

CHAPTER XIII PERSECUTING POWERS— PROFESSEDLY CHRISTIAN

VERSE 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5. 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. 6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. 7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8. And 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. 9. If any man have an ear, let him hear. 10. 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.



THE sea is a symbol of "peoples, and multitudes, and nations, and tongues." Rev. xvii. 15. A beast is the Bible symbol of an unrighteous nation, or power, representing sometimes the civil power alone, sometimes the ecclesiastical in connection with the civil.

Whenever a beast is seen to come up out of the sea, it denotes that the power arises in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Dan. vii. 2, 3, political commotion, civil strife, and revolution are indicated.

By the dragon of the previous chapter and the beast first introduced in this, we have the Roman power as a whole brought to view in its two phases, pagan and papal; hence these two symbols

have each the seven heads and ten horns. (See on chapter xvii. 10.)

The seven-headed and ten-horned beast, or, more briefly, the leopard beast, here introduced, symbolizes a power which exercises ecclesiastical as well as civil authority. This point is of sufficient importance to justify the introduction of a few of the conclusive arguments which go to prove it.

The line of prophecy in which this symbol occurs commences with chapter xii. The symbols of earthly governments embraced in the prophecy are, the dragon of chapter xii., and the leopard beast and two-horned beast of chapter xiii. The same line of prophecy evidently continues into chapter xiv., closing with verse 5 of that chapter. Commencing, therefore, with verse 1 of chapter xii., and ending with verse 5 of chapter xiv., we have a line of prophecy distinct and complete in itself.

Each of the powers here introduced is represented as fiercely persecuting the Church of God. The scene opens with the Church, under the symbol of a woman, anxiously longing for the promise to be fulfilled that the Seed of the woman, the Lord of glory, should appear among men. The dragon stood before the woman for the purpose of devouring her Child. His evil design is thwarted, and the Child is caught up to God and His throne. A period follows in which the Church suffers severe oppression from this dragon power. And though in this part of the scene the prophet glances forward, almost to the end, because all the enemies of the Church were to be actuated by the spirit of the dragon, yet in verse 1 of chapter xiii. we are carried back to the time when the leopard beast, the successor of the dragon, commences his career. From this power, for the long period of 1,260 years, the Church suffers war and persecution. Following this period of oppression, the Church has another conflict, brief, but sharp and decisive, with the two-horned beast. Then comes deliverance; and the prophecy closes with the Church brought safely through all her persecutions, and standing victorious with the Lamb on Mount Zion. Thank God for the sure promise of final victory!

The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the Church of God. The other characters are her persecutors, and are introduced simply because they are such. And here, as an introductory inquiry, we raise the question, Who or what is it that persecutes the true Church?—It is a false

apostate church. What is it that is ever warring against true religion?—It is false and counterfeit religion. Who ever heard of the civil power, merely, of any nation, persecuting the people of God? Governments may war against other governments to avenge some wrong, real or imaginary, or to acquire territory and extend their power, as nations have often warred against the Jews; but governments do not persecute (mark the word—do not *persecute*) people on account of their religion, unless under the control of some opposite and hostile system of religion. But the powers introduced in this prophecy—the dragon, the leopard beast, and the two-horned beast—are all *persecuting* powers. They are actuated by enmity and rage against the people and Church of God. And this fact is of itself sufficiently conclusive evidence that in each of these powers the ecclesiastical or religious element is the controlling power.

Take the dragon; what does it symbolize?—The Roman empire, is the undeniable answer. But this is not enough. No one would be satisfied with this answer and no more. It must be more definite. We then add, The Roman empire in its *pagan form*, to which all must also agree. But just as soon as we say *pagan*, we introduce a religious element; for paganism is one of the hugest systems of counterfeit religion that Satan ever devised. The dragon, then, is so far an ecclesiastical power that the very characteristic by which it is distinguished is a false system of religion. And what made the dragon persecute the Church of Christ?—It was because Christianity was prevailing against paganism, sweeping away its superstitions, overturning its idols, and dismantling its temples. The *religious* element of that power was touched, and persecution was the result.

We now come to the leopard beast of chapter xiii. What does that symbolize? The answer still is, The Roman power. But the dragon symbolized the Roman empire, and why does not the same symbol represent it still?—Ah! there has been a change in the *religious character* of the empire; and this beast symbolizes Rome in its professedly Christian form. And it is this *change of religion*, and this alone, which makes a change in the symbol necessary. This beast differs from the dragon in that he presents a different *religious* aspect. Hence it would be altogether wrong to affirm that it denotes simply the Roman civil power.

