

Translation of the Hodler Booklet

on Revelation 17 and 13

Das Tier "The Beast"

A Voice From Switzerland

This
work is
dedicated to
all who love the
Lord, to all who up
hold the Divine Plan of
the Ages, to all who accept
that Jesus Christ by the "grace of
God tasted death for every man, a
ransom for ail; to all who, constrained
by the love of God, have given themselves,
their lives, their all fully to Him and His service.

**"Behold how good and how pleasant it is !
for brethren to dwell together in unity.!"**

PRICE - 50 CENTS

Free to the Consecrated

To the dear Israel of God:

"Watch ye, stand fast in the faith, quit you like men, be strong."

During all the years of the harvest work of the Gospel Age, the need for courage and steadfastness has never been greater than it is today. On the other hand, never, during all the centuries of the Gospel Age, has the Church been so well equipped with the full armor of God. We are familiar with the armor, we have put it on, and we know how to use it. By God's grace, then, let us stand fast and, in the strength of the Lord, act manly, fighting the good fight of faith, no matter what trouble may arise or when testings may come. The promise that "as thy days are, so shall thy strength be" can never fail, and if God be for us, we have nothing to fear, come what may.

As we look back over the past forty years or more and take note of the wonderful things that God has done for us, we are made glad and thankful. The fog of the Dark Ages has vanished, and the doctrines of the Ransom, of justification, sanctification and baptism, of the Holy Spirit, of the hope of the Church for her deliverance and the hope for the world, have all been made clear to our understanding. By God's grace we know what we believe, and why we believe it.

But still there's more to follow. Now that we have entered into the period which (as we confidently expect) is immediately to precede the setting up of the Kingdom, that mysterious book, the Revelation of Jesus Christ, which is God's final message to the Church, is demanding the attention of the brethren, inciting some here and abroad to renewed zeal and prayerful searching.

Prophecy and chronology, as well as the signs of the times, indicate, and Pyramid measurements corroborate the fact that our change cannot be far off. It is reasonable, therefore, and we believe pleasing to our Heavenly Father and to our Master, to look for, and at this time to expect, additional help from a better understanding of the words of his prophecy.

The Revelation of Jesus Christ, which God gave to Jesus for the Church, has been a source of comfort, guidance, instruction and strength throughout the Age and will not fail us now. How

encouraging and helpful it is to know that, during the long centuries of the Age, there have been those who "read" and those who "heard," and who were blessed by this divine message.

In his work of two volumes, entitled "The Revelation of Jesus Christ," published in 1923, Brother R. E. Streeter mentions fifty or more men who studied and wrote on the book of Revelation, beginning with Justin and Polycarp in the first and second centuries, down to the writings of Pastor Russell in our day.

There comes now a Voice from Switzerland in the form of Dr. Werner Hodler's pamphlet "Das Tier." Some of the things that this brother sets forth have impressed me so deeply that I feel in duty bound to bring them to the attention of others. The pamphlet is printed in German and could therefore be read by only a few. I therefore presented some of its thoughts to the New York-Brooklyn ecclesia in a discourse that I gave last Easter, which discourse was printed at a later date and some four thousand copies mailed to available addresses in this and other countries.

Encouraged by the response thereto, some able brethren who were glad of an opportunity to serve, undertook to make a translation of the booklet. By means of the faithful co-operation of these brethren: C. L. Bauer, of Waterloo, Indiana; G. E. Miller and Percival Gregory, of Springfield, Massachusetts; E. Limper, of Oceanport, New Jersey; Alfred Duppel, of New York, and others, the work is now completed, and will, I believe, be found to be well done.

This pamphlet-"A Voice from Switzerland"-is now sent forth with the earnest prayer that it may carry rich blessings to many. May all who are blessed by its ministry remember frequently at the throne of grace the brethren who have labored so faithfully in its preparation, in its production, and in its distribution.

If you have not studied the book of Revelation, do so now; talk with others of like precious faith, tell them what you find, and learn from them such things as, by the Lord's grace, they have found. Pray with them for such understanding as may be due now. Write to one another frequently in short, encouraging letters. Be sure that what you give and what you receive is rooted and grounded on the one true foundation: "Jesus Christ, and Him crucified," and that it is in harmony with the Divine Plan of the Ages.

Let the solemn warnings of Revelation 22:18, 19 be ever before us, so that we may not err in our reading and thus add to, or in any way take from the words of the prophecy of this book. The fact that a prophecy has found a fulfillment in the past is not proof that the same prophecy may not have even a greater fulfillment in the future. Likewise, a statement which clearly points to the future may have a proper and fitting application in the past. Let us humbly, carefully and attentively wait upon the Lord, who, in His own due time and way, will make all things plain.

Hung in a prominent position in the art gallery of the Public Library of New York City, where it is viewed and admired by many, is a touching picture portraying blind Milton dictating "Paradise Lost" to his daughters. This beautiful painting by M. Munkacsy, on a twelve-foot canvas mounted in a most artistic frame, has a lesson for us. Of the many who study this painting intently, some come again and again; others spend perhaps an hour at a time gazing Upon the masterful production. - But of all these, we believe there are few, if any, who are able to discern all, or even an appreciable part, of what the artist had in mind. If this be true of the work of a man, how much more will this be the case when considering the great picture: "The Revelation of Jesus Christ," which has been given to us by God!

It is hoped that a copy of this booklet may be placed in the hands of every truly consecrated child of God, to the extent that funds available will permit. You are therefore invited to send to me the names and addresses of such of your acquaintances as you may deem to be eligible. Please write very clearly, and see that each address is complete.

In the hope that this booklet may stimulate its readers to renew, diligently and prayerfully, his or her study of the book of Revelation, and that it may result in rich blessings to many, I am, by His Grace,

Your brother in the one hope of our calling,

A handwritten signature in black ink, appearing to read "J. G. Kuchner". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

269 Washington Avenue,
Rutherford, New Jersey, U. S. A.

October 1, 1932.

PREFACE

A few copies of the study herein presented in its essentials were circulated among the friends during the Summer of 1926, since which time conditions have steadily developed along the lines of the expectations expressed. Had I taken the trouble to collect material from the Press and from current literature, this edition could have been greatly enriched by numerous and significant proofs, but this was not my purpose. It is sufficient to have set up a frame into which each reader can insert the parts which according to his personal conception and observation are missing and thus see whether we have the right understanding of our times.

A small pamphlet entitled "Revelation 17: The Mysterious Woman and the Singular Beast" was the cause of my having studied the chapters of Revelation that are treated herein. Unlooked for and at once there came to me a better understanding - a solution especially of the riddle of the seven heads of the beast. From this the rest followed as of its own accord; and it is encouraging to know that other Bible readers, with whom I do not stand in personal contact and who have proceeded in part from different viewpoints, have reached practically the same conclusions respecting our times and their characteristic events.

This little brochure is intended as a stimulus, as an encouragement of the hope of the speedy coming of the Kingdom of God. and as a witness against the spirit of Antichrist which indeed has been in the world a long time, but which also is yet to come: i. e., to disclose himself in his real and most potent form. We desire to warn God's children against this spirit which is now breaking in upon the world with power and which seeks by means of every sort of disguise to present itself as the true light, although seemingly it has already been judged in great measure by that true light. It is not our thought however that Christians should fight against the advance of this spirit with carnal weapons in any manner. How could they wish to oppose the divinely foreseen course of world history? But it is necessary that they should discern this spirit in order that they be not overcome by it. Furthermore it is their duty to give witness against it. Such a warning is by no means untimely, for the rising clouds of spiritual darkness in the shape of theories and efforts hostile to truth and

liberty are already upon us. The deterioration of the general mental attitude toward spiritual things ever since the first few years after the war, at which time the nominal church did seem to be touched by a certain spirit of repentance, is very striking.

We know however that neither our warning nor human prudence and caution will safeguard us, but that the grace of God alone is able to fortify our hearts in overcoming the world in the spirit of the Lord. It is comforting to know that "the Lord knoweth how to deliver the godly out of temptation." (2 Pet. 2:9.) Such deliverance we desire most heartily for all sincere believers.

(signed) The Author,

DR. W. HODLER, Olten, Switzerland.

The REVELATION

At the close of the book of Revelation, the revealing angel speaks to John these words: "Seal not the sayings of the prophecy of this book, for the time is at hand." (Revelation 22:10.) In contrast to this are the words addressed to the prophet at the end of the book of Daniel, which is so clearly related to Revelation: "But thou, Daniel, shut up the words, and seal the book to the time of the end; many shall run to and fro, and knowledge shall be increased." (Daniel 12:4.)

No one would understand the expressions "shut up" and "seal" in a literal sense, since it was not in Daniel's power to guard a seal to "the time of the end," inasmuch as he was to rest in the dust of the earth till the "end of the days." (Daniel 12:13.) The expressions "seal" and "shut up" indicate that the understanding of this book would be reserved to the "time of the end."

It is all the more striking, then, that the book of Revelation, which has at all times been considered as one of the most mysterious books of the Bible, should, from the very beginning, be designated as "unsealed,"-accessible to the understanding of spirit-begotten Christians. It contains in many respects the same visions as the much older book of Daniel and in even more detail, and should be understood earlier than Daniel.

This of itself does not seem reasonable. Rather is it to be supposed that both books would open up to the understanding at the same time, explaining and supplementing one another. We must then seek so to understand the above-cited instructions to the prophets that they shall harmonize one with the other, and that the seeming contradiction may be removed. And this is possible without resort to sophistry.

At the beginning of the Revelation (Chap. 1:10) we read the statement by John: "I was in the spirit on the day of the Lord." Thus John was transported in the spirit down to the "end of the days"-to the day spoken of in Psalm 118, which states that "the stone which the builders refused is become

the head of the corner . . . This is the day which the Lord has made, we will rejoice and be glad in it." (Vss. 22, 24). We cannot believe that John here speaks of Sunday, because of what import would it be to us to know that these visions were given to him on a Sunday? Rather, the prophet here speaks of "that day" which plays such an important role in the prophecies of the Old Testament as the day of the setting up of God's Kingdom and the collapse of the old, unrighteous world-order. It is the time of the great crisis--the transition period from the old to the new world era. "That day" is therefore represented also as a "day of vengeance," a "day of wrath," and a "day of visitation," as in Isaiah 2:12, 17, where we read: "for the day of the Lord of hosts in upon every one that is proud and lofty, and upon every one lifted up, and he shall be brought low . . . And the loftiness of man shall be bowed down, the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day." Compare also Isaiah 10:3; 13:6-9; 61:2; Jeremiah 46:10; Ezekiel 30:2; Joel 2:2; Malachi 4:5.

On the other hand this same day is a day of deliverance for God's people and a day of rejoicing for all people. "And in that day thou shalt say, O Lord, I will praise Thee: Though Thou wast angry with me, Thine anger is turned away and Thou comfortest me." (Isaiah 12:1. Compare also Isaiah 11:10; 27:13; 29:18.) This is indeed "the day of the Lord," of which the Sunday of the early Christians was only a type. It was to this day that John was transported in spirit; and the viewpoint of the time taken by him is, therefore, the period at "the end of the days." It could not be said of the time when the Revelation was given to John that the "Beast is not," since the Roman empire was, at that time, in its prime and at its fullest power.

Thus while Daniel foresees and presents the events of world history from his days to the end, the Revelator is transported in spirit to "the time of the end," and presents that which belongs to the history of the Gospel Age as belonging to the past, that is, looking backwards. Standing as he does at "the end of the days," it is indeed true of his prophecy that now it should no longer be sealed.

We do indeed believe that we have entered into this critical time - into "that day" when these mysteries will gradually be unfolded - when the visions of the Revelation referring to past, present and impending events are due to be understood. (See Chap. 1:19.) We are living in "the day of the Lord," when the judgment scroll is unrolling. To prove this the following pages are dedicated.

It is not our opinion, therefore, that the Revelation should or could have been understood by John's contemporaries; but this did not prevent the Church at all times from valuing highly the divine message. They were able to gain therefrom certain general conceptions of the plan of God and of the general course of history, to their spiritual advantage. Attempts at interpretation were continually being made, and not without justification. Prophecy furnishes us with great formulas according to which occurrences in the moral world take place. Because of this, the pictures of the Revelation could, at various times, throw a certain light upon the events of the world's history and, to a certain degree, interpret them correctly. In this sense, there are several fulfillments for many prophecies. Jesus himself has unhesitatingly applied old prophecies to events of His time (e. g. Matthew 15 :7) the last and ideal fulfillment of which belongs to "the time of the end." But there comes a time when all things attain their final maturity- when "the harvest of the earth is ripe" (lit. overripe, Revelation 14:15)-when all evil will, for a short time, be permitted boundless liberty, in order that it may be glaringly revealed before the eyes of all. That is the time of the ideal fulfillment of all prophecy. In this most critical time the Church is to have a dependable guide in the then fully unsealed prophecy. Therefore, "When these things begin to come to pass, look up and lift up your head, for your redemption draweth nigh."-Luke 21:28. . .

Why, then, was the book of the Revelation given to the Church so long before the time when it should be understood ? We believe that in this believers have the best guarantee of its divine origin. Written so long in advance, the book proclaims that its author is God, and that there is none like Him, declaring the end from the beginning, and from ancient times the things not yet done. (See Isaiah 46:10.)

It soon becomes clear to the expositor of Revelation that the various visions are not always arranged in chronological sequence. One chapter often contains the particulars of another, in more detailed presentation. Chapter 17 contains the most comprehensive presentation. It has therefore rightly been named the key chapter of the Revelation. Its central theme is the "woman," or "great harlot," setting forth her exit. But the "beast" also needs to be considered, since its history is ever closely connected with that of the "harlot." In chapter 13, however, the "beast" is presented in greater detail and as at the height of its development, thus enlarging one of the particulars of

chapter 17. Chapter 18 describes the destruction of the "woman" in greater detail, chapter 19 that of the "beast" and of the "false prophet," which events have also been mentioned briefly in chapter 17.

The Woman

There is but little difference of opinion among non-Catholic expositors of Revelation as to this symbolic "woman." The term, "The great Harlot, sitting upon many waters" (v. 1), when joined to verse 15: "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues"; as well as the name of the harlot: "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth" (verse 5); and finally : "The woman which thou sawest is that great city which reigneth over the kings of the earth" (verse 18)-all clearly identifies the woman as the great nominal Christian system called the Roman Catholic Church. The purple wherewith the woman is clothed indicates the claim of temporal power, while the scarlet color characterizes it as a pseudo-Christian system.

That the term "Babylon" was customary in the days of the Apostles as an undercover name for Rome is proven in the first epistle of Peter (chap. 5:13), where the apostle designates the ecclesia in Rome as being "at Babylon." Albrecht, in his preface to this epistle, writes: "Peter sent his first epistle from 'Babylon'." If this name were to be understood as literal, one would either have to think of the old Babylon on the Euphrates, which was at that time desolate, or of the city of that name in Egypt, which occupied the site of present Cairo. But neither of these places could well be considered. Almost universally at the beginning of the second century the designation "Babylon" was applied to Rome. That Rome, "the city of seven hills," is the seat of the woman is, perhaps, also indicated in verse 9: "The seven heads are seven mountains on which the woman sits," although this term "mountain" has also a symbolic meaning.

We believe, therefore, that we can forego a more detailed exposition of this symbolic woman, and will content ourselves with quoting a passage from John de Heer's "End Crisis of All Nations": "Where is the church thus clothed with purple and scarlet? (v. 4). Where is the church so proud of the title 'mother' church? (v. 5). Where is the church which bears the name of the city serving as her seat? (v. 13). There is but one. It is the Church of Rome! Where do we find a church which

throughout the centuries has so held with the kings of earth, as did the Church of Rome ? Where is the church that has made 'all the inhabitants of the earth drunk with the wine of her fornication' (Idolatry) ? (v. 2.) Where is the church which has so constantly made use of every opportune policy and still is accommodating herself to every form of government, whether monarchical or republican, and which unites herself just as easily with Bolshevists as with Fascists or anti-Semites? Where is the church so rich in gold, precious stones and pearls? (v. 4.) And one so drunken with the blood of the saints, as is the Roman Catholic church with her massacres, burnings at the stake and torture chambers of the Inquisition? (v. 6.)"

The expression "Mother of Harlots" shows that the church systems that have separated from the "mother church"-the various Protestant churches and sectarian systems-have themselves also committed "fornication," even as did their mother; i. e., by becoming unfaithful to the Bridegroom and by wooing the favor of others. Indeed, most of the Protestant churches and other Christian systems could hardly reproach their mother church because of her flirtations with the political powers of the world, because they too have made the State their God, in that they not only gave to Caesar the things belonging to Caesar but also the things belonging to God, by acknowledging these worldly powers as Lords in matters of conscience.

There exists therefore a deeper relationship between the Roman Church and the systems derived from it than would appear at first glance. They all have the same spirit, i. e., a striving after power. Thus the basis for a reunion with the mother is provided. "'In union is strength' is the watchword that will be heard in all churches and religious circles that do not seek the oneness of the inner union with Christ," says John de Heer. "This union will come; a great world trust of Babylonian daughters will assemble around their mother." All the watchful must have noted the tendency of the Protestant churches toward the mother church of Rome.

John sees the "woman" seated upon the "beast" which had ascended out of the bottomless pit. May not this mean that the restored Roman empire will help the church of Rome to attain a renewal of power ? He then sees the "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"; and inasmuch as this intoxication does not come from the blood shed by the "woman" in the Dark Ages, it would seem to point to further bloody persecutions of the saints by

the Roman church. Once more, before her final overthrow, the church of Rome will be allowed an outward triumph over the witnesses of Jesus.

The Beast

The seventh chapter of Daniel deals with four "beasts," which are said to represent four successive kingdoms, and which are to be followed by the rule of "the saints of the Most High." (Daniel 7:18.) All expositors are agreed that the four successive world empires of New Babylonia, MedoPersia, Greece, and Rome are referred to. The last of these is then to be supplanted by a fifth-the kingdom of the heavens-which is to stand for ever. According to this, Roman world dominion would endure until the end of the age, and we of today would still be living under the rule of the fourth "beast,"- Rome. This is in fact true, if we take the term "rule" in an intellectual-cultural sense rather than political. Moreover, in a political sense, the Greek empire continued but a very short time, while in a cultural sense it lasted for centuries. Hellenic culture and language remained a common possession of the world far into the days of the Roman empire, until gradually supplanted by the cultural and civilization of Rome.

Roman civilization constitutes even now the foundation of the Europe of today; Roman justice and organization are the bases for the regulation of affairs of State. Up to about one hundred years ago, Latin was the language of scholars, of the clergy, and of all culture-carrying groups. Up to recent days, it was considered to be a fundamental requirement of education and refinement. Roman spiritual influences are being exercised through the nominal church even to this day.

Concerning this, the historian says: "Our entire spiritual and cultural life is rooted in antiquity. Rome was the first to teach the art of ruling; it regulated and established the administration of law in human society as to state, communal and private life with such prudence and sagacity that the influence of Roman legislation and administration is discernible even to-day in all civilized states." (Weber Baldamus 1, p. 610.)

