; and we should give them credit for doing their best to exemplify the highest ideals which they have in respect to the unity and perfection required for membership in the Body of Christ.

Love is always kind; love cannot willfully injure another. The parent who loves his child will not do anything to harm that child. He might sometimes make a mistake and punish the child unjustly, but the motive behind a loving parent's action will always be kind and true.

Love might sometimes be regarded as unkind, for the principles governing the actions of the individual might be misunderstood. When our Heavenly Father forbade Adam and Eve to partake of the fruit of the Tree of Knowledge, He had a wise reason for so doing. No doubt He would have eventually permitted them to partake of that fruit; but it was kindness on His part to keep them in ignorance of that fact. Thinking God to be unkind, ungenerous toward them, Eve thought to obtain her rights. So with us. If our Heavenly Father's kindness is not always understood, we may not be surprised if we have a similar experience. Although our spirit, or motive, may be, right, yet we may not always have the ability to manifest it; and so we must make due allowance when others misunderstand us.

The Apostle declares (V. 9), "Herein was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him." Indeed God's love has not yet been manifested to the world in general. Only to a comparatively small number is God's love manifested at all, and it is seen by them only with-the eye of faith. The great majority are blind to, these things, and must wait for their appreciation of the love of God until the glorious time foretold in the prophecies.

KNOWLEDGE NECESSARY TO LOVE

In proportion as we discern the perfection of the Divine character, in the same proportion are we able to love the Lord with all our hearts, all our minds, all our beings, all our strength. The Christian who attains to this in his heart has surely reached the mark expressed by this command-the first command, the principal command. The Lord may permit him to be tried, tested and proved along the line of this love, and to demonstrate a fixity of love, but all the time he is thus being tested he is at this standard of the Divine law. There is a distinction, however, to be made between the heart standard by which the Lord is judging the Church and the fleshly standard by which the same persons might be judged of others. Because of the weakness of the flesh, the heart love for the Lord might at times not be fully and clearly expressed so that it would be apparent to all mankind. As the Lord waits patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fellow-members of the body as they seek also to become renewed in thought and word and deed, sanctified wholly to the Master and His use.

There is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of the *members of* the Body of Christ is a love resulting from mutual relationship to the Lord, and comes from the spirit of God dwelling in them--a Godlike love, which marks them as of His spirit, having been begotten to His

disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case, the lack of love would be a reflection upon them all.

As we learn to love one another, the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us-to the extent of being willing to lay down our lives for one another. We are not to love *some* of the brethren *some of the time*, and *some* of the brethren *all of the time*; but we should *love all of the brethren all of the time*; and overlook their frailties and imperfections, taking that high standpoint from which God views them,, forgiving one another, as God, for Christ's sake, overlooks our blemishes. We ought to forgive those who trespass against us -as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will, never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of that Kingdom.

Thus the Apostle says, "If we love one another [it is an evidence that] God dwelleth in us, and [that] His love is perfected in us." (1 John 4:12.) The same Apostle emphasizes this same point, saying, "Whosoever hath this world's goods [interests, affairs], and seeth his brother, have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) The intimation is that such a lack of love and sympathy, and such a restraint of assistance from a brother in need, would imply that the love of God either did not at all dwell in such an one, or that it was but slightly developed-far from being perfected.

PERFECT LOVE, CASTETH OUT FEAR

The Apostle assures us that, "There is no fear in love, but perfect love casteth out fear." Fear is a mental condition which is begotten of uncertainty. There are some things which we ought to fear, and some which we need not fear. The Adversary seems to take advantage of the fallen condition of the race, and to cause them to fear God; for it is natural to avoid whomsoever we fear. Mankind realize instinctively that they are sinners by nature and that there is a penalty for sin. Taking advantage of this fear of the consequences of sin, the Adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over-severe in His dealings with sin and the sinner, for whom He has prepared a place of everlasting torture.

As we gradually come to a clear knowledge of God and of the principles by which He regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that He has love for us. Our love for Him grows in proportion as we perceive that He loves mankind, and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love Him perfectly, all fear in the sense of dread is cast out. Our knowledge and love should not, however, cast out the fear of displeasing God; for *proper fear* (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear to offend a

brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise loving God.

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

Undoubtedly love is the principal thing to be studied, to be appreciated, to be copied and practiced in our lives. We trust that a large proportion of the brethren have already become partakers of this "love of God," and that all such are seeking to have it perfected in them, and to be rooted and grounded in it. We have the Apostle's assurance that only those who take this standpoint can make permanent and thorough progress in grace and knowledge. Those who have entered the school of Christ, and who refuse to progress in it toward perfection, may assuredly expect that sooner or later their knowledge of the Divine Plan will slip from them; while those who do make progress in this proper direction may expect that the lengths and breadths of the Divine Plan will continue opening before them, and that their growth in knowledge will keep pace with their growth in love.

Finally, in harmony with our text, let us remember that this is not a matter that God attends to, but a matter which requires our own attention. God has made all the provisions whereby we may know of His love, and may be constrained by it, and may be accepted into it, but it devolves upon us to develop this godlike quality of love for the brethren and to practice in the daily affairs of life the principles of His love: permitting the love of God to constrain us daily to sacrifice ourselves in the Lord's service, for His honor and for the spread of His truth; permitting the love of the brethren to so fill our hearts that, as the Apostle expresses it, we may be glad to "lay down our lives for the brethren" (I John 3:16); permitting a sympathetic love for mankind in general, the "groaning creation," in all of its trials and difficulties, to exercise our hearts so that we shall more and more feel kindly and generously toward all with whom we have contact, and to make us helpful to them as we have opportunity; permitting this love even to extend to the brute creation under our care, so that we will not be negligent of their interests; all this seems essential to our keeping ourselves in this love of God. Let us more and more practice, and thus become more and more perfected in this love, which is the spirit of our father, the spirit of our Lord, and the spirit of all who are truly members of the Body of Christ.