To this beast the dragon gives his seat, his power, and great authority. By what power was pagan Rome succeeded? We all

know that it was by papal Rome. It matters not to our present purpose when or by what means this change was effected; the great fact is apparent, and is acknowledged by all, that the next great phase of Rome after its pagan form was its papal. It would not be correct, therefore, to say that pagan Rome gave its seat and power to a form of government merely civil, having no religious element whatever. No stretch of the imagination can conceive of such a transaction. But two phases of empire are here recognized; and in the prophecy, Rome is pagan until Rome is papal.

But it may be said that it takes the leopard beast and two-horned beast together to constitute the papacy, and hence it is to these that the dragon gives his power, seat, and great authority. But the prophecy does not say so. It is the leopard beast *alone* with which the dragon has to do. It is to that beast *alone* that he gives his power, seat, and great authority. It is that beast that has a head that is wounded to death, which is afterward healed; that beast that the whole world wonders after; that beast that receives a wound speaking blasphemies, and that wears out the saints for 1,260 years; and all this before the succeeding power, the two-horned beast, comes upon the stage of action at all. The leopard beast alone, therefore, symbolizes the Roman empire in its papal form, the controlling influence being ecclesiastical.

To show this more fully, we have but to draw a parallel between the little horn of Dan. vii. 8, 20, 24, 25, and this power. From this comparison it will appear that the little horn referred to and the leopard beast symbolize the same power; but the little horn is generally acknowledged to be a symbol of the papacy. There are six points of identity, as follows:—

1. The little horn was a blasphemous power. "He shall speak great words against the Most High." Dan. vii. 25. The leopard beast of Rev. xiii. 6 does the same. "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints, and prevailed against them. Dan. vii. 21. This beast also (Rev. xiii. 7) makes war with the saints, and overcomes them.

3. The little horn had a mouth speaking great things. Dan. vii. 8, 20. And of this beast we read, Rev. xiii. 5: "And there was given unto him a mouth speaking great things and blasphemies."

4. The little horn arose on the cessation of the pagan form of the Roman empire. The beast of Rev. xiii. 2 arises at the same

time; for the dragon, pagan Rome, gives him his power, his seat, and great authority.

5. Power was given to the little horn to continue for a time and times and the dividing of time, or 1,260 years. Dan. vii. 25. To this beast also power was given for forty-two months, or 1,260 years. Rev. xiii. 5.

6. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. vii. 26. At the end of the same period, the leopard beast was himself to be "led into captivity." Rev. xiii. 10. Both these specifications were fulfilled in the captivity and exile of the Pope, and the temporary overthrow of the papacy by France, in 1798.

Here are points that prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the *same time*, occupy the *same territory*, maintain the *same character*, do the *same work*, exist the *same length of time*, and meet the *same fate*, those symbols represent the *same identical power*.

Now all the particulars above specified do apply alike to the little horn and the leopard beast of chapter xiii., showing that these two symbols represent the same power. It is admitted on all hands that the little horn represents the papacy; and he who claims that this leopard beast does not represent the same must, to be consistent, show that at the same time that the papacy arose, there arose another great power exactly like it, occupying the same territory, bearing the same character, doing the same work, continuing the same length of time, and meeting the same fate, and yet a separate and distinct power; which would be impossible.

The head that was wounded to death was the papal head. Rome was pagan in John's day, who lived under the sixth or imperial head. Rev. xvii. 10. This shows us at once that six of the heads, including the imperial, belong to the dragon; and if it was any one of these heads which was wounded to death, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he says that it was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that existed in the Roman empire after its change from paganism to Christianity.

But after this change, there was but one head, and that was the papal. Thus it is placed beyond controversy that it was none other than the papal head that was wounded to death, and his deadly wound was healed. This wounding is the same as the going into captivity. Rev. xiii. 10. It was inflicted when the Pope was taken prisoner by Berthier, the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive Pope, Pius VI, died in exile at Valence in France, 29 Aug., 1799. But the deadly wound was healed when the papacy was re-established, though with a diminution of its former power, by the election of a new Pope, 14 March, 1800. See Bower's "History of the Popes," pp. 404-428; "Croly on the Apocalypse," p. 251.

This beast opens his mouth in blasphemy against God to blaspheme His name. (See mention under Dan. vii. 25 of the presumptuous titles assumed by the Popes.)