The fourth "beast" of Daniel's vision and the "beast" of Revelation 17 are without doubt identical. Their outward form proves this. Both have ten horns. There is also the general designation of

"beast." Apart from this we note several differences: The "beast" of Revelation has "seven heads" and is scarlet red. If the "woman" is characterized as a pseudo-Christian church system by the scarlet color, then the scarlet color of the "beast" tells us likewise that this empire also claims to be Christian. Thus we see that the Revelator envisions only the Christian phase of the Roman empire, while the fourth "beast" of Daniel pictures the Roman empire as a whole from its beginning (the later control of the apostate church being shown by the little horn springing up and waxing great.- Translator's Note.) Therefore the "seven heads" of the "beast" of Revelation form an episode which has reference only to the Christian phase of the Roman empire, beginning with 312 A.D. when Christianity was made the religion of the State, up to the time of the setting up of the Kingdom of God. This is confirmed by verse 9 where we read that "the seven heads are seven mountains on which the woman sitteth." Thus these seven heads fall into the epoch of the Roman church since they are designated as the carriers of this church.

What do the Heads Signify?

The Scriptures give the key: "The seven heads are seven mountains." A mountain is a symbol of a political power-a kingdom. Verse 10, which follows, proves this: "and there are seven kings." The expression "king" is here used, as in Daniel 7 :17, in the sense of "kingdom." Concerning these kingdoms, we read further: "Five are fallen, and one is, the other is not yet come, and when he cometh, he must continue a short space."

The "beast" does not have its seven heads all at the same time, side by side, but one after the others. It has but one head at a time, which disappears in order to make room for another. At the time when the Revelator sees and describes these things the sixth head is in control, and a seventh is to come and is to continue a short space.

The head is the seat of the central nervous system and of the will, from it the entire organism is controlled and its action directed. A "head" is, therefore, a very fitting picture of that power in Europe which occupies the hegemony-the leadership-the chief nation, from which proceed the decisive political and cultural influences, going out to all the other powers. We would observe here that during the Christian phase of the Roman empire Rome itself did not continue to be the "head"

or center of government of Europe, but was succeeded by various other countries or kingdoms. Each successive principal ruling power was outwardly marked by the fact that its head bore the imperial crown of Rome, the only exception being that of the sixth head, which, however, we shall find is in full harmony with the Scriptures.

During the Christian phase of the Roman empire, the following powers constituted successively the "heads" of Europe, historical proof of which will be given in the following pages:

1. *Byzantium*, or Constantinople, from 312 to about 500 A.D.
2. The *Kingdom of the Franks*, from about 500 to 900 A.D.
3. *Germany*, from 900 to 1250 A.D.
4. *Austria*, from about 1273 to about 1659 A.D.
5. *France* from about 1659 to 1815 A.D. (Fall of Napoleon)
6. *England*, from 1815 to about 1925 A.D.

The seventh "head" according to our understanding will be *Italy*. We are inclined to think that we are already living in the epoch of the seventh "head." Italy, will be revealed as such by the assumption of the imperial crown of Rome, an event more or less expected by the world to-day.

The Eighth Head

We read that after the seventh, an eighth "head" will appear, which will then be the original "beast" in its entirety: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (v. 11.)

This can only mean that after the rule of the seventh "head" no single power will again have the leadership of the other more or less independent States of Europe, but that a combination government will be created for all Europe. This government will be neither democratic nor a European parliament, as dreamed of by a few political enthusiasts to-day; but one of the seven named leading powers will use its position to bring all Europe into dependence to it. The Scriptures tell us that this will not be brought about by war or conquest, but by a voluntary agreement with the heads of the other States. We believe that Italy will bring about this creation of an autocratic Pan-

Europe; and with it the Roman empire would have returned to its starting point-an undivided unity, with the City of Rome as its governing center.

Who can fail to see that this very thing is the goal in the mind of the present rulers of Italy, and which is giving such impetus to the Fascist striving for power? Thus Italy's aspirations may indeed find fulfillment. The Roman empire will then occupy a position of power never before attained: it will lord it over the whole world.

But the Scriptures also state that this is the very condition that must precede the utter and final ruin of this empire.

The Beast which Was and Is Not

The Revelator tells us that his view of these events falls into the period when the "beast" is not. If we were to accept the view of the historical expositors that John in his vision was describing conditions of his own time and the expectations of Christians for the immediate future, the assertion that the beast "is not" could not be understood, for the "beast" (Roman empire) certainly was in existence at the time when John wrote the Revelation. We understand that John describes these things as taking place at the beginning of the Lord's day-the period of transition to the Millennium. He finds himself carried down in spirit to the period of the sixth "head"-the British empire-as we shall see from other Scriptures, at the end of this period, just before the seventh "head" is to attain dominion and the development of the "beast" which is about to ascend out of the abyss (v. 8. Diaglott) begins to appear. This was not the case until after the world war. Thus the year 1920 is about the date indicated as the period of time from which the Revelator views the course of events. This assumption is seemingly supported by Revelation 11:18: "And the nations *were* angry, and thy wrath is come." We think that this verse speaks of the world war as already in the past, and that the second part-"Thy wrath is come"-is about to be fulfilled.

Proceeding from this viewpoint, we get the real meaning of verse 10: "Five are fallen, one is." Five dominating powers of Europe have passed into history, but the sixth, England, is still in power (although her days are numbered) having outlasted the world war as Europe's chief power. But we

also understand that during this period (of the sixth "head") the "beast" is not. With the fall of Napoleon, in 1815, the idea of the "Roman empire" or of a United Europe, under the leadership of the strongest power, disappeared for a time. The strongest power in Europe during the nineteenth century, England, did not attempt to force a political preponderance over the other States, but was satisfied with the preservation of a sat e balance among the other powers. Nor has she ever aspired to the Roman imperial title. Thus the "beast" disappeared into the "abyss" in 1815: it fell into oblivion. This disappearance was prepared for thus: The Emperor Franz (of Austria), on August 6, 1806, definitely resigned the title of "Roman emperor of the German Nation."

Concerning this, the historian says: "Franz II, who had already manifested his waning confidence in the continuance of the empire (the Roman empire, by Germany) in the transference of the imperial title to the Austrian hereditary States, resigned the German (Roman) crown dignity taking instead the title 'Emperor of Austria,' withdrawing all of his States from the German imperial union. The Emperor of Austria certainly had a right to resign his crown, but not at all to declare the chief imperial office and title as extinguished. Thus was the "Holy Roman Empire of the German Nation" dissolved. Through inner dissension and a powerless multiple government, it had long since dwindled to a mere shadow." (Weiner 4, p. 85.)

But the Roman Empire as such, and also as a ruling political idea, was not dissolved by this act, because at this very same time Napoleon I had seized this idea and usurped the imperial title. The reason why he did not call himself "Roman Emperor" was that this title was in possession of the house of Hapsburg at the time of his coronation; and his assumption of the imperial title was the very thing which forced Franz of Hapsburg to renounce this empty designation.

Thus we find that the "beast" is not in the period 1815-1925 A.D., but now "is about to ascend out of the abyss." That the idea of a "Roman Empire" has been energetically resumed by "New Italy," the seventh "head," which has already assumed political leadership, is well known. Since the Spring of 1926 newspapers have repeatedly reported that Mussolini occupies himself with the design to transform Italy into an empire-and this with the "express resumption of the idea of the former Roman Empire." A leading official newspaper of the "New Italy" bears the significant title "Impero" (Empire). The "Westminster Gazette" of April 17, 1926, reports the existence of a pact

between Mussolini and Pangalos, with the comment: "Mussolini wants to restore the rule of Ancient Rome." The call for the empire is ever growing louder in Italy, to which Mussolini replies that Italy would have to enlarge her house in order to shelter her increasing greatness. Italians delight in calling the Mediterranean "the Roman Sea." Respecting the new claims of Italy to colonies on the Mediterranean, the "Matin" (1926) comments: "If Italy is thinking of French colonies, consideration would be impossible. The very soil of the French colonies has been sanctified in hard and bloody battles. And likewise it is impossible for England to give up any of her colonies, because England's national existence rests upon her chief ruling position on the Mediterranean. Only since controlling the route from Gibraltar is she a leading nation, and since she has secured the Suez Canal and the rule of Egypt is she a world power. The question whether Italy is aspiring to an empire under Mussolini's leadership seems to increase in seriousness and actuality."

The Seven Heads of the Beast

After these summary remarks, we will, in the following, attempt the proof that verses 9 and 10 of Revelation 17 actually contain the essential structure of the political history of Europe during the Gospel Age-so much that the worldly historian is forced to undertake the- same essential division of this subject matter.

The history of the world teaches that, after the removal of the preponderance of power from Rome, down to the present time, six (seven) new centers of power were formed, and that all of these were pleased to designate themselves as the heirs of Rome, and (with one exception) strove after the imperial crown.

Between the descent of one "head" and the ascent of the next there is always a time of general dissolution, either of great wars or civil strife. The new "head" always ascends out of the chaos, the "sea," as it is expressed in Daniel 7:3 and Revelation 13:1-i.e., out of anarchistic conditions.

The First Head, Byzantium (312-500 A.D.)

The resignation of Diocletian and Maximian, about 305 A.D., was followed by "a time full of confusion and bloody civil wars." (Weber 1, 583.) These circumstances were favorable to the rise of the energetic, determined, Constantine. Through the conquest and removal of all co-regents in the Roman-empire he made himself sole ruler in a short time. His triumphant march from Gallia began with the conquest of Italy. When Constantine was approaching Maxentius during his conquest of Italy, he is said to have seen above the sinking Sun a bright cross with the Greek superscription which charged him to "conquer by this sign," and in the night Christ himself is said to have appeared to him and repeated this command, Thereupon Constantine has a banner of the cross made, inscribed with the monogram of Christ, and fighting under it, gained the brilliant victory over Maxentius, near the "red stones." (Weber 2, 17.)

It was after this victory in 312 A.D., and the one over his brother-in-law Licinius later, that Constantine became sole ruler of the whole empire. "He found a chief support of his rule in the Christians, whose faith he protected everywhere. The edict of toleration given at Milan, and other decrees favoring the Christians, he made applicable to the whole empire, although not yet making Christianity the sole State religion. He then convoked the first ecumenical council at Nicaea in Bithynia, and also took an energetic hold of the inner affairs of the Church and of the council; for example, in the dispute about the 'equality' and 'similarity' between 'God the Father' and 'God the Son'; Arius taught their similarity only, while Athanasius asserted the equal identity of both. But Constantine's cruelty in having troops of captured enemies cast to the wild beasts, and the severity shown in the execution of his wife, Fausta, give evidence that the doctrines of Christ had not penetrated deeply into his inner being. He was a highly gifted man, and was guided in his policies of morality and religious questions, which he regarded almost solely from the side of political usefulness, by the interests of the empire." (Weber 1, 585.)

"Alongside of his tolerance of Christianity, the elevation of old *Byzantium as capital of the empire* under the name of Constantinople was of great importance. With keen perception Constantine discerned the favorable location of Byzantium at the boundary between two continents, appointing

it as the imperial capital, 'New Rome' instead of old Rome, where the claims of the senate and the republican memories were not yet extinguished." (Weber 1, 585.)

"Since Constantine, the central point of the Roman empire was no longer in Rome but in Constantinople. But the empire did not perish. The German legionnaires, who had hitherto elevated and overthrown the emperors simply desisted from naming a new emperor (in Rome); theoretically-the emperor of the East became also the ruler of the West." (Weber 2, 2.)

From the foregoing it will be seen that the historian confirms the fact that with Constantine the empire received a new head, it is now ruled from Constantinople. And although Theodosius created a second independent center of government in Rome in A.D. 395, yet this had great difficulty in maintaining its existence for about eighty years against the waves of migratory nations, in which it was finally submerged; after which East Rome again took up the administration of the entire empire, until finally a power arose in the extreme West which understood how to control the entire organism of the Roman empire in a more energetic manner.

The Second Head: The Kingdom of the Franks

500-900 A.D.

In the course of events, connected with the migration of nations, the Roman empire was plunged into indescribable confusion in which the power gradually passed over into the hands of the Germanic peoples. Of this the historian writes: "In the transition of power it was not a question of two civilizations, since these Germans had accepted Christianity. *The Roman idea of government was preserved*; and with it the powers of the future combined Germanic and Christian." (Weber 2, 66.)

The development of the Franks as the chief power in Europe began in the time of Theodoric, near the end of the fifth century. "At that time a western Germanic tribe succeeded in founding a State most important for the continuation of the history of the world. The Franks founded a kingdom

which was to outlast all other Germanic kingdoms, *to enter into the heritage of the Empire*, and to develop within itself the powers peculiar to the Middle Ages." (Weber 2, 76.)

We see this kingdom form and strengthen itself under Clovis I and the Merovingians; but only with Charles Martel, who by his victorious war against the invading Arabs saved West Europe from the fate of succumbing to Islam, does the kingdom of the Franks attain European importance. "What the East Roman emperor did for the East, Charles did for the West, thereby entering upon the position of the missing emperor of West Rome." (Weber 2, 136.)

This second "head" of the Roman empire we find fully developed in the powerful personality of *Charlemagne*. To the actual dominion of Europe and the largest portion of the Roman empire he finally added, logically enough, the outward marks of this attainment. The imperial crown of Rome, at his coronation as emperor on Christmas Day 800 A.D., at Rome. From this time onward the emperor of East Rome was reduced to an insignificant position. Concerning this, hear the historian: "We have seen how the enervated line of Merovingia degenerated, but the State did not perish; a new revival took place through the Carolingians. They preserved the oneness of the State, guarded the Christian occident against the onslaughts of Islam, improved the church of the State, and created a strong kingdom. Charlemagne subjected the partly Romanized Langebards (Lombards) to the newly strengthened empire, as also he did the purely Germanic Saxons. The Christian occident again formed one empire. Its expression was in the renewal of the imperial title and dignity, which was possible only because the Teutons had never really destroyed it. It meant also the denial of the pretensions still maintained by Byzantium; made the king of the Franks heir to the emperor of Western Rome and, at the same time, the patron-protector of the Catholic church; and it created the union of state and church of the Middle Ages." (Weber 2, 132.)

The Third Head: Germany

900-1250 A.D.

The empire went to pieces under Charlemagne's successors. By the treaty of Verdun (843) it was divided into three nearly equal parts. Toward the end of the century it was again united in the hands

of Charles III, who, as the first German king, eventually gained the imperial crown from the pope (881- 885.)

The historian calls the period now following (919- 1250) "The Predominating Rule of the German Roman Empire in the Occident." We need only follow his words: "By virtue of its own political unity Germany now possessed the preponderance over the torn political parts of the Franko-Roman empire, over Italy and France. Thus the German kingship appeared as the proper heir of Charlemagne, and gained the right to encroach on Italy through its close alliance with the church. As Charlemagne did once, so now Otto helped the Pope against his oppressors and, like him, gained the Roman imperial crown and completed his political building by including in it the Papacy. The German "Holy Roman Empire," thus founded, is a creation which contradicts our idea of a national government, because the German nation thereby received the garment of a foreign government. This was only possible because the old Roman empire and the Roman church were international, and the Germanic nations had not destroyed the elements of Roman-Christian culture, but had absorbed them. This German-Roman empire, as the protective power of the Catholic church, was now in possession of supreme power in the Christian occident. But the ecclesiastical-political ideas of world dominion clinging to the imperial crown were ominous . . . Additionally, the relations with Rome directed a new stream of Roman culture to Germany, so that the training not only of the clergy but also of the educated layman was Roman. (Weber 2, 214.)

This dominating position of Germany was attained when Otto the Great received the imperial crown, in 962 A.D. "Germany now gained the title to a world-dominion. The union with Italy raised the culture and historical position of Germany mightily, but also brought indescribable woe upon the German people. Thenceforth the chief interest of the German kingdom was frequently not in the North, but the glances of the German emperors were preferably directed toward the South. They aspired to an ideal world dominion, with limitless aims." (Weber 2, 229.)

The Fourth Head: Austria

1273-1659 A.D.

With the extinction of the line of Hohenstaufen, about 1254 A.D., the predominance of Germany ended. The succeeding line of the "Hapsburgs" at first rejected all tendencies toward world dominion, and confined itself to mastery in Germany. But when Austria subsequently gained general power, more through favorable marriages and inheritances than by conquest, this power also became supporter of the Roman idea of world dominion.

The historian introduces the Austrian period as follows: "The brilliant imperial line of Hohenstaufen had succumbed to the hatred of the followers of St. Peter, and with it vanished the thought incorporated in the Roman German emperorship of a political unity of occidental Christendom. The *imperial title* continued, however; but the empire lost its preeminent political position, as the other States no longer acknowledged its ideal supremacy, seeing that its foundation, the German empire, had split up into many small States." (Weber 2, 533.)

The *center* of European history seemed to be transferred to the periphery of the continent. Then, toward the Middle Ages, a peculiar turn of affairs occurred by the union of the most powerful border State (Spain) with the very important German territorial State (Austria) into one dynasty, which dynasty again took up the old idea of a Catholic empire and the battle against Islam. Thus the old empire was revived in a changed form . . . Opposed to this Hapsburg Catholic world empire, which was to be both a political and-through the rule of Catholicism-also a spiritual entity, stood the spirit of Individualism, which demanded religious and national liberty." (Weber 2, 536.)

Thus the development of the fourth "head" began with the coronation of Rudolph of Hapsburg as king of Germany in 1273 A.D. He had hardly been crowned when, through his victory over King Ottokar of Bohemia, he succeeded to the dominion of Austria, whereby he became the founder of the world-wide historical position of his house, even should the imperial crown pass into other hands. Thenceforth the Hapsburgs, as the hereditary dukes of Austria, were among the chief

Princes of the empire. Since 1438, with Albrecht II, the imperial crown remained permanently with Austria. The rise of Austria was "written in the stars" . . .

It was reserved for Maximilian and Charles V to promote Austria from a German to a chief European power. "It is noteworthy evidence of the power of historical ideas that Austria again took up the old imperial idea." (Weber 3, 5.) Charles V lived in the ideas of the imperialism of the Middle Ages, in the thought of a state-church world dominion. Its realization was the great aim of his life, for which he fought with all the resources of his great empire.

The power of Charles V extended not only over the larger part of Europe, but also over the newly-discovered continent beyond the ocean. In the 16th-17th century, the central power of the Hapsburgian empire was gradually transferred to Spain; which, however, never came into opposition to old Austria, with which the imperial crown always remained in spite of the fact that Charles V labored to obtain this crown for his son Philip. Spain's leadership was confined to southern Europe, so that it can not be recognized as an independent "head" of the Roman empire. With this transference of power to Spain, the dissolutive phase of the fourth "head" begins.

The Fifth Head: France

(1659-1815 A.D.)

"With the peace of the Pyrenees (1659) Spain's preponderance, which began in 1500 A.D., ceased; the Spanish period in the history of Europe was closed . . . The Thirty Years' War led to a complete political split-up in Germany, while in France the wars against the Huguenots ended with the victory of the national kingdom. On this soil the founding of the French absolutism was accomplished in the first half of the seventeenth century. Its victory was completed just before 1661, when King Louis the XIV grasped the reins of government . . . and just as in Spain, the fullness of power was the coalition in that kingdom for its preponderance in Europe, so also the French absolutism was the condition necessary for the French *preponderance of power*, which was completed by Louis XIV." (Weber 3, 325.)