LETTERS OF ENCOURAGEMENT

PROVIDED FOR IN THESE CLOSING DAYS

DEAR BRETHREN:

Greetings of love, joy and peace in His dear name!

I feel constrained to write you a few words, in renewing our subscription to the HERALD, to tell you what a great blessing it has been to both Sister and me, and a prayer of thankfulness goes up from our hearts to our loving Heavenly Father for this means of comfort and encouragement that has been provided in these closing days of the Church's experience. The articles which have been most helpful and stimulating to our faith are the reprints from our (dear Brother Russell's pen, and your exposition and comments on the Revelation. These are very helpful and encouraging to the study of same.

Our prayer and heart's desire for you all is that the Father's rich blessing may continue with you as you seek to do His will, and that you may continue to be used of Him-in the upbuilding of His people in the most holy faith. With much Christian love in the Lord,

Your brother and sister in Him,

MR. AND MRS. P. W. N.-*Eng.*

SEEKING OUT HEARING EARS

DEAR BRETHREN:

Enclosed-please find money order for \$---- to be used in the dear Lord's cause. Some time ago Sr. G----- suggested that we lay aside each week what we could to be sent you from time to time to help in the Lord's work. We sincerely wish it were more.

We would love to have a dear Pilgrim brother come this way some time. May the Lord's blessing rest upon the dear ones at Brooklyn.

We are greatly enjoying the articles on Revelation. . . . I have received the twelve copies of the June HERALD. Thanks! I have distributed a number of that issue from time to time to those whom I think may have hearing ears and appreciative hearts. Have distributed some to the men where I work. As a result, lately a Mr. B----- subscribed to the HERALD, and also ordered a number of the June issue-all of his own accord. He surprised me when he told me he had become a subscriber to the HERALD. He tells others that I gave him the best religious magazine he had ever seen. Almost every day he tells me how much he appreciates it. I also carry a copy of the June issue in my pocket for any opportunity I may have.

With love and best wishes,

J. G.-Va.

LEST SATAN STUMBLE US

DEAR BRETHREN:

One year ago today a small group of the brethren in the Middle West were enjoying their first Convention at St. Louis. I was one of the happy number there. The Lord has multiplied His blessings upward during the last year; chief among the blessings has been the Pastoral ministry of the HERALD. We thank the Lord for His sustaining grace which has rested upon those who have been in charge of the publication of our HERALD. We thank the brethren for their labor for us, and their good example in this time of trial when it is so necessary to be a careful

observer of the Lord's way, lest Satan stumble us, and not only stumble us, but use us as a stumblingstone for others.

We pray that the spirit of our Master. may rest upon and abide in the hearts of the brethren in charge of the work, so long as it pleases the Lord to use them in thus ministering to us all, that His people may be blessed and His name be honored among the children of men. . . .

May the Lord give you all rich blessings in heart and mind. in this season when our thoughts are turned toward the day when the angels announced His coming into the world as a babe in Bethlehem, and may the rich blessings of peace be yours; throughout the remainder of your pilgrim journey. With Christian love,

Your brother in Christ,

R. G. C.-Calif.

STRENGTHENED THE BOND OF ONENESS

DEAR BRETHREN:

Loving greetings in the name of our Lord and Head!

About a year now, have many of the Lord's dear people been enjoying the visits of the HERALD OF CHRIST'S KINGDOM, and the amount of refreshment, blessing and encouragement it has brought to us cannot be estimated. Additionally, it has strengthened the bond of oneness between those who are seeking to "inquire for the old paths, and to walk therein."

It is a cause for thankfulness to us also that the standards set for the HERALD are being maintained, and that its presentations are from the pen -of "that servant," or in perfect harmony therewith--that no effort has been made to supplement these with "private interpretations of prophecy," New and .advanced (?) teachings of the Scriptures and favorite leaders seem to be the cause of the various factions springing out from the Present Truth -Message.

Our prayers and good wishes are with the Editors of the HERALD that the Father's continued blessings may be theirs, and that they may continue to be 'vessels emptied and meet for the Master's use," "holding forth the Word of life ...

...

Yours in Heavenly bonds,

MR. AND MRS. E. C. F.--III.

FIRMLY CONVINCED OF ONE THING

My DEAR BRETHREN IN CHRIST:

I surely thank the Giver of all good-gifts for the HERALD. I have been earnestly seeking to heed the Apostle's admonition: "Prove all things, hold fast that which is good," and I can accept as a message from the Lord only -that which contains 'the simple and pure teachings of "that servant," only that which stands for the law of liberty, and does not incline toward sectarianism and erroneous teachings; and last but not least, the Law by which we as New Creatures are to be governed must not be ignored. I am firmly convinced of one thing: The Lord will not use those to

give out meat to the household of faith who do not manifest Love--love for God, love for the Son, love for the brethren, and even love for their enemies. . . .

I have carefully read the three I HERALDS you sent, and as we are told to "try the spirits," I have sought for the spirit of malice or bitterness within the pages, and, dear brethren, I thank the Lord I could not find it. . - . I am enclosing \$2.00, for which please send me all the bark issues of the HERALD, and enter my subscription for a year.

The dear friends here have had a very hard trial, and we have been somewhat dismayed, but now we have determined that the Lord is guiding and directing us and we will stand right with Him on the Rock. I thank you so much for the kind, sympathetic letter written -me some time ago. It has been a great comfort to me, and also to others. With much Christian love,

Your sister in Christ, H. R.-Pa.