"Louis XIV wanted to become the chief king in Europe. With ever-increasing ambition he strove for the acquisition of Spain, and therewith for an empire like Charles V had possessed; and even thought to gain the Roman imperial crown. Although he did not attain these ends, yet he did complete the establishment of the *chief rulership of France in Europe*, being aided in this by the *imperialistic idea* carried over from the Middle Ages." (Weber 3, 468.) "French absolutism has become typical for Europe. It made its victorious entry into all the States, with the exception of England and Poland. Art and science were furthered (by Louis) but served only to increase the splendor of his court . . . But in all this the *French fashion became the standard for Europe*."

Although this was somewhat dimmed under the successor of Louis XIV, the cultural influence on all Europe continued to the time of the French Revolution and beyond. With the Revolution, France regained her political preponderance in Europe. The historian tells of the success of the armies of the Revolution: "When we consider that France in its development had already since Francis I held a position of national energy, and now as champion of the new and-for all Europe-important political ideas, had acquired a powerful surplus of intellectual force, we can readily understand the real cause of her supremacy . . . The victorious revolution sought to recover what the declining kingdom (of the eighteenth century) had lost. Out of the national power, which had merely slumbered but which was now reawakened, a moral energy sprang up in connection with the new ideas, to which energy France owes its victories over all of Europe." (Weber 4, 2.)

It was under Napoleon I that the fifth "head" attained the height of its development. This is outwardly manifest by the fact that the *imperial crown* also found his share. The reason why Napoleon did not confer upon himself the title "Roman Emperor," but simply that of "Emperor of the French," was because the Roman imperial title was at that time still nominally in possession of the Austrian house. But in reality Napoleon was now Lord of Europe and, therefore, the Roman Emperor. There is doubtless an inner connection between the coronation of Napoleon in 1804 and the resignation of the Roman imperial title by Franz II of Austria in 1806 . . .

"Napoleon did not take the old monarchs of France as his example, not even Louis XIV, but a much greater one -*the emperor Charlemagne*; and for that reason he caused the crown, the scepter, and the sword of the great Charles to be carried before him at his coronation. The conquest of other

nations was his goal, and the consciousness of being the great and leading nation was to console the French for their lost liberty." (Griesinger 167.)

The "Beast" Disappears in the Abyss

With the fall of Napoleon, in April 1814, French supremacy in Europe, including even culture and intelligence, finds an almost abrupt ending. And with the French, empire disappears not only the fifth "head" of the "Beast" but the "Beast" itself, in the sense that the idea of a European Political whole, under the leadership of the politically and culturally strongest State-the idea of the "Roman Empire"-no longer makes its appearance. The Roman imperial crown, too, has ceased to exist. This fact is emphasized by the rise of purely national empires-romantic imitations of the perished Roman empire; since such structures as the Austrian (1806-1918), the French (under Napoleon III, 1852-1870), and the German Empire (1871-1918), could not have existed alongside of a Roman empire. Therefore, the "Beast" has disappeared since 1814; it is *not destroyed*, but is hidden in the abyss of oblivion.

Conditions at the time of, and just prior to, the disappearance of the "Beast," in many respects show similarities and parallels to the phenomena which characterize the final destruction of the "Beast," in the great battle of Armageddon at the end of the Age. (Revelation 19 :20.) It is no wonder that the terrible French Revolution and the succeeding world-wide wars seemed to the Christians then living to be the signs of the end of the age. With some justification the antitype of that "vile person" spoken of in Daniel 11:21 could be seen, as also allusions (Vs. 36-45) to the traits of character of Napoleon, and even his campaign in Egypt and Syria, thus causing them to think the end of the age was much nearer than it was. Many thought they saw the world empire of the Antichrist, pictured in Revelation 13, in Napoleon's empire. The following remark by the historian illustrates how widely disseminated this conception was: "Gustavus IV of Sweden hated Napoleon. But when he was informed by Young-Stilling, the Mystic, that Napoleon was none other than the great "Beast" of Revelation 13:8, designated by the number "666," he considered any understanding with France as sin against the Deity." (Griesinger, 171.)

The destruction of the Pope's worldly power, and his captivity through Napoleon in 1798, would appear like a fulfillment of Revelation 17:16.

If the great events connected with the culmination of the fifth "head," and the sudden disappearance of the "Beast" in the "abyss," might be viewed as types or foreshadowings of the great tribulation and the rule of the Antichrist at the end of the Age, then the succeeding period when the "Beast" is not might also, in a remote sense, be viewed as a foreshadowing of the kingdom of God. In the French Revolution the world had looked forward with eager expectation to a new world order, based upon the principles of equality (righteousness) liberty and brotherhood. Even though it was sadly disappointed in these expectations, yet the high ideals of the French Revolution did not remain wholly barren. It is these principles which gave to the nineteenth century its historical formation, and which made this succeeding period a time of comparative liberty and social equalization. Humanitarian and fraternal ideas have also gained an hitherto unknown influence in public life. A "new earth" as it were (through constitutional and democratic governments) was formed, at least superficially-more for the eye, as a splendid delusion, than as a reality. The *substance* of the world was not changed in the least by the French Revolution. All this left man wholly untouched in his real character. The transformation of the "stony hearts into hearts of flesh," (Ezekiel 11:19), the writing of the divine law (love) in the hearts (Jeremiah 31:33), and the outpouring of the holy spirit "upon all flesh," the Lord has reserved to Himself for 'that day which He bath made.'" (Psalms 118:24.)

The Sixth Head: Great Britain.

Special consideration is to be given to the fact that, while it is said of the "Beast" that is "is not," yet one of its "heads"-and logically the sixth-"is" (v. 10.) Therefore, Europe still has a Head. This shows that the "Beast" has ceased to exist only in a restricted sense during this period. Even though the idea of a politically-composite whole of the European states under one supreme imperial power no longer plays any role, yet Europe still forms an intellectual, cultural and historical unit, which has even been enhanced through the improvement in means of communication and the increased literary and intellectual exchange of the nineteenth century.

The ideal political leadership during this period lies with the economically most powerful England. It is noteworthy that now the "beastly" rule-i.e., its oppressively despotic character-recedes very greatly under the leadership of this power. England does not have a severely aggressive policy toward the European states, but pursues a policy of mercy keeping a balance of power between them. It has generally preferred the method of wise diplomatic settlement to that of brute force. As evidence of this is the fact that England was not a militaristic state; when the world war broke out it was the only European country that had not adopted universal compulsory military service. Its insular situation permitted it to be satisfied with a strong navy. But this does not fully explain this abstinence, as other nations similarly situated-Japan, for example-had adopted general military conscription. England simply did not aim at an open demonstration of her power as Europe's leader and did not strive for the Roman imperial crown, differing in that sense from the former leading powers. On the contrary it was not only the cradle of liberty and modern democratic forms of government, but also continued to be the protector of political liberalism during the nineteenth century. It frequently opposed the reactionary powers as the protector of small States (as, for example, Switzerland). The spirit of political and spiritual liberty which proceeded from England spread over the continent, as did also its democratic and humanitarian ideas, social legislation, and opposition to slavery. Never has Europe borne an easier yoke than under the leadership of Great Britain.

In addition, this leadership was never questioned. England attained a unique greatness during this period. By comparatively peaceful methods she erected a powerful Empire, such as has hardly ever been surpassed. England was successful in all of her wars, with the exception of the war against the racially-related North Americans and against Ireland. Her rise to leadership was founded upon her victory over Napoleon. She was the real victor of the World War, by bringing down the strong militarism of the central powers.

Let us hear the testimony of the historian: "England came forth victorious from the twenty-year war against Napoleon. In numerous victorious battles she had destroyed the navies of France, Spain, Holland and other nations allied with France, and put her own navy in such shape that none could challenge her supremacy on the seas; she had enlarged her possessions in the West Indies, gained the South of Africa, and created an empire in East India which far exceeded the mother country in

greatness and population; distant isles of the Pacific, Tasmania, the East coast of Australia-made accessible through bold navigators such as Cook and others-bowed under the scepter of the island which rules the seas. The possession of Gibraltar, Malta and the Ionian isles secured to her the domination of the Mediterranean Sea and free intercourse with the Levant to the British Empire. Advantageous commercial treaties with most of the European States and with America afforded British industry, which had taken an hitherto unknown upturn, a general market. . . Outwardly, England pursued a fortunate and sublime policy, determined chiefly by the mighty development of trade and industry. In order to make secure the disposal of her wares in all parts of the world, to keep the world market open for herself and her colonies, she had to take care of the world peace, yet not without here and there trampling on the weaker (as in China). . ."

"Since the Crimean war (1854-56) England kept herself free from active interference in European situations, but sought to exploit them as far as possible to her advantage . . . Thus she was enabled further to complete her dominion of the seas and increase her colonial possessions. To this was added, or rather it was necessary, that she first develop the new forms of wholesale manufactures, supplied to the world from her factories, and create the greatest merchant marine. The theory of free trade favored the economic power of the country, which controlled this trade through its money, its steamships, and its cables. England did not need to protect her trade because none were dangerous to her; this was the golden age of English liberalism." (Weber 4, 259; 690; 718.)

England's Riches: Although her public revenues were far from being carefully managed, yet England was the strongest financial power of the time. This country was in better financial shape than its rivals among the Great Powers, even though, next to Prussia, it was the smallest State in area and population (at the beginning of the nineteenth century Great Britain numbered sixteen million souls, including Ireland; France more than twenty-seven millions; Austria twenty-five millions). This of course was chiefly because of the economic prosperity of the British Isles." (Fueter, 109.)

Another citation from the historian is also characteristic of the position which the Anglo-Saxon states occupy in the world. The historian establishes the fact that in the race for the acquisition of colonies between the European states, during the second half of the nineteenth century, it "meant

for England and America above all else an enlarging of political power, the creation of a world empire. The expression Imperialism has been coined to describe this tendency appearing in these states, connecting up the thought with the (of course) totally different ideas of world domination of the Roman and Middle Age empires." (Weber 4, 720.) Thus the historian expressly confirms, not only the continuance of the "Beast" through its new "Head," Great Britain, but also shows how vastly different it is from its predecessors. It will be necessary to present some of these proofs showing the differences in the character of the sixth "Head" of the "Beast."

England as Protector of Liberty

"It has already been said that England's constitution at the beginning of the nineteenth century in a certain sense corresponded to modern enlightened ideas; but aside from this England was protected-by its insular position and by the weakness of the French naval power. It was thus spared from the revolutionary storms, and during the defeat of the Continent was the unconquered opponent of the lord of the world. It gained the great merit of being the place of refuge for the liberty of all nations." (Weber IV, 3.)

"A freedom of discussion existed in England such as was inconceivable in any other European state; whenever there was no suspicion of intimacy with revolutionary principles, the State did not interfere in a debate by forcible means. Spiritual services were highly remunerated, and generally appreciated among the higher classes. . . English liberty was no idle dream. The praises given to it could not be termed an exaggeration. The demand for equal rights was as fully met in England as the representatives of the middle class could desire. No English law made a difference between the nobility and the common people. No position in the state, army or church was reserved for the members of a privileged class. No compulsion was practiced by the state against nonconformists. England was and remained the land of tolerance in a technical sense, and in practice went even further than the legislation at the beginning of the nineteenth century." (Fueter 114; 105.)

England as the "Sixth Head" outlasted the World War, coming forth victoriously from it. It even increased outwardly, having secured for itself a large portion of the former German colonies. But immediately after the close of the war signs of dissolution appeared in this great and powerful

system. England had to grant such far-reaching independence to Ireland and to other dominions that it is a question if these would be found at her side in a future war. India and Egypt, the foundations of Great Britain's commercial power, seem to be especially endangered now by emancipation movements.

The Seventh Head: Italy

Today we certainly are living in the time of the seventh Head's arising, concerning which the Revelator says that "he must continue a short space."

In October, 1922, Fascism attained power in Italy by a revolution. With it came the dictatorship of Mussolini which restored order in that country so deeply disordered by incessant strikes and lockouts and plunged into anarchy through the Socialistic rule, taking a new political course of a strongly-marked nationalistic and imperialistic character. By it Mussolini has succeeded in raising the country's prestige to a considerable degree, and in improving its economic condition.

Beyond this, Mussolini became the father of a new political doctrine, having discarded the democratic and liberal doctrines which had constituted the ideal power of the Anglo-Saxon epoch. This new political faith finds day by day a greater and a more unconditional following among authoritative politicians in all Europe. Mussolini makes no secret of the fact that he holds Fascism to be of universal importance. In a speech made on April 7, 1926, he said, respecting Italy's program:

"We represent a new principle in the world. We signify the clear, categorical antithesis of the world of democracy, plutocracy and Free Masonry, as it came forth from the immortal principles of the year 1789. The great historian Sismondi asserts that the nations which grasp the political initiative at a historic moment keep it during centuries. The French nation which thus took the initiative in the political realm in 1789, kept it for a hundred and fifty years. What the French people did in the year 1789, Fascist Italy is doing today. It has taken the political initiative in announcing a new principle in the world, and it will keep it . . . In thus announcing a new principle and assisting in its

triumph, we are doing that which assures to a nation or a revolution a place in the *history of mankind*.

Program of the New Italy

"By a threefold action we will know how eventually to break the ring compressing us:

A - By keeping the moral unity of our party and the Italian people intact:

B - By relying on the corporate system, which utilizes fully every energy of labor:

C - And finally we shall also break the political ring, because *Italy demands its proper place in the world.*"

Concerning the astonishing success of this new principle Mussolini expressed himself on the fourth anniversary of the Fascists' march on Rome as follows:

"The Fascist regime is today enjoying a position of power and mighty strength in the interior, and of great esteem in all the world. It stands solid, *like a mountain of granite*, which the hatred, the slander and the conspiracy of its enemies is assaulting in vain." Then Mussolini especially stresses that historical importance was due to the law concerning the trade unions and corporations: He said that "in all history *there is no body politic (or State) which could show a more comprehensive foundation*. After a survey of the further performances of the State he concludes his speech with the significant words that the question could properly be raised whether such an abundance of work had ever before been accomplished in one year in the history of Italy. "Blackshirts! The work accomplished in the brief space of four years is indeed great; *but we dare not rest, for we have hardly begun*. The world shall learn the whole truth: the Fascist revolution which has become the moral heritage of the Italian people will make Italy great, wherever and against whomsoever it may be." (Olten Daily Paper - October 29, 1926).

The Political Aspirations of the Italians

Surprisingly early does the seventh "Head" step forth with aspirations to a renewal of the Roman Empire, as if it knew that it must make haste because it was allotted only "a short space." The idea seems to belong to Mussolini himself. "We shall," said he, "make *Rome* the spiritual city, the pulsation heart, the living soul of the *Italian empire* of which I dream." And this empire is not thought of simply as a national empire such, for instance, as the German empire of the last century, but as a *renewal of the old Roman Empire*. Mussolini, according to de Heer, defines the conception of empire as a display of power, strength, dominion and forcing of the will, when he says that "Imperialism is the will to live, the will to obtain power, the basic rule of every living organism. When Italy is spoken of as an empire, this does not have reference to certain territorial conquests, but to a spiritual something, to the existence of a manly bearing and if necessary a readiness for battle, which Italy must occupy in the great international problems"-then he defines the very position which the particular *chief power* in Europe, or the "*Head*" of the Roman Empire has occupied during the course of this entire Age.

However, the fantasies of the Fascist leaders are also occupied with territorial aspirations in strong measure. "Le Vie del Impero" (The Ways to Empire), the periodical under Mussolini's protection, discloses that a *new Roman empire* of Fascist stamp is to be created, which would reach into the very heart of Middle Europe. "The Brenner boundary is far from sufficient to protect Italy against the Tedescheria. The Roman eagle must be planted much further North . . . The largest part of Carinthia must come under Italian domination . . ." A map of this dreamed-of *Great Italy* is added to the text. "Then only would Italy shine in its true greatness and become the fatherland of human civilization."

The fears of others are, rather, that Italy wants to make herself the dominating power in the Mediterranean. The French are apprehensive for Tunis and Tangier, the English for Malta and Cyprus. In his speech at Genoa, on May 24, 1926, Mussolini did indeed declare: "I consider Genoa as one of the cities in which the Fatherland sets its highest hopes. Our Fatherland will *occupy a powerful position upon the sea*. I am sure that the flag which we dedicate to-day will see only an era of greatness and of virtue and of glory." All these and many other signs confirm our impression

which, to our surprise, the "Advent Witness," according to a citation by de Heer, expressed in December, 1925: "It seems to become ever clearer that Mussolini is the instrument for the future restoration of the Roman empire-the Beast of Revelation 17. Does it not seem as if he will be the seventh king who, when he comes, must continue a short space?"

We may suppose that the "seventh Head" will shortly be marked as such by the Roman imperial crown.

The Ten Horns of the Beast

Daniel had already seen the vision of the "Beast" with ten horns, evidently pictured at the time of its full development, at the time of the end. He records in chapter 7, verse 24, that the ten horns are individual powers into which the universal empire of the "Beast" splits up. In Revelation 17:12 we read in greater detail: "And the ten horns which thou sawest are ten kings, which have receive no kingdom as yet, but receive power as kings one hour with the Beast." This definition evidently points to dictators. Therefore when the "Beast" ascends out of the abyss then the "ten-toed" kingdoms (Daniel 2:42) of the fourth world-empire-i.e., the individual European States-will be ruled by dictators. (The number "ten" need not be taken literally, but points to a multiple expressed by ten.)

We see these dictators spring from the ground as if by command, in recent years. After Italy we saw Spain and Greece (where it is temporarily discarded), Portugal, Poland, Hungary, and finally Jugo-Slavia, openly pass over to dictatorships. But these exist in many countries in a more or less covered manner, as in Bulgaria, Rumania and Turkey. Yes, even Germany, France and England are gradually preparing for dictatorships. We do not mention Russia, although it, too, is a dictatorship; because that country, as the "land of the North," occupies a position apart from the "Beast"-the Roman Empire.

From an article in the "Olten Daily Paper" of June 10, 1926, entitled "Menace of Democracy," we quote the following characteristic observations: "It began in Italy a few years ago. Mussolini became the creator of a new anti-democratic movement by making himself the real ruler of that

country, throttling every opposition and virtually paralyzing Parliament. Spain followed by adopting a military dictatorship which is still at the helm (in 1926). This example was imitated by Greece and now we have witnessed revolutions of similar import in Poland and Portugal; while in the Prussian Parliament recently the government could prove that the parties of the right hand had planned a coup for the introduction of a dictatorship. Just as in the course of the nineteenth century one State after another passed over from a monarchical to a republican form of government, until the close of the World War, which turned dozens of crowns into museum exhibits (think of the Czarist crown of the Romanoffs and the Hapsburgian jewels!), so that at the present time we witness the *beginning* of a reactionary movement-*the resurrection of the "mailed fist" principle*.

This principle has made enormous progress since 1926. In a Christmas editorial of 1928 the "National Zeitung" says: "The crisis in which democracy finds itself to-day cannot be denied. The acquisitions for which mankind fought for centuries-protection against arbitrariness, freedom of opinion, trial by jury, government by the sovereign and controlling people-seem to be discredited or at least ridiculed, doubted, and only weakly defended. It seems as though all the experiences of history are forgotten . . ." The religious Socialist's paper "Aufbau," of January 11, 1929, similarly expresses itself: "The coup in Jugo-Slavia has conquered a new country for absolutism. Nearly all of eastern and southern Europe, also Turkey, is now ruled by more or less veiled forms of dictatorships. In the seemingly democratic middle northern and western Europe, democratic and parliamentary parties are noticeably losing their value more and more. If it were not for England one would have to speak of an irresistible decay of democracy, in the face of the rottenness of bourgeois France and the total immaturity of the 'German Republic.' Wit is also evident that we cannot find joy in the North American variety of democracy either! The dictatorship idea is gaining ground even in the oldest republic of Europe (Switzerland). One had but to observe the disquieting indifference -yes, the undisguised goodwill and ready acclaim-shown in the comments of nearly all of our papers regarding the coup in Belgrade. Or one may think of the continuous glorification of the Italian Fascist's accomplishments. If to this we add that even in the socialistic movement faith in dictatorship and force are by no means overcome, we have in our time an illustration which does not dispose one to indulge in much hilarity."

The Solidarity of the Ten Horns and the Beast

In verse 13 we read: "These (the ten horns) have *one mind*, and shall give their power and strength unto the Beast."

This would indicate that the European dictators will join themselves to the "Head" power of the Roman empire. The individual rulers will find it to their interest to support vigorously the Roman dictatorship, or at least to lean upon it, just as tyrannical governments in the past have mutually supported each other. An intimate covenant of friendship between Italy and Spain has been signed; Jugo-Slavia has suddenly shown a striking friendliness recently toward its chief competitor in the Adriatic-Italy.

Thus in an altogether "peaceful" manner, a universal *European empire* may again be formed under the leadership of Italy. The Revelator even mentions a giving-up of power to the "Beast" on the part of the dictators. This would mean the resurrection of the Roman empire in its ancient form. This epoch is designated by the Revelator as

The Eighth Head

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (v. 11.)

While the democratic powers did not succeed in bringing about a real league of nations or unity of purpose, it seems to be given to the dictator-ruled Italy to bring the other dictator States together into one uniform State under its own leadership. The present "League" will probably not even be considered as a basis for this union. It is entirely foreign to the character of the "Beast," being an institution brought forth by a pacifist-democratic spirit, and will probably wholly disappear. The unity pointed out in verse 13 will be brought about by an agreement between the dictators-by setting aside all right of co-determination and discussion on the part of the nations-since it could hardly be accomplished otherwise. This community of interests, which is well supported

historically and logically, is also outlined in verse 17: "For God hath put it in their (the ten horns) hearts to fulfill His will and to *agree and give their kingdom unto the Beast*, until the words of God shall be fulfilled."

The agreement of Europe, this creation of a Pan-Europe by the dictators-a tendency of the democratic spirit which the democratic powers failed to develop-would be an antitype on a larger scale of the federation of Germany under Prussian leadership, accomplished by Bismarck after the democratic-liberal movement of 1848 led to nothing more than the "talkative" parliament of Frankfort. Just as Bismarck had been opposed to any agreement between the revolutionary forces in order to pursue his own course of "Real Polotik," so Mussolini to-day (and apparently the other dictatorial governments as well), shows himself to be disinclined toward the democratic League of Nations, because it is a hindrance to his own plan of unification.

"Even He is the Eighth" (Head)

With this new formation of a United Europe under one supreme ruler, the "Beast" would then have returned to its original state. We read that the eighth head is one of the seven already mentioned. Italy, the seventh head, would doubtless become the central government of this giant empire. Rome would thus again be the center of the civilized world. In this connection a telegram by Mussolini addressed to the Mayor of Rome on October 31, 1923, is significant: "You know what we want. Rome must again, as in the days of old, become the city of cities-the Eternal City-just as she was in her golden age."

These are mighty ambitions, yet they conform to the divine decree and preserve a symmetry in the course of history in a wonderful manner. The deeds and ideas of men are after all not their own but manifestations of the outworkings of higher, unseen powers; in the final analysis, of Him who "declares the end from the beginning, and from ancient times that which is not yet done, saying, My counsel shall stand, and I will do all my pleasure"-for "I am Jehovah, and none else. I form the light and create darkness; I make peace and create evil (disaster). I, Jehovah, do all these things."-Isaiah 46 :10; 45: 6, 7.

But it is astonishing that a few verses of Revelation 17 (vss. 8 to 11) should portray in so concise a manner the forces and ideas that have molded the history of the world during the past 1,600 years, so that the historian can do no better than use them as a basis for the main divisions of his presentation concerning this period. If in addition we take the prophecy contained in the seventh chapter of Daniel, we then have an all-comprehensive survey of the history of more than 2,500 years-and even beyond, up to the establishment of the Kingdom of the Heavens. This is, in truth, a divine record of history.

The Beast Goes into Destruction.

"And the beast that was, and is not, even he is the eighth (head), and is of the seven, and goeth into perdition."-Vs. 11.

It is here indicated, as it is also in verse 8, that this resurrection of the Roman empire-and in fact of all of the four previously existing world empires (compare Dan. 7:12 and Rev. 13:1)-takes place in the universal empire of the end, in order that in the purposes of God he may at one blow make an end of every thing contrary to Him and to His power. Thus the Seed of the woman will bruise (literally. "crush") the serpent's head-Genesis 3:15. "He (Christ) shall judge among the nations, he shall fill them all with dead bodies, he shatters the head over a great country." (Psalms 110:6 - lit. rendering.)

In harmony with this we read in Zephaniah 3:8: "Therefore wait ye upon me, saith Jehovah, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealous!" "

The Woman Sits upon the Beast

In verse 3 we read: "I saw a woman sitting upon a scarlet colored beast." According to verse 9, the woman sits upon the seven heads, which are said to be seven mountains, and also seven kings

(kingdoms). Might not this mean that the Papacy at various times has found her principal support in the European power that was then the leading nation of the Roman empire? Indeed, the "woman" has, not infrequently, taken a direct part in the raising-up of such leadership.

Concerning this relationship between the woman and the beast since the time of Constantine the Great the historian writes: "Alongside of the idea of political world-dominion, embodied in the Roman empire, there came with Christianity the idea of ecclesiastical world-dominion; and the fact that these two ideas were amalgamated since Constantine becomes of the utmost importance in the history of mankind. The empire thereby received ecclesiastical sanction, while Christianity lost its purely spiritual character, to its own hurt. But the idea of a politico-ecclesiastical universal empire, so important to the European Middle Ages, was thus created." (Weber 11, 2.)

It was thought (at the time of Charlemagne) to erect with the empire a "kingdom of God on earth"-a Christian-political organization in the German-Roman occident, -an idea that at the time found ready entrance when the strife for preeminence between the Bishop of Rome and the Patriarch of Constantinople (aided by the divergent views on dogmas) led finally to a complete separation of the occidental (Roman Catholic) from the oriental (Greek Catholic) church. This ecclesiastical separation corresponds to the political severance which was manifested in the coronation of Charlemagne as emperor. We know that after the fall of the western Roman empire its claims passed to eastern Rome and that the Germanic kings acknowledged them. But they were definitely set aside by Charlemagne's coronation as emperor. The power of Charlemagne was not increased by this coronation, but his right was. The power which he exercised thereafter in Rome was already in his possession as Patrician; but this official Byzantine title implied also that by right it (Rome) belonged to the emperor of Byzantium. It is therefore worthy of note that the plans for empire, at the time of Charlemagne's coronation, mention expressly the setting aside of this title. The High-priestly emperor was now recognized as the source of all worldly and spiritual legislation in the Occident, whose unity, destroyed by the migration of nations, he had again restored; his authoritative decrees were valid in State and Church, the Pope as chief bishop was subject to him, although he also appeared alongside as the highest moral authority. The boundaries of both of these spheres of power naturally overlapped.

Charlemagne was unquestioned master of the Pope. But through the weakness of his successors, the Papacy rose mightily. Soon the view was held that the kingdom of God was divided into two parts, with the emperor as the worldly and the Pope as the spiritual chief head. The world became accustomed to divide, as it were, the conception of the Augustus, and to consider the emperor and Pope as the two great suns, from which light and order were spread throughout the moral world-as the two "swords" which, by divine ordination, should rule church and state. These two heads of the Christian imperial commonwealth should be in the closest alliance. If the emperor, as the chief son of the church, received his consecration and sanction only through papal coronation, the Pope, on the other hand; could be installed only by sanction of the emperor.

"But in course of time, based on the papal coronation the Pope asserted that the imperial dignity had its source in the church and its supreme head; that it was bound to temporal power as the world-ruling office of Christ-a mystical hierarchical conception which contained the germs of world-convulsing contentions." (Weber 2, 152, 153.) This is indeed Papacy's pretension, which the Revelator sets forth in the words: "And the woman which sawest is that great city which reigneth over the kings of the earth." (v. 18.) And in verse 2 we read that "the kings of the earth have committed fornication with the 'woman,' and the inhabitants of the earth have been made drunk with the wine of her fornication." Fundamentally false conceptions concerning the character of God's kingdom, the rights and duties of the clergy and of believers, for which this "wine of her fornication"-the false doctrines of a secularized church-is responsible, have consequently been the principal cause, in a heartfelt rather than a physical sense, of the unfortunate strife and unspeakable misery that has existed during the course of centuries.

From the following we shall see that, under each "head," the solidarity of "woman" and "king" is easily proven. But we shall also note that there are strivings for mastery shown between the Pope and the emperor, which at times are decided in favor of the Pope, and at other times in favor of the emperor. As a rule we shall see the Papacy on the side of the emperor so long as his power was developing; but as soon as it reached the zenith of power, rivalries and controversies naturally arose and we see the Papacy taking its stand on the side of those powers that were undermining the empire.

The Woman Upon the First Head

It has already been shown to what extent the church had to pay for recognition by Emperor Constantine, in that it was obliged to tolerate far-reaching interference in matters of church and doctrine by the chief executive of the state. This is also set forth in the following observation:

"With what authority the emperor has interfered here (in the strife over the equality or similarity of nature in God the Father and Son) is made clear by the fact that a majority of the assembled bishops leaned toward a conciliatory view; and accepted the Nicean form, favored by Constantine, with aversion, out of regard for the emperor; who demanded firm articles of faith for his State church." (Weber 2, 19.)

Upon the Second Head

Clovis (after the conquest of Gallia) entered for the Romans into all the rights of the emperor. His probable attitude toward the Catholic clergy, which above all represented the Roman system in Gallia, now became important. Clovis was still a heathen, but he nevertheless married the Catholic princess Clotilde of Burgundy. She sought to convert her husband to her faith and was assisted in this by the Catholic bishops, with whom Clovis became associated. A truly heathen motive gave the final impulse to his conversion. In battle, when victory was in doubt, Clovis made a vow to accept the God of his wife if that God would show himself more powerful than his old Gods. The victory was won, and true to his pledge, Clovis with three thousand of his Franks was baptised by Bishop Remigius, at Rheims. Clovis' character was in no wise changed by his acceptance of Christianity. He remained cunning, cruel, licentious, passionate, and unprincipled in his choice of methods. But "true faith" was even then counted as of more value than true morality. Clovis had now become the "most Christian king!" The Catholic clergy were laboring for him in every place against the Arian rulers, and Gregory of Tours concludes the report of an infamous deed of the king with the words: "Thus did God daily cut down his enemies and increase his kingdom, because he walked before Him in uprightness of heart, and did what was pleasing in His eyes." (Weber 2, 77.)

Later we see the Popes assisting the Carolingians in France against the legitimate rulers to attain the kingly power, while Pipin in turn assisted the Pope to obtain a temporal possession, the foundation of the Papal state. The record is that "The grateful Pope again anointed the king, his wife Bertrada, and his sons Charles and Carloman at St. Denis, and secured the right of succession to the royal house by threatening the Franks with interdict and excommunication if they should choose a king of another lineage." (Weber 2, 143.)

As a consequence the Church again had to take into the bargain the interference of the worldly power in purely spiritual matters. We read: "Charlemagne encroached decisively even in doctrinal disputes. So he decided wholly independently of the Pope in regard to image worship and the origin of the Holy Spirit-important questions because they furthered the separation of the Occident from Byzantium. Thus the Lord of the Occident had also acted as the Pope's protector, and of the true uniform faith." (Weber 2, 151.)

Upon the Third Head

Next we see the German emperors acting as the Pope's protectors, particularly Otto the Great, until the bitter feud developed out of the Pope's insistence on supremacy which eventually undermined the power of the emperors and caused the breaking up of the empire, reaching its worst period in the time of the interregnum-the period without an emperor. The house of Hapsburg emerged out of these disorders as the victor.

Upon the Fourth Head

Thanks to the efforts of the archbishop of Mayence the election of Rudolph of Hapsburg was unanimous. After lengthy negotiations in which Rudolph promised to respect all the privileges granted to the curia by his predecessors and to claim no rights in the papal domain, Gregory acknowledged the election and rejected Ottokar's protest. In a personal interview at Lausanne, Pope Gregory promised the imperial crown to Rudolph, a Crusader." (Weber 2, 557.) The support that Catholicism found in the emperor at the time of the Reformation, and later in Philip II of Spain, is

well known. Of the latter, it is said: "To spread regal absolutism in all his lands and to exterminate Protestantism were the aims of Philip II." But even in this period antagonism between the emperor and the Papacy were conspicuous. Of Charles V we read: "The conflicts which the world-emperor, despite his strict Catholic sentiments, had with the world-Pope were of less importance than those of the Middle Ages, because the papal-imperial differences were ameliorated by the mutual combat against Protestantism." (Weber 3, 53.)

Upon the Fifth Head

Even though questions of faith had been relegated to the background since the middle of the seventeenth century, a Catholic tendency arising in France during 1685 caused it also to travel in Spanish paths, although less aggressively." (Weber 3, 469.)

Louis XIV proceeded mercilessly not only against the Jansenists but much more against the French Calvinists or Huguenots, who were exposed to the worst oppression and persecution, so that about five hundred thousand of the best and noblest citizens of France fled to foreign lands. Against the descendants of the Waldenses, the so called Camisards, who were settled in the Cevennas, a bloody war of extermination was likewise waged.

Concerning the stand of Louis XIV toward the church the historian writes: "At times he made it a point to uphold the royal power against the church: then again he was concerned with establishing an ecclesiastical uniformity. Under these arrangements the church could very suitably serve the absolutist system . . . If Louis strengthened the power of the state against the church, he also cooperated with her in maintaining the oneness of the faith. This is first shown by his patronage of the Jesuits and the proceedings against the Jansenists." (Weber 3, 490.)

In time we see even Napoleon I wooing the support of the papal church. We read: "Pius VII was Pope since 1800. His minister Consalvi was successful in inducing Napoleon to reinstate the Catholic church in France in 1802, which had been abolished by the Revolution. The Pope in turn had to anoint (not crown, which Napoleon did himself) him as emperor in 1804, at which time he was detained in Paris for quite a period. Napoleon would have preferred to keep him in Paris

altogether so that the church also might be ruled from the new imperial capital of Europe."
(Fluehmann, 156.)

After the inception of the empire, its course became decidedly clerical. "The old calendar was introduced. The clergy and ecclesiastics again took charge of education. The Press was under strict supervision. The disciples and heirs of democracy outbid one another in flattery and incense of veneration. The title 'Great Napoleon' was insufficient; 'Holy Napoleon' was invented. In this cult the restoration of the church and the birth of the emperor were united." (Weber 4, 76, 77.)

Upon the Sixth Head

It is self-evident that England was not an ardent supporter of Catholicism and the Papacy. In this connection we must keep in mind that during the epoch when the sixth head "is" the beast "is not," in a potential sense. Therefore the "woman" could not be carried by it. Yet it might be noted that during the nineteenth century the Catholics, after a long period of suppression, received all the rights and privileges of other confessions and citizens and after the World War even Catholic Ireland received full autonomy. So this head also had to serve the Catholic interests.

Upon the Seventh Head

In June 1926 the "Westminster Gazette" disclosed the fact that Mussolini expected to solve the Roman question by ceding some territory to the Vatican. The paper adds: "Mussolini hopes to derive advantage from the differences of opinion existing between the Vatican and other adjacent States by playing the role of a privileged broker . . . In this manner he hopes to enlarge Italy's influence in the sphere of foreign affairs, and at the same time to secure the Pope's blessing for the Fascist regime in the interior. Soon this blessing was abundantly imparted to Mussolini. Apropos of the attempt on Mussolini's life at Bologna, the Pope publicly declared: 'It is a fresh indication that Mussolini is under the full protection of God.'"

On February 12, 1929, the announcement from Rome was made to the world that through the restoration of the old Papal state Italy had, to some extent at least, removed the conflict existing between the Italian government and the Papacy. We fully agree with Mussolini when he attributes great importance, even beyond Italy, to this event. He expresses this in a speech: "The conclusion of peace between the Quirinal and the Vatican is an event of the greatest importance, not only for Italy, but for the whole world. The Italians need only to be reminded that on February 1, 1929 the Italian kingdom was at last solemnly acknowledged with Rome as the capital of the Italian government. We on the other hand have loyally acknowledged the sovereignty of the Holy See. This sovereignty exists, not merely within the boundaries of the Vatican state, but has its foundation in the conviction that the chief leader of a world religion can not be the subject of any State without detriment to Catholicism and its universality. We have conceded to the Catholic church a prominent place in the religious life of the Italian people which, of course, is quite natural for a Catholic people like ours."

On another occasion, Mussolini used the expression: "It is inconceivable that the liberal governments have not understood the world position of the Papacy, which is the heir of the world dominion of the Roman empire and representative of the greatest glory in the history and traditions of Italy."

Through the intimate relationship into which Italy has entered with the Papacy in the solution of the Roman question, this power is very plainly proven as being the present day head of the Roman empire; while the Papal church is just as plainly proven to be that "great harlot, with whom the kings of the earth have committed fornication." The prophetic statement that the "Beast" when it ascends out of the abyss will again be the carrier of the "woman," stands fulfilled.

The Judgment of the Great Harlot

The Papacy and the Catholic Church may at first experience an increase of power because of its union with the "Beast." The renaissance of the "Roman Empire" will at the same time be a renaissance of the Papacy. Indeed an extraordinarily confident tone is even now being noted in the official utterances of the Pope. In an encyclical of January 10, 1928, the Pope turns disapprovingly

against those who seek to further religious unity among Christians by means of the acknowledgment and tolerance of non-Catholic confessions. True religious unity, he declares, can only be attained by the return of those other families to the "only salvation-giving Catholic Church"-to "that church founded by Jesus Christ-the Apostolic Roman Catholic Church-the only true church, which they abandoned; and if these non-Catholics in general could be induced to become subject to the Holy Father, the representative of Christ."

The Revelator sees the woman upon the beast "drunken with the blood of the saints and with the blood of the martyrs of Jesus." . . . The fact that the woman is drunken would mean that she will be insolent, self-confident, and triumphant over her real opponents. Indeed reports concerning brutal suppressions of non-Catholics in Italy multiply to-day. Thus the "Tribune" (June, 1927) turns against the building of Protestant teachers' institutes in Rome. "The Eternal City and all Italy were Catholic, and must remain so. Every attempt at reformation was a madness and an insult to the nation and its religious unity." The Catholic paper "Italia" at the same time turns against the propaganda of the British Bible Society, saying that the government should not tolerate this kind of propaganda.

The Revelator comments on the appearance of the drunken woman sitting upon the beast, in the following words: "And when I saw her, I wondered with great wonder." He thus expresses the sensation of the watching Christians to-day as they behold the characters who are to play the last tragic act in the great world drama; i.e., the Beast, the Woman and the False Prophet, the Ten Horns, etc., as one after another appears upon the great world stage in the appointed order and in the prescribed costume.

The culminating feature of the vision of - Revelation, however, is not the beast nor the final mounting of the woman, but the judgment of the great whore. In the introduction the revealing angel says to John: "Come hither, I will show unto thee the judgment of the great whore."

This judgment is described in verses sixteen and seventeen: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her

flesh and burn her with fire. For God hath put in their hearts to fulfill his will and to agree; and to give their kingdom unto the beast, until the words of God shall be fulfilled."

Just as in this last act of the world's history all the great figures of the past reappear in order to receive their judgment and conclude their destiny in a logical manner, so we see also the conditions and conflicts of old-world history renewed in this epoch in typical form. This includes the old, ever-recurring conflict between the emperor and the Pope. Both evidently seek the same end: power over the intellects, which indeed is the most sublime form of power. Everyone who has any political experience must acknowledge that the attitude of the Fascist state and of the newly strengthened Catholic Church (or rather, Papacy) contains -the germs of most dangerous conflicts.

Both parties undoubtedly feel this quite acutely today. If the reconciliation between the Italian state and the Vatican loosened an unrestricted enthusiasm in the masses of the people, a certain restraint in the official utterances is bound to strike one who is listening more closely. In the very days when so much astonishment was caused in the world through the restoration of the Papal state, Mussolini published an article ("The Lesson of Afghanistan") in which he paraphrases in a striking manner the "fortunate fixation of the boundary between the worldly and the ecclesiastical authority and power in the occident." He praises the Roman Catholic Church here for never meddling in the political matters of any country! This left the way clear for progress in the occident, because a dear line of demarcation is drawn between religious questions and political doctrines. The government is free to direct in its own domain, while the Church would devote herself to her task without hindrance.

In these words, one can detect a most timely and seasonable threat: Woe to the church which should take it into her head to interfere disturbingly in the government's right of decision over its subjects! That the Fascist state by no means intends to forego its exercise of spiritual power in favor of the church is plainly enough disclosed in the Lateran treaties. It is expressly stated there that "an interference on the part of the church with the instructions given in the various state institutions of learning would not be tolerated, not even in religious instruction. The teachers of religious instruction need only request a personal permit from the bishop, and the text books for such instruction must be acknowledged by the ecclesiastical authorities."

In verse three, we read that the beast was "full of names of blasphemy." In harmony therewith is the statement in chapter thirteen, (vss. 5, 6) to the effect that "there was given unto him (the beast) a mouth speaking great things, and blasphemies . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

We understand these verses to mean that the worldly power of the Roman empire (the "mouth") will seek to assume divine authority and religious prestige. It will thus violate the "fortunate fixation of the boundary between the worldly and the ecclesiastical authority" of which Mussolini speaks; and although for a short time the woman may view the firm fixation of the political authority with a certain satisfaction because, according to Mussolini, "the church's position is greatest where she meets with a strong political world power, while her esteem becomes uncertain where she faces the hydra of anarchy or a loose democratic government," yet she will finally realize that this Fascist state in the end is diverting the "waters where she sits" in a most radical manner, and will seek to defend herself with all her strength.

The prophet informs us that in this battle the woman will be defeated. This is evident when present-day conditions are considered. While the Lateran treaties emphasize that "owing to the sacred character of the city of Rome as seat of the Pontifex Maximus" and center of the Catholic world the Italian government would take care to keep away from Rome everything contrary to its character, yet this would not mean that Rome should be dosed against the modern and the new ideas. This modernism assures the beast the victory over the woman in the final battle. The people now expect their earthly wellbeing (about which they are chiefly concerned) no longer from the church but from the State, with its very real means of power.

In the attempt fully to control the individual powers of man and to enslave his conscience the dictators of the Roman-member states and their overlord in Rome will see in the woman an intolerable rival; and they will eventually unite in staking all their means and power in the battle against the Roman church and the Papacy. They will totally destroy the church and use her riches to strengthen their own position.

It requires no very keen perception to see that from no source is the Catholic Church threatened with graver danger than from the Fascist state, which seemingly has shown itself to be benevolent toward the church to-day. Clericals with any political experience at all discern this very plainly. The conflict has already begun. An address made by the Pope on the occasion of a congress of young people's Catholic organizations of Italy in which he made a complaint against the persecution of these organizations on the part of the Italian authorities was most vehemently censured by the "Giornale d' Italia." The Pope's expression; "When the day arrives when reliable persons of undoubted honesty will be needed then they will think of you again," is designated as a cheap insult to every Italian and Fascist who does not belong to the Catholic young people's leagues.

The Pope should beware of touching the moral questions of Fascism, else the answers would be known immediately. Were it not forbidden by the censor the Italian newspapers could recount with startling details the innumerable offenses by priests and monks against good morals and the most elementary principles of Christian and civil behavior. The Catholic "Argauer Volksblatt" (September 18, 1929) replies: "It is therefore made more and more manifest that after all Fascism is in its very essence one of the most hateful enemies of the church. This language and the threat of producing a few small scandals about priests, which of course occasionally do occur among the tens and hundreds of thousands, show exactly what Fascism is. We greatly fear that under Mussolini it will yet come to a purely religious war in Italy. We have already entered into the well-known first stage of pinpricks and kicks by the state against the church. These are serious omens. And because the Pope resides in Italy the conflict will be the more serious. But the Papacy has gone through even worse storms. Even the seemingly almighty Mussolini is, in the hands of God, nothing more than a poor little human being."

We fully agree; but because the Scriptures say "God has put in their hearts to fulfill his will," i.e., to "hate the whore and make her desolate and naked," therefore, until then this "poor little human being" will have to remain an object of great concern to the Pope. Mussolini is concerned and the Pope is concerned; neither can act independently. The Pope in the meantime is under even more

restraint than Caesar. Yet both must move in the direction of their destiny; for who would be able to hinder the course of the world's history outlined by God?*

The Beast of Revelation Thirteen

While Revelation 17 presents the nature and destiny of the "woman," we have the character of the "beast" revealed to us in the vision of chapter 13, showing it after its ascension from the abyss and after its full development as the eighth head. Verses one to ten of the thirteenth chapter are, therefore, a broader illumination of that which in chapter seventeen,, verse twelve, is designated the "one hour" when the horns receive power with the beast. We believe that this hour is identical with "the hour of temptation which shall come upon all the world to try them that dwell upon the earth," which is spoken of in chapter three, verse ten.

In chapter seventeen, verse 12, we read that the ten horns (powers, or rulers) united to the beast had not received a kingdom as yet, but would receive one. We see these horns crowned in chapter thirteen, verse one. Therefore they have received their royal power in union with the beast; the hour is here.

The Great Beast

In the foregoing pages we have shown that the Beast of Revelation seventeen must be identical with the fourth beast of Daniel 7. Here in Revelation 13, then, we see this beast further developed in a remarkable manner. It not only shows the marks of Daniel's fourth beast, but those of all four beasts together: the lion's mouth of the first, the bear's feet of the second, the leopard's skin of the third, and the ten horns of the fourth. To this are added seven heads, which characterize the

*Note.-While this work was on the press, the newspapers report a very serious clash between the Pope and Mussolini over the Catholic young people's league "Action," whose disbandment the Fascist state seems to demand.

Christian phase of the fourth beast-the Roman empire. Here we have the Roman empire, or, in a broader sense, the political power in its greatest development as it will manifest itself in the world empire of the end. We understand that it is here pointed out that this world empire will be the most comprehensive ever known in history-the most comprehensive also in the sense that the political organization will take hold of the farthest human being and subject him to its system; and also restrict-yea, destroy-personal liberty in a manner not possible in former times with the limited means of power.

It was the fourth beast-political power in its final development-that made such a deep and lasting impression upon Daniel that he requested a special explanation concerning it; "Then would I know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were iron, and his nails brass, which devoured, brake in pieces and stamped the residue with his feet." (Dan. 7:19.) Whereupon, the answer was given to him that this fourth beast (world empire) would be diverse from the preceding ones, and would devour the whole earth and brake it in pieces. (Dan. 7:23.)

We can see in the development of the political power, as presented in Daniel's four world empires (New Babylonia, Medo-Persia, Greece and Rome) that a progression takes place, inasmuch as each succeeding empire is more comprehensive than the preceding one, and also that a shifting of the centre of power takes place from East to West. These empires also increase in length of duration.

The Babylonian world empire was of the shortest duration-606 to 536 B.C. It embraced only the upper part of Asia, with the exclusion of great territories in Asia Minor.

The Medo-Persian empire, the bear, embraced in addition Asia Minor, Thrace (Bulgaria), Cyprus and Egypt. It lasted from 536 to 331 B.C.

The Grecian empire, the leopard, at the time of Alexander the Great, embraced upper Asia from the Indus to the Adriatic Sea; also Greece, the Balkans, Lower Italy and Egypt. After Alexander's death this empire broke up into several parts; yet up to the last century B.C. it still formed a unit founded on the Hellenic civilization, where the Greek language and culture predominated.

The Roman world empire embraced, in its proudest period, the entire Mediterranean basin and all of Europe excepting northeast Germany, Poland and Russia; also Asia Minor and upper Asia to the Gulf of Persia. We have seen that the political and cultural creation of the Romans continues to exist to this day, and is to receive its ideal development only in the world empire of the end.

Some Bible students have rightly pointed to the interesting fact that, in the course of the nineteenth century and especially since the Peace of Versailles, the former boundaries of the Roman empire have again appeared. Since 1830 Europeans are conquering the north coast of Africa and changing it into a civilized country. Syria and Palestine came under European protectorate in 1919. Through the emancipation of Ireland, the occupancy of the Rhineland, the increasingly marked opposition between South Germany (especially Bavaria) and Prussia, the formation of the Czecho-Slovakian and Polish states, which include Galatia, and finally through the awarding of Bessarabia to Rumania, the outlines of the Roman empire of the Augustan period are indeed becoming visible again. It may be that this fact points out that the restoration of the Roman Empire will in a restricted sense be limited to this extent, and that the countries outside of this territory will be joined to other political groups.

But our understanding of the Scriptures is that the empire of the end will be of universal extent. Even if its political structure should be confined to Europe, its decisive influence of power will for a certain time (one hour) encompass the whole earth.

At no time in history have advance conditions for the erection of a universal empire been present in such a manner. The world empire is even now present in a certain sense. European civilization has in fact conquered the entire globe during the nineteenth century; we have witnessed the Europeanizing of the world. This is one of the most characteristic appearances in the political history of the last century. Modern industry with its mass production first of all brought about new markets which had to be sought, and thus the whole world opened up to world commerce. Following this because of the surplus population of Europe, mass emigration to non-European territories and their colonization took place. One may gain some idea of this penetration of the world by Europeans when it is realized that the United States of North America numbered only 5,300,000 inhabitants in 1800, and increased to 120,000,000 by 1925, principally as a result of

European immigration. But South America, Australia, Polynesia, Africa and Siberia were also flooded with swarms of Europeans.

The political division of the world among the Europeans (and also America) took place also during the nineteenth century, with the exception of a few countries that still maintain their sovereignty, such as China, Japan, and Abyssinia; but even here European civilization has at last entered. This is especially striking in the case of the Japanese, who have secured for themselves a position among the great powers because of their far-reaching adoption of European civilization.

It is of importance therefore that this Europeanizing of the world falls into the epoch of the sixth head-the rule of England. Naturally, therefore, England has had the very greatest part therein, so that we might almost speak of an Anglicizing of the world. Concerning this the historian writes:

"Not only was the greatest non-European colony-the United States of America-founded by Anglo-Saxons and received its characteristics from that quarter, but the European country which from 1850 onward was most strongly compelled to give up part of its population across the sea was the then leading industrial state of Great Britain. The colonists who were then turning toward South Africa and Australia were of English descent. Because of this not only new colonies like New Zealand became so preponderantly English that descendants of other nations became merged in the dominating race, but also colonies which originally contained a non-English population such as the Dutch Cape Colony and the colonies of Canada (where the French descendants still dominated in 1840) received a strong English stamp." (Fueter, 487.)

Thus we see the fourth beast under its sixth head spread its dominion over the whole earth, in a certain sense. It is true that this dominion was temporarily very much shaken by the world; but the world dominion of the end will again restore such rule over the colonies. The words of Mussolini, spoken in Tripoli on April 16, 1926, are noteworthy in this connection; "Fascism has solved numerous problems of the far past; it will be able also quickly to solve the colonial problem. The Italian people need ground."

The universality of this empire of the end is illustrated especially in Revelation 13; 7, 8; "And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him." Indeed it is not unlikely that a united Europe bristling with weapons and commanding an abundance of the most terrible means of destruction, will once more for a limited time impose its will upon the rest of-the world.

The Despotic Character of the Beast

This beast will manifest a despotic character, it will set itself above the divine law and will, and will boldly seat itself as a god. This is evident from verse 2 where we read that the dragon gave him his power and his seat and great authority; and in verses 5-7: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them."

The beast (i.e., the political power) has at all times been founded on force; but the political power of this dominion will pursue this principle still more persistently, inasmuch as it will destroy the democratic principles which had arisen from the more truthful and just convictions, and also the personal rights and liberties which the brighter times had brought to the peoples; and thus fundamentally oppose the light that has shone out from the Gospel. The spirit of the adversary of God will then find in the beast its perfect and undimmed expression. It is therefore quite correct to designate the beast as the antichrist. In this we are not thinking of a personal antichrist, but a coalition of the antichristian forces and powers in one great political organization. The expression "beast" does not signify an individual, but, as Daniel 7 shows, a political formation or empire. This beast receives its power and its throne and its authority from the dragon.

Who is this dragon? Revelation 12:9 and 20:2 tells us that this dragon is the devil. Jesus calls him "the prince of this world" (John 12:31) and Paul "the god of this world." (2 Corinthians 4:4.) In Luke 4:6 he designates himself as the one to whom all power and glory of the kingdoms of the world were delivered. In Revelation 12 the dragon is pictured as a beast with seven heads and ten

horns. Thus it resembles the beast of Revelation 17 exactly, without being identical with it. This form of a dragon, however, discloses that between the devil and the political formations of power in this world a very intimate relationship exists. Yes, this is seemingly the visible expression of the invisible "god of this world."

But now in the period of the end the dragon gives to the beast his throne also. This might mean that the deification of the State will be carried so far that no other higher or spiritual deity may be acknowledged at all. The power and arbitrary acts of the State and its officials alone are to be feared, and their edicts alone are to be obeyed.

In all the world today, even in the old democracies, we are rapidly travelling toward this deification of the State. In placing civil duties above all the duties of conscience, in the compulsory military service of all citizens without distinction, in the adoration and honoring of the flag and uniform as it is being demanded more and more categorically, such a sentiment finds plainly its expression.

But we find this mentality to be most existent in present day Fascist Italy. It is not our thought that Italy of today is the beast, but it is quite likely that it forms the germ of the "new Roman Empire" or "new Europe" which will be called the beast-the world empire of the end. We may therefore surely and correctly see in present day Italy the model of the future Roman empire. No other spirit than that of Fascism will gain the rule of this Europe.

Its despotic character is most glaringly brought to light in this regime. We may call to mind the murder of Matteotti; a socialist representative is kidnapped in an automobile by Fascist leaders, is murdered, his body interred and his clothes burned. The perpetrators go unpunished under the argument that they acted from a "patriotic motive."

Instead of adducing many proofs, the following report published by the "Socialist Labor Internationale" in July, 1926, will complete the picture of the Fascist regime:

"The Fascist regime is the regime of the plutocratic bourgeoisie which has forcibly taken from the laboring classes the means for carrying on the class war, and which is now passing off the forcible

and unlimited exploitation committed against the Italian laboring class as a co-laboring of the classes. This regime continues inexorably to disfranchise its opponents of all civil and political rights. The charters of the Unions are revoked by means of legal decrees and deportations; the right of assemblage is annulled by means of police regulations and the license given to Fascists to attack forcibly and disperse every meeting of objectors. Self government of communities is abolished, as is also that of the Provinces and of charitable institutions, which are now managed by government officials. The authority of communal presidents has been enlarged to an unlimited arbitrariness. The government dismisses university professors and officials who are suspected of not endorsing the regime. The professional chambers of doctors, lawyers, engineers, etc., have been deprived also of all independence, and the commissions appointed by the government are compelled to strike from the professional roster all attorneys-at-law who have acted against the interests of the nation.

"As for the Press, apart from the throttling censorship and the forcible destruction of publications, printeries and copies in circulation, all press organizations were made Fascist simply by officially ordering their change over to the national professional syndicates.

"But the most efficient means of throttling the laboring class lie in the syndicate statutes. If workers desire employment they are compelled to join these vocational state syndicates, whose directors and secretaries are appointed by the government.

"After what has been said it is easy to imagine what is left of the Socialist Party organization. In rural districts it is sufficient to be found with a membership card in one's possession, or to be seen in the company of another member, or to be greeting a travelling member, to receive a sound beating, to be banished from the community, or to have one's home destroyed and plundered. Anyone reading our paper "Giustizia" in public, or who upon search is found to have one in his possession, must be prepared for any act of violence.

"The situation in Italy is daily growing worse. After the disgraceful comedy in the trial of Chieti (Matteotti's murderer), it has become more unbearable still. There are no means left now to maintain even the most elementary rights. The regime is outside the natural and historical reality, and bears within itself its own condemnation."

Anyone to whom the Socialistic source of information does not seem sufficiently impartial may find confirmation to the above in the opinion of the Hindu poet-philosopher and pacifist, Rabindranath Tagore. Some Italian papers after his visit to Mussolini wanted to make him into a whole-hearted admirer of "Fascist ideas," but he protested against this in the following words:

"It is absurd to think that I could ever support a movement which suppresses liberty of speech so pitilessly which enforces decrees that are against one's conscience, and which proceeds in the blood-covered way of violence and crime. I have said over and over again that the aggressive god of nationalism and imperialism so jealously fostered by most of the western nations, is threatening the whole world. It would be very foolish-yes criminal-of me were I to express admiration for a political ideal which announces its unqualified devotion to brute force as the motivating power of civilization. That cruelty is not altogether compatible with material prosperity may be admitted; but the price is fearfully high, is fatal. This cult of unscrupulous violence as bearer of nationalism feeds the fire of international jealousy, which must lead to a general conflagration-to a fearful orgy of destruction. How could they believe me, to whom all this is well known, as capable of playing up to this wicked fire filled with human sacrifices?"

But the very spirit portrayed here will gain the dominion of Europe. This will be the spirit of the restored Roman empire-the world empire of the end. Europe is going into Fascism. Numerous and unmistakable indications in the political and intellectual world point to this.

The world war was a shocking warning to all people. In Luke 13:1-5 Jesus points out that such terrible events are permitted as impressive warnings and exhortations to repentance. Pointing to two catastrophes which had cost many human lives, Jesus says: "Think ye that they (i.e. those who perished) were sinners above all the others? I tell ye, nay: but except ye repent, ye shall all likewise perish." We are not, therefore, simply to ignore such calamities. That would signify willful lack of appreciation of divine hints. But we are to obey, and thus derive profit therefrom. Repentance does not signify sentimental lamentation; it means a turning away from the wrongly pursued course. Men should deduce the only truthful conclusion from the world war: We have pursued false ways, both as individuals and as a people. War-brute force- has no creative effect; it means destruction

both for the victor and the vanquished. Therefore, down with armaments at any price! Let us seek the way of wisdom- of righteousness-God's way!

For a moment, during and after the war, the import of this warning of God was almost understood. Loud and clear voices were raised, which exhorted to repentance. But the ancient, wily foe was also at work. How quickly he succeeded in blinding their minds anew! And now, more than a decade after the world war, not only does the world bristle with weapons but the most dreadful means of destruction are accumulating-yea, they even dare once again to glorify war and its terrible weapons. Mussolini openly declared before all the world that the aim of Fascist education was the "warrior." And the same result is striven for in other countries, without words. The militaristic delusion has gained in intensity and vehemence, as compared with the period before the war.

This is also to be expected. Since the truth was not wanted, error had to be chosen. Because no profit was derived from the truthful consequences of the world war's experiences, the lie must be enhanced. As Paul declares: "Because they receive not the love of the truth, that they might be saved, for this cause God shall send them strong delusions, that they should believe a lie." (2 Thessalonians 2:10, 11.)

So Europe is now facing a period of darkness that will manifest itself in an hitherto unknown oppression and deprivation of liberty, as the unavoidable consequences of the worship of the god of force. For it is written: "And they worshipped the dragon which gave power unto the beast, and they worshipped the beast."-Revelation 13:4. "Dragon" is that designation of the devil that characterizes him as the violent one-the devourer.

Of this: epoch of oppression Matthew 24:21 also speaks: "For then shall be great oppression (the Greek word "thlipsis" means, literally, "pressure") such as was not since the beginning of the world to this time, no, nor ever shall be." It will be the "hour of temptation" that must come upon all the world to try them that dwell upon the earth. In that hour it will be shown unmistakably if one has faith in God, righteousness and truth, or in himself.

Immediately after the epoch of the beast, which is to last forty-two months, or three and one-half years, in its brightest period, the collapse of the invisible and the visible rulership of this world takes place-the downfall of the "heavens" and of the social order upon the "earth," in order to make room for God's kingdom. Compare Matthew 24: 29, 30, the symbolism of which we would paraphrase as follows: Immediately after the oppression of those days, the glory of churchianity (the "sun") will be darkened for ever; also confidence in the political order (the "moon") will be completely lost (after that terrible delusion by the beast and false prophet has become manifest to all men.) And the "stars" (the leading men in the political, commercial and spiritual spheres) will fall from heaven-lose all esteem and honor and authority. And then will appear the sign (indication) of the Son of Man in heaven. It will be revealed that He has now assumed the invisible spiritual control over the world. "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds (the catastrophic events of the end) with power and great glory." Compare also the description given in Revelation 6:12-17.

The Antichrist

From 1 John 2:18 we learn that anyone who opposes Christ may be designated as "Antichrist"- anyone who from selfish motives knowingly fights against or seeks to control the light which shines out to him from Christ. Men from the ranks of apostates would find first consideration here as "antichrists." But not these alone. In a certain sense, the light of Jesus has shone out in all Christendom: there is a certain knowledge, even though defective, in nominal Christendom. Therefore, wherever an individual or an ecclesiastical or political community knowingly, and partially against their conscience, act in opposition to this light, we have "antichrists." The spirit of antichrist is, of course, the spirit of Satan, the adversary of God. Whoever accepts. this spirit knowingly and is dominated by it, yielding to it through aversion to the truth, is "antichrist." The Apostle tells us that this spirit of antichrist was in the world in his day (1 John 4:3) but adds that it is "to come." This points to a powerful revelation of this spirit in the future. We have expressed our opinion that the Beast is the potential accumulation of all the antichristian powers in one unified organism. This, however, would not exclude the thought that an individual person might be called the concentrated expression of the antichrist, because the political organism of the beast will have a monarchical head, as already noted, from which the spiritual direction will proceed. It is true, so to

speaking, that all that is antichristian will be condensed into a personified Satanic principle. This monarchical head is called the "mouth" of the Beast. It would, therefore, not be inadmissible to think of an individual person as being expressed by the term "antichrist" although it should not lead to the thought that the responsibility for this great crime of apostasy from God could be fully attributed to such an individual. By no means—since the real Antichrist is made up of innumerable antichrists—of all those who "receive not the love of truth"—who fail to make use of the opportunities for truthful enlightenment, because the lie was more convenient and congenial to them. All these, who flee from the truth and must therefore incline toward the lie will be revealed as that "man of sin, the son of perdition," of whom Paul speaks in 2 Thessalonians 2:3, 4.

The Roman Empire to be Restored in a Peaceful Manner

Despite the fatal accentuation of militaristic tendencies by Fascist Italy, we do not expect the formation of the Roman empire through warlike operation.

Some have seen only hypocrisy in Mussolini's protestations regarding the Fascist peace policy. In an address to the Chamber on May 29, 1926, the Italian dictator explained: "A nation which has come into influence somewhat late, requires economic and intellectual expansion. But our imperialism does not consist of the aggressive and explosive kind which aims at war. I must tell this to all the world: Fascism pursues, and must pursue, only a policy of peace. It will not disturb peace: this it has proven by its acts. But to desire peace does not mean to be unarmed."

The Swiss NATIONAL ZEITUNG of October 19, 1926, derides Italy's repeated peace assurances: "For a long time no secret has been made in any official speech or official paper in Italy that Rome is again to become the center of the world. Then when the world shows some astonishment or anxiety it is told: 'O how little you understand about Italian affairs, how foreign to you is the nature of the cultural and high morality of Fascism! It is not a question of material, but of spiritual rulership. We are not aiming at a base, unjust imperialism, but at a little place in the sun, which cannot justly be denied to our alarmingly increasing population. We are peaceful: no one can be more peaceful!'"

In the face of the continuous sabre-rattling by modern Italy, this scorn is well justified. Yet we believe that it is Mussolini's avowed ambition to avoid warlike conflicts as much as possible. He knows as well as anyone that a war with a great power to-day involves an incalculable risk. His object is to increase the importance and influence of Italy with those weapons which an "armed peace" permits. But the Scripture also says that the world empire of the end would be formed by a peaceful agreement: "These (the ten horns) have one mind, and shall give their power and strength unto the beast."-Revelation 17:13 and 17.

Post-war economic conditions are preparing the way for the Beast. The call for a new Europe, which must form an economic and political unit, is becoming louder and louder from every direction. This thought has been propagated since the end of the war by the Pan-European movement founded by Count Coudenhove-Kalerji. Dr. Simon, president of the German supreme court, at a session of the International Law Association said: "We expect the joining (of Austria with Germany) in the first place from the development which must lead to the removal of the boundaries. If Europe wants to preserve herself the exaggerated importance of boundaries must be discarded. Whether the new sphere be called Pan-Europe, a customs union, or whatever it may be, in any case boundaries must be removed, and the first boundary which must absolutely be removed is the one which separates the two states-Germany and Austria" (August, 1929).

The English author, H. G. Wells, in his book "The Open Conspiracy," sketches the plan of a universal state. Even the French minister Briand in a sensational speech recently (1929) came out with a demand for a "New Europe," in the sense of an economically and politically united Europe.

Thus forces from various directions are uniting to prepare the way of the Beast.

The Beast lays Claim to Moral and Religious Authority

"And they worshipped the dragon which gave power unto the beast, and they worshipped the beast." (Revelation 13:4.)

This means that the people will glorify the principle of might, incorporated in the dragon; and that, as a chief religious principle, it will demand reverence as though it were God. The apostasy of the end period will consist chiefly in this: that the people-and especially all of nominal Christendom-will abandon the conception of a God of justice and love-a God who is light, without a shadow of darkness (1 John 1:5), and will see in the summed-up power the end of the moral world. They will therefore eventually turn their worship to the Beast itself, which owes its power to this principle, as to a visible God. And the mouth of the Beast itself will proclaim the divinity of power, and "sit in the temple of God, and show himself that he is God." (2 Thessalonians 2: 4.)

. It is hardly likely that an individual will make such divine pretensions for his person. Rather could such a claim be made only by the collective organism of the state or superstate of the end period. Thus it is possible that the monarch of this state will direct public worship toward -his Arson as the representative of the state.

This principle and arrangement here described does not represent something unbelievable or extravagant. Rather is it the very sentiment which, to a certain extent, has dominated the masses of Christendom throughout the Christian age; just as the Beast has always endured. The outcome of the end period will but bring a more clear conscious deification of the state, which will then become a clearly formulated theory and moral faith.

Whoever glances at conditions in the world today will be able to discern that intellectual development is taking this course. But this deification of the state is actually the very tenor and nature of the Fascist theory; and the Fascist government is opening the way leading to the demand for divine veneration of the functionaries of the state also. In any case Fascism, carried to its logical end will lead to none other than this goal, which the Revelator pictures in the Beast.

May we not find in the presumptuous phrases of Fascist Italy and its leaders the fulfillment of the prophecy: "And there was given unto him a mouth speaking great things and blasphemies"?- Revelation 13:5.

Indeed, Fascism is not lacking in these phrases. It abounds with expressions such as: "Italy is divine;" "Rome is immortal;" "Every foreigner should set foot in Italy with religious awe;" "The ancient Romans were superior to all the nations of earth, the Italians of today are unsurpassable ;" "Italy has all the rights, since it claims and will continue to claim an absolute monopoly of the creative spirit." A postcard stamp calls Mussolini the "God of Italy and Lord of the World." In a speech at Genoa on May 24, 1926, Mussolini said; "Our fatherland will occupy a powerful position upon the sea. I am sure that the flag which we consecrate today will see only a period of greatness, of virtue, and of glory." And in Pisa on May 25, 1926, he declared: "Italy faces a period of power and glory. Fascism is unconquerable and unshakable." Compare Hebrews 12:28: "We are receiving a kingdom which cannot be shaken."

In his great address to the Senate regarding the Lateran treaties, on May 13, 1929, Mussolini defends the term "Holy" Rome which had been attacked in a certain quarter with the indignant words: " Who is such a barbarian that he could deny the holy character of Rome? But if you erase the history of the Roman empire from the history of the world very little remains. Rome is holy because it was the capital of the Roman empire and has bequeathed to us its venerable and memorable relics . . . We respect this holy character of Rome." (Corriere delta Serva, May 15, 1929).

Mussolini emphasizes repeatedly the moral character of Fascism. In a speech on April 7, 1926, he expresses himself concerning this as follows: "The Fascist party is the political and spiritual reserve of the regime. We must maintain a strict and unshakable discipline which will find expression from top to bottom and from bottom to top-a sensitive, substantial and deeply moral discipline . . . We are setting high and serious aims for ourselves, which serve as a standard for our moral worth. We live in a Fascist state, we have buried the old, partly liberal state. We are in a state which controls all active forces. We control the moral and economic forces. Ours is a serious aim." Quoting again from the above-mentioned address to the Senate, II Duce is heard as saying: "Let no one think to deny the moral character of the Fascist state, for I would be ashamed to speak from this platform did I not feel that I represent the moral and spiritual forces of the State. What would the State be without spirituality and morality-that which imparts force to its laws and by means of which it

enforces obedience upon its citizens? We have before us a State which is conscious of its problem and which represents a forward-marching people. To this people the State must speak great words, dictate great ideas and great problems, and not administer the government only."

And this morality of Fascism is not to be denied, if by this discipline merely is meant. It finds expression in a series of decrees which, however, have also an economic character, in the restriction of movie and coffee houses, pastry shops, dance halls and luxurious clubs; the restriction in the size of newspapers, the introduction of one kind of bread, and the order against profanity. We read in the "Bund" of July 30, 1926:

"In reply to a petition by the National Association against Profanity, the minister of transportation, Gano, ordered the posting of 50,000 handbills in railway stations and street cars, containing a reprimand against profane and obscene language. The "National Zeitung" of October 31, 1926, published this notice: "Fascist morality: In the fourth year of Mussolini's regime, about 40,000 public drinking places, 300 dance halls, 370 brothels were closed, and 600 white slavers were turned over to the criminal court."

But Fascism is already more than an ethical doctrine. It has become a faith and a hope, a world view which, of necessity, aims to absorb the entire human being and to use the religious forces in its service.

It is clear, therefore, that sooner or later Fascism must come into decisive conflict with the claims of the Catholic Church, which aims at the same spiritual control. It is noteworthy how tenaciously Mussolini holds to the prerogative of the State to have the decisive influence in the education of youth. What else is this but the assertion that the political (in this case military) education is placed above the religious, when Mussolini declares in the previously cited address to the Senate:

"Another Government than ours might deem it good policy to forego the education of its youth . . . we do not. In this I am adamant. The instruction must remain with us. These children shall be educated in our religious faith (the Catholic), but we must supervise this education, we must impart to these boys the conception of manliness, of power, of conquest. Above all, we must inspire them with our (the Fascist) faith, our hope." (Corriere, May 14, 1929).

The following Fascist letter addressed to the Socialist paper "Droit du Peuple" (W. Switzerland) is characteristic of the Fascist mentality:

"Beginning to-day, the salutation of the Fascist emblems has been made obligatory. Such is the command of our great leader on November 13th. Our badges represent the order and true liberty of discipline, courage, bravery, and unconditional submission to the authority ordained of God.

"But you are the defenders of the abominable badges of evil, of disorder, of revolt against divine and human law, of godlessness and of revolution. What a shameful campaign, for instance, you have waged against our leader, this farsighted superman, whom you hate because he has seen through your tricks. Did you see the wreath we deposited at the Soldiers' monument at Lausanne? A similar wreath is ready for the grave which awaits you next if you continue your abominable campaign against the greatest man and benefactor of his country." (Compare Luke 22:25.)

From this it will be seen that they are not far removed from blasphemy against God and His name.

Another interesting fact is that Fascism has introduced a new chronology since 1926, by counting the years of Fascist rule from the march on Rome. Who is not reminded by this of the passage in Daniel 7:25, where it is said of this great mouth of the beast, that he shall "think to change times and seasons?"

The Deadly Wound

We read in verse 3 that one of the heads of the beast had a deadly wound. "And I saw one of its heads, as it were wounded (lit. slain) to death." A deadly wound in the head would of course endanger the whole beast, and this is proven by verse 14, where we read that the beast recovered from this deadly wound.

This picture evidently says that in one of the seven epochs represented the Roman empire, or rather European civilization, was near its final collapse.

Which head or historical period is meant here? Of the first five heads it is said that they are fallen at the period when the Revelator in spirit sees the restoration of the Roman empire. They therefore, do not come into consideration. And the seventh head is the one out of which the beast develops into an eighth. This would not indicate any weakness in that head. We think, therefore, that the sixth head comes into consideration.

It is the epoch of Anglo-Saxon world rule. The world war falls into this epoch-the most terrible catastrophe that ever befell European civilization, and which was indeed a wound of the sword according to verse fourteen.

The world war brought Europe close to the edge of ruin. England especially, although victorious in the world war, was very deeply shaken in her power. The colonial power upon which the strength of England's economy rests was at the point of collapse. The Swiss "National Zeitung" of July 9, 1925, reported: "Observers in England report a subdued and oppressed frame of mind. Englishmen now comprehend what is transpiring in Asia. They see the menace to India. The fear of an unequalled collapse is resting upon the English people. And we are aware how fully this fear is justified by recent events."

English statesmen, therefore, seem to have the first and clearest perception of this extremely critical condition in European civilization since the world war. Mr. Lloyd George had repeatedly given out far-reaching warnings against the revival of the old armament madness, and called attention to the necessity of a radical change in international relations, if Europe wants to be saved from certain ruin. An English labor leader wrote in an article that appeared in 1926, entitled, "Britain in Tears," the words: "Every day we are drawing nearer to collapse. We are at the threshold of most astounding changes. The ruin of civilization is certain unless a way out is found." ("Golden Age," Swiss Edn. No. 90).

But the "deadly wound" did not affect the head alone; it affected the entire body of the beast. The economic system of all Europe, not only the English, rests upon the exploitation of the non-

European nations, and a collapse of this system must of necessity involve all European nations most seriously.

Men of the past decade do not require proof that Europe was brought to the verge of ruin by the world war, in a measure never before known in its history. We can therefore content ourselves with the following few testimonies:

Sir Phillip Gibbs writes: "No one but an incurable optimist can deny that the world is very sick at present, and it may be a sickness unto death." In 1925 Mr. Ramsay MacDonald wrote: "Europe does not find rest; there is no peace in Europe. The governments are impotent. They are afraid to grasp any decisive measures. Therefore they simply look idly on as conditions visibly grow worse." ("Golden Age," Swiss Edn. No. 89)

Dr. Schumann of Tuebingen University set forth a very apt diagnosis in an address at the Reformation celebration held in 1925:

"A gloomy feeling of disaster dwells in the masses. All at once the old feeling of security and self-confidence of the individual toward the world is gone like a puff. The lordly feeling is gone. A gloomy feeling of a dreadful dependence has taken its place. The utter madness of the economic life surrounding us all manifests this most forcibly. There is no one, actually no one, to control this horrible machine. Lightning struck into an express train running at full speed, killed the engineer, knocked the fireman and conductor unconscious. Without a guide, with fearful velocity, the train rages onward. In such a train are we seated. The shrewdest economic leaders know that they are no longer leading. Fear is upon the faces. What of matters outside of economic life? Art is unfruitful, and has lost its way. In the political sphere, there is an ever increasing incapacity to create a state again. In so-called politics we see a deplorable embarrassment throughout the world, which is unable to introduce any ideas or purposes but tries to help itself along by little tricks, from one perplexity to another. (Compare Luke 21: 25.) Anyone who has clear discernment sees decay-the decay of a culture which twenty years ago was still proud. And anyone who looks deeply, sees judgment. All that we see transpiring around us is the avengement of guilt." ("Golden Age," Swiss Edn. No. 83).

Have these persons judged too pessimistically? It would almost seem so. But this has been the very impression of all who were not judging too superficially. Whoever has looked soberly, courageously, facing the realities, had to decided thus. And this is confirmed by the Scriptures, Europe, indeed, lay wounded unto death by the sword, but Its Deadly Wound was Healed

Europe, the Roman empire, had not yet fulfilled its destiny. It must not die yet; therefore its death wound is being healed. It is yet to be given a "time and season."

Since the warning of the world war is disregarded, men shall manifest the utter wickedness of their ungodly walk still more glaringly, and so complete the apostasy. They shall bring "the dusters of the vine of the earth" to full ripeness, to be "cast into the winepress of the wrath of God." (Revelation 14:18, 19.)

They are permitted to rebuild the ruins of Europe. But "whereas Edom saith, We are in poverty, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down, and they shall be called the border (enclosure) of wickedness, and the people against whom Jehovah has indignation for ever." (Malachai 14.)

Amongst the remedies which are to heal Europe's deadly wound, Fascism of course plays an important role. The principle of might must help to heal the death wound on the economic body of Europe. Through a ruthless throttling of opposition the necessary unity will no doubt be restored.

As a further remedy the formation of a "United States of Europe" is recommended. We do not believe that such a union could be accomplished in a democratic Europe, where parliaments decide the issue. It will therefore be necessary that the individual states change to dictatorships. Then that which democracy could never accomplish can be brought about overnight; i.e., that these dictators, for mutual support and in order to increase their prestige by thus solving an enormous economic problem, will "give their power and strength unto the beast," as it is written, by transferring a part of their power to the superstate.

And All the World Wondered after the Beast

The healing of the deadly wound and the robust health manifested afterward in the beast will create great astonishment in all the world, and will carry them away in worshipful admiration so that they will exclaim "Who is like unto the beast?"

The frame of mind here portrayed found an exact counterpart recently in the enlistment of wide civic ranks for the "Phenomenal accomplishments" of Fascist Italy and its leader. The restoration of order, the reintroduction of the nine and ten-hour working day, the suppression of Socialism, seem of such undisputed merit to this class that the surrender of liberty is not considered as of any great weight.

To characterize this frame of mind we cite here extracts from an article in the Roman Catholic "Morgen" ("Morning") of June 25, 1926 - a publication which had previously taken a strongly hostile attitude toward Mussolini-commending the new Italian labor law:

"In theory the Italian labor law contains a thought structure for which admiration cannot be denied. Its first point in the program was, Destroy that party which has written class conflict upon its banner-Socialism, or more correctly the Socialist trade union movement. Not even the socialist press to-day doubts that II Duce has attained this. But Mussolini now proceeds not only with the work of tearing down but with the creation of a new structure, permitted by the new labor law, the economic Magna Charta of Italy.

"This law creates a corporative State; i.e., obligatory trades unionism is to be carried out; not in the sense of independence from the State, like the guilds of the Middle Ages, but Mussolini places a ministry at the head of the trades unions which in the end has the decision of all important questions in its hands. Thus economic matters are regulated according to the needs of the State t the vocational organizations being directed by all the power of the State, under certain conditions.

"The law prescribes that only such unions are recognized as lawful as aim at the support, culture, moral and national education of its members, besides their economic and moral interests. The

leader of these unions must give security for their ability and safe national faith. Only such members may be accepted as can prove their good behavior from the national standpoint.

"The entire economic organization will become a power before which even the political banner must dip. But the great merit of the Italian labor law is expressly acknowledged in having undertaken the hazard of withdrawing the right of private regulation of labor conditions. What a boon for the economic body that all strikes and lockouts- these cancer sores in our social life-have been made impossible, Italy will save immense sums.

"Arrest and imprisonment threaten the refractory laborers if they do poor work out of spite, or try to exact higher wages by leaving their place of employment, in which case a group of three constitutes a strike. Officials or public servants of any kind are punishable by summary dismissal if they lay down their work or offer passive resistance.

"This seems harsh. But heavens! Anyone who has had an opportunity to become acquainted with the red terrorism will not be horrified at the necessity of a strong hand.

"One may think as one pleases about the effect of the new labor laws in Italy, yet one of the introductory sentences of the message corresponds to the truth when it says: 'For the first time in the history of the world a great constructive revolution accomplishes in the field of production and labor the collection of economic and intellectual powers of the nation into a common purpose in a peaceful manner.' "

We have reproduced this article because it permits a deep insight, not only into the nature of the beast as a powerful organization which lays hold of the last man and subjects him to itself in his most secret thoughts, but also into the viewpoint of its admirers. It is clear that men who do not know God or understand the liberty of a true Christian and therefore have no strong desire for spiritual liberty, must see in such a political structure the ideal political order. And such it is in the sense that human power will be unable to bring about anything better. Therefore it must make its appearance as the manifestation of the disastrous fruit of human arbitrariness.

Who is able to Make War Against the Beasts

This expression designates perfectly the state of mind of those who, although not inwardly satisfied with the new order since they see themselves injured in their material and spiritual rights, will surrender before this force and super power. The Scriptures indicate that eventually all will submit under this compulsion except the true followers of Jesus.

We desire to illustrate this manifestation by a few characteristic events in Fascist Italy.

Italian papers triumphantly report the conversion of former opponents of the present regime with the words: "Only a chief executive like Benito Mussolini, who has interpreted the true spirit of the people in the war and who is to-day the leader of the victorious and renewed Italy, could accomplish in such a brilliant manner the reuniting of labor with the national life. I, who have been a loyal combatant of syndicalism, and in the war, desire to-day more than ever to devote myself now to this syndicalism consolidated by Fascist discipline." To this conversion, "Lavoro d'Italia" refers: "The fact that Amilcar de Ambris and nearly all union men are to-day found in the ranks of the regime newly created by the October revolution is the best refutation of the lies and mystification of those who designate Fascism as a reactionary, liberty-destroying regime. All men of good faith acknowledge that Fascism with its II Duce is the only guarantee of order, of culture, progress and Italian greatness." (Olten "Tagblatt," November 11, 1926).

Usually the importance and hidden power of conviction are overrated. The convictions of most men are based upon opinions of others, upon the convictions of the great mass, upon that of authority, newspapers, prominent men; or selfish advantage may be the root of a conviction. It is apparent that these convictions depend upon changeable circumstances and last only as long as those outward things continue. When the beast comes forward, possibly with the blasphemous declaration "Behold I make all things new," then all such convictions will be deprived of their foundation and all such men will manifest themselves as those who are without real spiritual support. Let no one deceive himself regarding this: Whoever is not of the truth, whoever is not begotten of God, has no power in himself to overcome the world. Take note of what became of the Socialist party in Italy: it is scattered to the winds. If there be here and there a martyr to his convictions it must be taken into

consideration that these few have not really stood isolated, but knew that Socialist groups in Europe stood behind them, in whose ideas and convictions they found encouragement. But how will it be when the system of the beast has conquered the whole world! The Revelator tells us plainly that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (v. 8.)

Persecution of the Saints

"If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.)

The conviction of those who are founded upon the rock Christ, and fortified by Grace, will enable them to stand in that last and mighty temptation-"the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

Therefore no Christian should be too certain in this respect. The victory will be won through grace. Your heart will be fortified through grace, that no flesh shall boast of itself. It will depend upon your faithfulness, upon the sincerity and steadfastness with which you will seek this grace for Him to endue you with strength to overcome, which will enable you to die, even if you must stand alone with Christ. Therefore do not depend upon yourself, upon your own good will, your moral strength, your faith. Nevertheless you must not be dismayed or discouraged; but you are entitled-yea admonished-to "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:13.)

Christians comply with the requirements of the State and in general are the most reliable supporters of order. But they recognize a higher authority; they know their God, the Creator of heaven and earth, to whom all States owe their existence; and they know that they must obey God rather than the State. Obedience to the divine command as revealed by His Word and the voice of a conscience enlightened by the Holy Spirit, makes true Christians free from the command of any other Lord than God. Whoever is the servant of God cannot be the servant of another who stands in opposition to God. It is clear that in these circumstances Christians must at times come into conflict with the State; and this will be the more frequent if the State refuses to acknowledge the over-ruling and

commandments of God. It is manifest that the beast which strives to establish amity among men in a forcible and arbitrary way, cannot respect the freedom of the individual in so far as obedience to God is concerned. A government that denies God and wants to sit in His place cannot have a proper conception of freedom, nor believe in it. John de Heer quotes: "Freedom," says Mussolini, "is a rotted corpse. Freedom! Is there such a thing as freedom? If the liberals wish freedom, then they give evidence that they understand nothing of the foundation of governmental mechanism. A mass cannot govern a mass, neither a quantity a quantity. On this I rest that such a thing as freedom does not actually exist. It exists only in the imagination of impractical philosophers, who fetch their philosophy from heaven, while mine is taken from the actual conditions on the earth." (p. 195.) Does Mussolini realize that by these words he has "denied the Father and the Son?" And it follows as it is written: "Who is a liar but he who denieth that Jesus is the Christ (the Anointed One to rule upon the earth) ? He is antichrist that denieth the Father and the Son." (I John 2:22.)

On account of the fundamental opposition that exists between the beast (the antichrist) and the "disciple indeed," made free by the truth (John 8:32), it is self-evident and inevitable that the beast will persecute the true Christians and seek to destroy them as its most obstinate, most invincible enemies. God will permit this last bloody persecution of his faithful for a certain purpose. We read: "And it was given unto him to make war with the saints, and to overcome them." In accordance with this, we read in Daniel 7:21 of the "little horn" of the Beast: "I beheld, and the same horn made war with the saints, and prevailed against them." In this war the Beast of the earth will have a part, of which we shall speak later; which according to verse 15, should "cause that as many as would not worship the image of the beast should be killed"; and probably also the "woman" who, according to Revelation 17:6, is "drunken with the blood of the saints."

But this war of the Beast against the saints is entirely different from the one in Rev. 17: lithe "war with the Lamb." The Beast will persecute the saints and overcome them during the time of its power, which is exactly measured-forty-two months, or three and a half years. (Revelation 13:5; Daniel 7:25.)

After the expiration of this time, the seven vials of wrath will be poured out over the "earth," in different parts of the organism of the Beast, and an inexplicable process of disintegration will set in

which no human power will be able to interrupt. Then will have come the time for the "war with the Lamb," (and those "that are with Him are called, and chosen, and faithful,") against the Beast; and in this war the "Lamb" will be the victor. The first act of this war will be the destruction of the "woman" by the "Beast and the ten horns." (Revelation 16:16, 17:16-17; and chap. 18). Then follows the war of the "faithful and true" in righteousness, against the Beast and the "false prophet," which is described in chapter 19.

Comfort of the Saints

In the hour of temptation only a very small number of Christians-the elect-will have the grace to withstand the super-powerful material and spiritual pressure and the artful seductions of the Beast of the earth. Even in the time of the uncontested and imperturbable power and dominion of the Beast these will be enabled to hold fast their faith in the final victory of the Lamb and in the divine law of requital: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Rev. 13: 10.) Is it not indicated in these words that the final trial of the saints lies in that they steadfastly refuse to have a part in the despotism which the Beast will seek to enforce upon all its subjects?

The great majority of Christians (we exclude nominal Christians who only profess a faith) will not find the strength and the grace to render resistance to this world spirit. They will come into partial subjection to the Beast; they will be partly overcome by the crushing power of suggestion, by public opinion. Nevertheless in their innermost hearts siding with the principles of truth and righteousness, they will in time pass through the most painful experiences. As half-hearted followers of the Beast they will be exposed to molestations and persecutions, because of their indecision and lack of strength to take a positive stand. During this great pain of the great tribulation (thlipsis) they will nevertheless be cleansed by the Blood of the Lamb and attain to a position, not in the throne with the Lord, as the Elect, but before the throne and in His temple.- Revelation 7:9-17.

The Beast of the Earth

"And I beheld another beast coming up out of the earth." In Revelation 13:11-18 another beast is spoken of which, in contrast to the "first beast," comes out of the "earth." By "earth" is signified, in contrast to the "sea," the order loving discipline, especially religious discipline, dominating part of the population. The "beast of the earth" has two horns "like a lamb" and speaks "as a dragon." In this description a contradiction is shown between the appearance and the behavior of the beast. This contradiction is characterized by the contrasting terms "lamb" and "dragon," which are symbols of Christ and the devil. We may draw the conclusion that the beast, which is identical with the "false prophet" as shown in chapters 19 and 20, is a religious system; for the symbol "beast" signifies not a single person but an association. This religious system will unite with the "beast of the earth," receiving in return considerable authority. The "beast of the earth" will throw into the scales the whole weight of an usurped religious authority in support of the "great beast." What sort of acclaim will it be? It will pose as the "prophet," the representative of Christ upon earth—"the prophet like unto Moses," unto whose words one will be obliged to hearken. (Deuteronomy 18:18-20; Acts 7:37).

Who is the beast of the Earth? ~ One might think of Papacy, which claims to represent Christ upon earth, and to be an infallible teacher. The "beast of the earth" would then be identical with the "woman" of Revelation 17, but the Biblical text does not allow of this interpretation. Moreover we see that between the "Beast" and the "woman" enmity will finally burst out openly and that the Beast will destroy the "woman"; while the "false prophet," or the "Beast of the earth" appears united with the "Beast" until the end, and will be thrown "into the lake of fire" together. The expression "And I beheld another beast coming up out of the earth" would also be incorrect if Papacy were here referred to, for it already existed. We have also pointed out that the attitude of the "Beast" to the "woman" was full of distrust at all times. In the world kingdom of the end Papacy will indeed experience a certain renaissance, in the shadow of a powerful state which is forced to make concessions to the "woman," but yet will hold itself in reserve because it would like to avoid a collision with the super-power rival.

At this time the official State-Protestantism will grasp its opportunity and offer its services to the "Beast." It will be able to accept it because it would need fear no claims to power by a rival, but would find only a submissive servant. Yet this official, and for the most part good, militaristic, State-Protestantism must still be recognized by its glaring anti-christian character. That the main seduction of the time of the end will come out of religious circles is not only logical, but has historical and Biblical foundations. The reference to the beginning of the "beast of the earth" immediately after the beginning of the "beast of the sea" could establish the supposition that an alliance between the different state-churches will be formed, which is already striven for in our day, although with purer intentions. As the democratic League of Nations is only a powerless form as compared to the league of dictation to be expected in the "Beast," so also will the "alliance of churches" of to-day be only a weak counterpart of the "league of State-serving churches" which will develop under the "beast of the earth."

The apostasy of the Protestant systems must also be finished and thus reveal itself as an "abomination of fornication."

Great Wonders

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. saying to them that dwell on the earth that they should make an image to the beast, which had the wound by the sword and did live." This passage strongly reminds one of Matthew 24:24: "For there shall arise (in that time of great tribulation, -v. 21) false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they should deceive the very elect."

For the deception of those who "received not the love of the truth" God will evidently permit the false prophet, who is the essential expression of the antichrist and the "man of sin" and "whose coming is after the working of Satan with all deceivableness of unrighteousness " to accomplish remarkable performances, being assisted perhaps by occult powers, so that the non spirit-begotten will be unable to avoid the impression that it is indeed divine help.

The Image

It is still less dear what may be meant by the "image of the beast." The Greek word "eikoon" (eikon) has also the meaning of a likeness-similitude. It might mean a universal agreement of all religious organizations corresponding to the political unification of the "Beast." This organization extending beyond the boundaries of the Roman empire and the Christian nations would then, in contrast to earlier formations of this kind, such as the General Conference at Stockholm or the Federation of Churches of Christ in America, receive "life" like the "Beast" itself-i.e., become a powerful instrument for the intellectual and religious gagging of the masses. Its "gospel" of the "Brotherhood of all Christians," or even of "all men," will satisfy and appeal to the conception of the Gospel of Jesus Christ held by the masses and help them to overlook the fact that this goal is to be attained in an unlawful manner and by means of empty propaganda, suggestion, and force. Indeed many intelligent and sincere people will want to support such a union of Christians with enthusiastic conviction, and place their influence, strength and means in the service of such a "truly Christian idea and work," thus imparting authority, power and "life" to the structure. Those who would oppose such an unintelligent outward uniformity might well be branded as inveterate pessimists, atheists-enemies of God and antichrists.

That such plans are already in the air the following from the (German) "Golden Age" of July 15, 1926 will show: "The English millionaire, Sir Henry Lunn, of Edinburgh, a Methodist, has given his entire fortune for the creation of a fund for the promotion of international peace and the realization of Christ's teachings-not as a Methodist or as a member of any other church, but as a united whole which should include all. The only condition which Lunn attached to the foundation is that an annuity of £ 500 is paid to him, on which he expects to live. Sir Henry Lunn, however, does not propose to retire with his pension, but expects to tour the world again as the representative of the idea of international agreement and the oneness of the human family. 'You can imagine,' he writes to the procurator of the foundation, 'what a feeling of relief will pervade me when I start on my way to the principal cities of the United States and Canada in the interest of international peace and the unity of the churches.'"

We, of course, would not say that such efforts originate in ignoble motives, or that such an aim is not desirable; but these men are swayed by illusions and undertake tasks which the Lord of Lords and King of Kings has reserved for Himself and which He alone will accomplish. And these same idealists will prepare the way for those who want to bring about an unreal unity founded on mass suggestion and force.

The Mark

The "mark" designates membership in the system of the "Beast." The "beast of the earth" is, so to speak, the theorist of the antichrist. Its particular problem is to conquer the minds for the "Beast." In this it will have remarkable success: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads." (v. 16). The distinction between such as receive the mark "in the right hand" and those who receive it "in the forehead" indicates that some submit to the "Beast" only outwardly because of the pressure, while others align themselves with the system inwardly, consciously, as fanatical enthusiasts or cool theorists and advocates of the "Beast."

The terrible pressure exerted by the "Beast" is described in the words: "And that no man might buy or sell, save he that had the mark of the name of the beast or the number of his name." (v. 17).

The conditions described in this verse find a close fulfillment in present-day Italy also. In the report of the "Socialist workers Internationale" of June, 1926, cited above, we read:

"In theory no one is forced to join the vocational syndicates, but in reality it is necessary; not only in order to enjoy the advantages of the tariff agreements, but also to find work in the factories and fields, where the barons of industry and agriculture accept only workmen with membership cards of the syndicates. The heroic women workers of Molinella would rather live on grass which they gathered in the ditches than yield, but even this "pasture" was forbidden them with clubs.

"While, as already stated, the syndicate membership card is absolutely necessary for every kind of position, occupation or labor, yet it can be refused to those who fail to furnish proof of their 'safe

national loyalty.' Thus the Fascist State condemns its opponents to death by starvation and at the same time to civil and political death. because in the present political organization the Senate is partly appointed by the syndicates; therefore only members of the syndicates have political rights."

How perfectly the system of political supervision is formed in Fascist Italy to-day is described in an article taken from the Swiss "National Zeitung" of January 19, 1927:

. . . But all else is so changed that recognition would be difficult, not only for Goethe and Byron, but also for the unknown tourist of last year. A Police State has been created in Italy in the last few weeks and days which puts all hitherto existing conditions into darkest shade. The supervision of the individual is as perfect as is conceivable and there is nothing which is not regulated and divided into the lawful and the unlawful. The directions recently issued by Mussolini to the police prefects form the beginning of a new set of rules for the control of the individual. The police are being reorganized and numerically strengthened . . . A direct telephone and telegraph network is to connect the Ministry of the Interior with every police station of the country. Radio connections with all cities already exist. Mussolini has given strict orders that he is to be informed of every occurrence, even the smallest. Police, militia and carabinieri are instructed to 'obstinately continue the battle against the enemies of the regime, as well as against the common criminals, and to make use of their weapons if necessary!' Amongst others some of the extraordinary police regulations are identification cards for each individual; also reports of the caretakers of houses."

The Number of the Beast

"Here is wisdom. Let him that has understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six." (v. 18).

From the preceding verse (17) it appears that the "number" is to be applicable to the same beast as the "mark." which is always applied to the beast of the sea (as in 14:11; 19:20). From this verse we see further that the "number" as also the "name" or the "mark" of the "Beast" are the valid credentials, so to speak, of close connection with the "Beast."

The number 666 has been calculated in various ways as personal names or titles, in this manner: that the numerical values of the corresponding letters in the Greek, Hebrew or Latin was inserted and totaled. One ingenious application is to the Papacy, by taking the numerical value of the presumptuous title inscribed upon the papal crown: "Vicarius Filii Dei" (Vicar of the Son of God) which totals exactly 666.

Scientists have also discovered that the numerical value of the Hebrew letters "Neron Kesar" (Emperor Nero) also total 666. (Compare Zittel, p. 172). They therefore see that the early church dreaded the head of the Roman empire, fulfilling the picture of the "Beast." And we do not think it inconceivable that the pictures of the Revelation were applied to conditions and persons of that time by John and his contemporaries. What we cannot believe is that the significance of this prophetic book is exhausted in this connection. The same is indeed true of all the prophets. They connect their visions with the then existing realities which surrounded them, but are also carried far beyond this to the prophetic visualizing of the divinely brought about conditions of the end-crisis of the world. Then the application of their prophecy to the narrower conditions of the Israelite nation appears of minor importance in comparison to that which these pictures hold for the entire human family.

The application of the number 666 to an individual person seems to be warranted by the remark: "It is the number of a man." The fact that a typical application of this prophecy fits the Emperor Nero may permit the conclusion that it might also be applicable to the monarchical head of the "Beast," the Roman empire of the end, in the ideal and final development. Just as this number, so to speak, represents the sum of the "Beast," so all the individual antichrists will be summed up in the head of the world empire of the end in a living personification of the antichristian spirit. This head is the representative and summary of the antichristian will and spirit of the whole. We would then no longer need to seek a connection between the name of the monarch and the number 666, which might scarcely be possible in modern names because there are no generally accepted numerical values based upon our letters. We see rather in the "number" the sum total of the antichrist, and recognize the person representing this sum in the monarchical head of the end empire. To "have the number of the beast" (v. 17) would, then, mean something like occupying an especially direct connection with this sum total of the antichrist-the divinely worshipped head of the Roman empire.

Conclusion

Rapidly and irresistibly is Europe drifting toward her fate. The discerning observer cannot fail to see that an intellectual darkening, proceeding perhaps from Italy, is spreading forth more and more densely month by month- a darkening which finds expression in the ever more pronounced turning away from the brighter principles of a liberal and social age; also in the energetic turning off of the pacifist and anti-militarist current of the immediate post-war period. Under cover of patriotism and "national loyalty" a totally blind militarism, which lays aside all shame, raises its wicked head and pours out its fiery wine of reeling in copious streams through the medium of a subservient Press. What inconceivable terrors does this lying spirit in the mouth of the "false prophets" (1 Kings 22:21-23) conjure up over all mankind! - for "the Beast ascends out of the abyss, and goes into destruction."

It is not our hope to change the course of events, but we must not cease to raise our voice of warning-for if the watchman "seeth the sword come upon the land, he blows the trumpet . . ." (Ezekiel 33:3-6.)

And therefore we repeat: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength, but ye would not! And ye said, No! For we will flee upon horses; therefore, ye shall flee: and we will ride upon the swift; therefore shall they that pursue you be swift!"-Isaiah 30:15, 16.

But the intellectual preparation of Europe for Fascism is progressing irresistibly and mysteriously. The hindmost provincial paper is unconsciously undergoing a complete change. It is as though all things had to further the birth of this spirit of violence. Proportionately unimportant communistic uprisings, sensationally enlarged, furnish the desired occasions for comprehensive measures of defense, which must help gradually to undermine the opinion favoring public liberty and the rights of the people. Large circles have already succumbed to this spirit, so that some morning the "great beast" may unexpectedly be here-born overnight, so to speak.

It may be asked, But do you ignore the terrible danger threatening the world through Bolshevism? Do you ignore the pronounced antireligious-yes, antichristian-character of this political direction? By no means! Bolshevism is not Europe's acute danger, but Fascism. And it is not any better. Its pretended religiousness is a forgery of Christianity, no less abominable than the open atheism of Bolshevism. They are twin brothers-hostile, but from exactly the same block. The Soviet official paper "Jzujestija" has even acknowledged this relationship (according to an article by the Swiss "National Zeitung" of July 29, 1929) when it draws the parallel: "Bolshevism and Fascism both reject democracy; both are determined to destroy all individual liberty in protection of their revolutionary rapine. The methods of government in Moscow and Rome have so much similarity that they are almost related-political cousins."

But of these twins it will presumably also be said: "The elder shall serve the younger." (Genesis 25:23.)

So the imminent danger for Europe is not Bolshevism, much as the vigilance of the citizen is turned in the direction of the northeast corner (Russia). While staring intently in that direction the Fascist cap can easily be pulled over his head from the rear.

Today we are living in the midst of these events. But like the Revelator, we must "stand upon the sand of the of the sea" (13:1) in order to see objectively. We dare not be entangled in worldly party factions but must keep free of both parties, which, as antipodes, are now striving for world control-between the civic, conservative "earth," the representatives of stability, and the proletariat, revolutionary "sea," if we would follow the prophetic instruction.

Christians cannot decide in favor of either party. Nor do they see salvation in any of the old historical parties now going into dissolution. For them, "the whole world lieth in the wicked one." (1 John 5:19). So they lift up their voice with Elihu (Job 32:20-22): "I will speak that I may breathe. I will open my lips and answer (to the burning question of the day). Let me not take sides with man . . . My Maker would soon take me away."

The Church of God will always proclaim and represent the kingdom of God only; and this is not a philosophical, political or aesthetic ideal, but is a God-given promise to the believer. Therefore the church cannot acknowledge the present world order as good and pleasing to God. Where she does this, where she says "Yes" to existing social conditions, where she sanctions present political practices and conditions of might as right, and the spirit of violence which finds expression in militarism-there she has ceased to be the salt of the earth. Where the church ceases to be a stranger in the world, waiting "for a city which has foundations, whose builder and maker is God" (Hebrews 11:10), there she has changed from an instrument of God into an enemy of God. (James 4:4.)

The true church therefore, cannot be satisfied with any aim or ideal attainable by merely human means, works of public welfare and social uplift. Nothing short of God's promised Kingdom is worthy of her attention. And this her hope can only be realized through the unlimited powers of the almighty God. Thus the Church is living in hope, not by sight. Every lowering of the standard implies apostasy from the faith. In view of this, how could the Christian identify himself with any of the political parties, all of which have only human aims in view, attainable by human means? Even though he may acknowledge and sympathetically agree with the noble mindedness - and good intentions expressed in many human efforts, his knowledge and faith forbid that he identify himself with them.

Not in much activity and great works and words does their hunger and thirst after righteousness find expression, but in the fervent prayer:

"Come quickly, Lord Jesus!"

NOTE

About the time when the foregoing translation was ready for the press, the publisher's attention was called to an article from the pen of Premier Mussolini that appeared in the magazine section of the NEW YORK TIMES on September 18, 1932; of which article, seeing that it seems to indicate a political trend along the lines foreshadowed by Brother Hodler as a result of his exegesis of chapters 17 and 13 of the book of Revelation, and therefore to lend credence to the interpretation that he puts forward, it is thought well to append certain extracts (space not permitting of a reproduction of the article in extenso) as follows:

"Fascism to-day has a distinct personality of its own, both as a regime and as a doctrine. The word must be interpreted in the sense that to-day fascism, exercising its critical faculties on itself and on others, has its own unmistakable points of view and of reference-and, therefore, also of direction-with regard to all the problems which affect the intelligence or the material aspects of the life of the peoples of the world.

". . . Fascism, as it generally regards the future and the development of humanity . . . does not believe either in the possibility or the utility of perpetual peace....Only war raises all human energies to the maximum and sets a seal of nobility on the peoples which have the virtues to undertake it....

"Equally unrelated to the spirit of fascism are all those international and League of Nations institutions . . . which, as history proves, may be scattered to the winds when sentimental, ideal or practical elements cause storms to rage in the hearts of peoples.

"Fascism carries this anti-pacifist spirit into the life of the individual. The proud motto of the fighting days of fascism, 'me ne frego' ('I don't give a damn'), which a legionary wrote on the bloody bandages covering a wound on his head, is an assertion not only of a political doctrine. It is also an expression of the training to fight . . ., It is a new style of living for present-day Italians . . .

"Fascism is radically opposed to the whole mass of democratic ideology and repudiates it, both in its theoretical premises and in its practical applications. Fascism denies that numbers, from the mere fact of being numbers, can play the role of leaders of human communities. Fascism denies that numbers can govern, through a system of periodical consultation of the electorate, but affirms the irremediable, fruitful and beneficial Inequality of men, who cannot all be reduced to the same level by an external and mechanical fact such as universal suffrage....

"The State looms as a giant.... Just as he who says liberalism says individualism, so he who says fascism says State. But the Fascist State is unique, and is an original creation.... A State which is based on millions of individuals who recognize it, who feel its influence, who are ready to serve it, not the tyrannical State of a medieval lord....

The individual, in the Fascist State, is not annulled, but rather multiplied just as in a regiment a soldier is not diminished but multiplied by each one of his comrades. the fascist State organizes the nation, but leaves sufficient margin to the individual; it has limited useless or harmful liberties, but has preserved the essential ones.

"The Fascist State does not remain indifferent toward religion in general, and toward that particular positive, religion which Roman Catholicism is. The State has not a theology, but has a moral code. In the Fascist State. religion is considered to be one of the deepest spiritual manifestations. Religion is, therefore, not only respected, but defended and protected. The Fascist State does not create a god of its own . . . nor does it vainly try to wipe God from the minds of men, as bolshevism does. Fascism respects the god of the ascetics, of the saints and of the heroes, and the God that is believed in and prayed to by the simple and primitive heart of the Italian people.

"The Fascist State is a will to power and empire. Roman tradition is here an idea of power. In the Fascist doctrine empire is not only a territorial, a military, or a mercantile expression, but a spiritual or moral one. One can conceive of an empire or a nation which directly or indirectly leads other nations, without the need of conquering a single square mile of territory. Fascism regards the tendency to empire-that is to say, the expansion of nations-as a manifestation of vitality. . . . Nations which are rising, or are rising again, are imperialist; dying nations are renouncers.

"Fascism is the doctrine most fitted to represent the tendencies and aspirations of a people like the Italian, which is being born to new life after centuries of neglect and subjection to foreigners. But empire requires discipline, coordination of effort, duty and sacrifice. This explains many aspects of the practical action of the Fascist regime and the severity necessary with those who would oppose this spontaneous and fateful movement of the Italy of the twentieth century....

"Never as in this moment have the peoples of the world been athirst for authority, for leadership, for order, If it may be said that each century has its own doctrine. then a thousand indications point to fascism as the doctrine of the present century.

"Fascism repudiates and leaves to democracy the free use of the absurd conventional falsehood of political equality, the habit of collective irresponsibility, and the myth of indefinite happiness and progress....

"Toward liberal doctrines, fascism assumes an attitude of absolute opposition, both in the political and the economic fields. One must not exaggerate. . . the importance of liberalism in the last century, and make of what was merely one of many doctrines which came into being in that century a religion for humanity for all time. Liberalism bloomed for only about fifteen years....

"The 'liberal' century, after having put together a large collection of Gordian knots, attempted to unite them with the World War. Never did any religion call upon its followers for such an immense sacrifice.... Now liberalism is about to close the doors of its deserted temples, because all peoples feel that its agnosticism in economic matters, its indifference in political and moral matters, will lead (as they have led) to the certain ruin of States....

"The Fascist negation of socialism, of democracy, of liberalism, must not lead people to believe, however, that fascism wishes to push the world back to what it was before 1789, which is usually given as the opening of the democratic-liberal century.... Monarchical autocracy is a thing of the past, just as a rule by any church is....

"A party which governs a nation entirely is a new fact in history, and therefore no reference points are available and no comparisons can be made. Fascism has rescued from the wreckage of liberal, socialist and democratic doctrines those elements which still appear to be vital....

"It may be thought that the present is the century of authority, the century of 'the right,' the century of Fascism. If the nineteenth century was the century of the individual. . . it may be thought that the present is the century of 'collectivism' and, therefore, the century of the State.

"A cornerstone of Fascist doctrine is its conception of the State, of its essence of its duties, of its aims. For Fascism, the State is something absolute, before which individuals and groups are something relative. Individuals and groups are conceivable only inasmuch as they exist within the State. The liberal State does not direct the material and spiritual growth and development of the community, but limits itself to registering the results. Fascism, instead, has a consciousness, a will of its own . . . "

The Old, Old Story Dramatized

THE DAWN OF ETERNITY

This is a most stupendous production, linking together, as it does, the ages with a golden strain of hope, and building a mighty bridge of salvation across the chasm that divides Time from Eternity; It presents in a story iridescent with the lines of beauty, its radiant and majestic facts before the mind-facts that deal with God's promise of the centuries, to restore man to perfect life on a perfect earth.

The successful bringing together of Jew and Gentile in mutual respect and recognition of each other's rights, the soul-stirring effectiveness of the climax of the play, which proclaims the eternal departure of death from human affairs, sends the music of an endless song into the heart, and gives a satisfying testimony to the reasoning faculties of the mind.

The picture, believed to be the greatest ever conceived, calls for the biggest producers, the most thorough directors, the finest artists; in short, it bids for the most colossal effort that man can make; it demands the best of all his talents.

Because of the world-wide distress and the general uncertainty of things, the producing of this picture is delayed, and yet even this is working out for good, for it has opened the way for the author to place an advanced copy of the scenario of the drama in leading libraries throughout Christendom, thus reaching not only the public in general, but more especially the serious minded who are seeking a solution of present troubles and craving comfort for themselves and those around them.

Those who read this tale may catch its rays of gladness and transmit the brightness of its hope to others, thus preaching the gospel of redeeming grace and love.

We have secured a list of the libraries which have this drama, and are publishing the list herewith.

The list reads:

California:

Berkeley: University of California Library

Los Angeles: Free Library

Sacramento: California State Library

San Francisco: Public Library

Stanford University: Leland Stanford University Library

Colorado:

Denver: Public Library

Connecticut:

New Haven: Yale University Library

District of Columbia:

Washington: Library of Congress

Washington: District of Columbia Public Library

Illinois:

Chicago: John Crerar Library

Chicago: Newberry Library

Chicago: Public Library

Chicago: University of Chicago Library

Urbana: University of Illinois Library

Indiana:

Indianapolis: Public Library

Kentucky:

Louisville: Public Library

Louisiana:

New Orleans: Public Library

Maryland:

Baltimore: Enoch Pratt Free Library

Massachusetts:

Boston: Boston Athenaeum

Boston: Public Library

Cambridge: Harvard College Library

Springfield: City Library

Michigan:

Ann Arbor: University of Michigan Library

Detroit: Public Library

Grand Rapids: Public Library

Minnesota:

Minneapolis: Public Library

Minneapolis: University of Minnesota Library

St. Paul: Public Library

Missouri:

Columbia: University of Missouri Library

Kansas City: Public Library

St. Louis: Public Library

New Jersey:

Newark: Public Library

Princeton: Princeton University Library

New York:

Albany: State Library

Brooklyn: Public Library
 Buffalo: Public Library
 S Itaca: Cornell University Library
 E New York: Columbia University Library
 E New York: Public Library
 Cincinnati: Public Library
 N Cleveland: Public Library
 O Portland: Library Association
 T Philadelphia: Free Library
 E Philadelphia: University of Pennsylvania Library
 Pittsburgh: Carnegie Library of Pittsburgh
 B Providence: Brown University Library
 E Providence: Public Library Seattle: Public Library
 L Madison: University of Wisconsin Library
 O Milwaukee: Public Library
 W Wheeling: Public Library
 Toronto: Public Library
 London: The British Museum
 Edinburgh: Scottish National Library
 Paris: Bibliotheque Nationale
 Aberystwyth: National Library of Wales
 Berlin: Preussische Staatsbibliothek
 Rome: Bibliotheca Nazionale Centrale Vittorio Emanuele
 Dublin: Library of Trinity College, University of Dublin

Able brothers in some of these places may use their talents to good advantage by writing to authors, editors, publishers and others, telling them about THE DAWN OF ETERNITY. Others with handy pens may write to and for magazines. Still others may call the attention of the local papers to this wonderful story and thus have a share in spreading the Kingdom message.

NOTE: The states and countries were omitted in the above listings; they are as follows: Brooklyn, Buffalo, Ithaca, New York-Now York; Cincinnati, Cleveland Ohio; Portland Oregon.; Philadelphia, Pittsburgh-Pennsylvania; Providence-Rhode Island; Seattle Washington; Madison, Milwaukee - Wisconsin; Wheeling - West Virginia; Toronto-Canada; London-England; Edinburgh-Scotland; Paris-France; Aberystwyth-Wales; Berlin-Germany; Rome-Italy; Dublin-Ireland.

PUBLICATIONS WELL WORTH READING

It should be understood that my mentioning the following Bible Helps is entirely voluntary on my part, being unsolicited by any who are responsible for their publication, and that this book itself does not represent in any way the various service organizations and individuals whose publications I hereby gladly announce. I am glad for these and other good efforts to serve God and His people. ~
J. G. Kuehn.

THE HERALD OF CHRIST'S KINGDOM:

This is a deeply spiritual 16-page monthly published by the Pastoral Bible Institute, 177 Prospect Place, Brooklyn, N. Y. Price \$1.00 per year. The articles appearing in this magazine are non-controversial in nature and are stimulating and comforting to all who are seeking to press on towards the mark of the high calling of God in Christ Jesus.

THE BEREAN BIBLE STUDENT:

This paper, published by Guy K. Bolger, 61 Eagle Street, San Francisco, Calif., is an 8-page monthly publication priced at 26 cents per year. This paper is worthy of the consideration of all thoughtful Christians. It emphasizes particularly the importance of the sound doctrinal teachings of the late Pastor C. T. Russell; many of its articles being reprints of Pastor Russell's writings.

GLEANINGS:

This is an excellent monthly magazine published by Frederick Lardent, 174 Forest Hill Road, London, S.E. 23, England. 2-6 per annum, \$1:00 for 18 months. This, too, is a publication which all the friends would do well to read. It contains encouraging articles, as well as interesting news concerning the activities of the friends, particularly in Great Britain.

THE DESOLATION OF THE SANCTUARY:

This book is an exhaustive analysis of the many departures from' the Truth that have occurred in the teachings of the Watch Tower Bible and Tract Society. If in doubt one cannot do better than read this book. It is distributed in America by Alfred Dupell, 210 East 68th Street, New York, N. Y.

PITTSBURGH CONVENTION REPORT:

This is a report of the Fourth Annual Reunion Convention of free Bible students held in Pittsburgh, Pa., in 1932. The price is 25 cents, 5 for \$1.00. All orders should be addressed to Associated Bible Students, 610 Arch St., N. S. Pittsburgh.

A NEW MANNA BOOK:

Published by THE DAWN, 251 Washington St., Brooklyn, N. Y. This Manna Book contains the original Daily Heavenly Manna Bible Texts, but with a new selection of comments from the writings of Pastor Russell. This Manna Book, while not intended to supplant the original one, will be a welcome guest at the breakfast table of all God's people irrespective of class or group.

THE DAWN MAGAZINE:

THE DAWN is a 32 page monthly publication, with a four page mid-monthly supplement. The price is \$1.00 a year. This is a magazine calculated to interest all classes of religious people; with a department especially adapted to the needs of Bible Students. Other departments are: News and Views, Science and the Bible, The Everlasting Gospel, The International Sunday School Lessons, Children's Hour as well as an interesting dialog each month on some fundamental doctrine of God's Word. THE DAWN is excellent for lending to beginners, or it can be resold by those who have some time to devote to the spread of the gospel. The November 1st, 1932 edition of THE DAWN contains a reprint of the entire Divine Plan of the Ages. These are priced in bulk lots at \$7.50 a

hundred, prepaid to any address in the United States or Canada. ~ address, THE DAWN, 251 Washington Street, Brooklyn, N. Y.

Note: Both the Herald of Christ's Kingdom and THE DAWN may be obtained free or on credit, by the Lord's poor.

BOOKS ON THE PYRAMID:

Very interesting and instructive, explaining the prophetic symbolisms of the Great Pyramid in Egypt-some priced very low-are obtainable. For full information, address, Morton Edgar, 27 Aytoun Road, S. 1, Glasgow, Scotland.