He blasphemeth the tabernacle in heaven by turning the attention of his subjects to his own throne and palace instead of to the tabernacle of God; by turning their attention away from the city of God, Jerusalem above, and pointing them to Rome as the eternal city; and he blasphemeth them that dwell in heaven by assuming to exercise the power of forgiving sins, and so turning away the minds of men from the mediatorial work of Christ and His heavenly assistants in the sanctuary above.

By verse 10 we are again referred to the events of 1798, when that power that had for 1,260 years led the saints of God into captivity, was led into captivity itself, as already noticed.

VERSE 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14. And deceiveth them that dwell on the earth by the means of 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 a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. 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: 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

These verses bring to view the third great symbol in the line of prophecy we are examining, usually denominated the two-horned beast. We inquire for its application. The dragon, pagan Rome, and the leopard beast, papal Rome, present before us great organizations standing as the representatives of two great systems of false religion. Analogy would seem to require that the remaining symbol, the two-horned beast, have a similar application, and find its fulfilment in some organization which is the representative of still another great system of religion. But the system which is exercising a controlling influence in the world to-day is Protestantism. Abstractly considered, paganism embraces all heathen lands, containing more than half the population of the globe. Catholicism, which may perhaps be considered as embracing the religion of the Greek church, so nearly identical with it, belongs to nations which compose a great portion of Christendom. But Protestantism is the religion of nations which constitute the vanguard of the world in liberty, enlightenment, progress, and power.

If, then, Protestantism is the religion to which we are to look, to what nationality, as the representative of that religion, does the prophecy have application? There are notable Protestant nations in Europe; but for reasons which will hereafter appear, the symbol cannot apply to any of these. A careful investigation has led to the conclusion that it does apply to Protestant America, or the Government of the United States. We trust the reader will carefully consider the evidence by which this application is supported.

1. *Probabilities Considered.*—Are there any reasons why we should expect that the United States would be mentioned in prophecy? On what conditions have other nations found a place in the prophetic record?—First, if they have acted any prominent part in the world's history; and secondly, and above all, if they have had jurisdiction over, or maintained any relations with, the people of God. In the records of the Bible and of secular history, we find data from which to deduce this rule respecting the prophetic mention of earthly governments, namely, whenever the relations of God's people to any nation are such that a true history of the former could not be given without a notice of the latter, such nation is mentioned in prophecy. And all these conditions are certainly fulfilled in the government of the United States. No nation has ever attracted more attention, excited more profound wonder, or given promise of greater eminence or influence. And certainly

there, not any less than in any other country, are to be found a strong array of Christians, whose history could not be written without mention of that government under which they live and enjoy their liberty.

The hand of Providence has been conspicuously manifest in the rise and progress of the United States.

An English statesman, Governor Pownall, in 1780, while the Revolutionary War was in progress, predicted that that country would become independent, and that a civilizing activity beyond what Europe could ever know would animate it; and that its commercial and naval power would be found in every quarter of the globe. He described the circumstances of its rise as constituting—

“A revolution that has stronger marks of *divine interposition* superseding the ordinary course of human affairs than any other event which this world has experienced.”

De Tocqueville, a French writer, speaking of the separation of the United States from England, says:—

“It might seem their folly, but was really their fate; or rather, the providence of God, Who has doubtless a work for them to do in which the massive materiality of the English character would have been too ponderous a dead-weight upon their progress.”

Townsend, speaking of the misfortunes that have attended other governments in the New World, says:—

“The history of the United States was separated by a beneficent Providence far from the wild and cruel history of the rest of the continent.”—*New World and Old*, p. 635.

Such considerations as these are calculated to arouse an expectation that the Government of the United States will be found to have some part to act in the carrying out of God's providential purposes in this world, and that somewhere it will be spoken of in the prophetic word.

2. *The Chronology of This Power*.—At what period in this world's history is the rise of this power placed in the prophecy? On this point, the foundation for the conclusions at which we must arrive is already laid in the facts elicited in reference to the preceding or leopard beast. It was at the time when this beast went into captivity, or was killed (politically) with the sword (verse 10), or had one of its heads wounded to death (verse 3), that John saw the two-horned beast coming up. If the leopard beast, as we have

conclusively proved, signifies the papacy, and the going into captivity met its fulfilment in the temporary overthrow of the popedom by the French in 1798, then we have the time definitely specified when we are to look for the rise of this power. The expression "coming up" must signify that the power to which it applies was but newly organized, and was then just rising into prominence and influence. The power represented by this symbol must, then, be some power which in 1798 stood in this position before the world.

And in what condition stood the United States of America at that time? Macmillan & Co., in announcing their Statesman's Year Book for 1867, make an interesting statement of the changes that took place among the leading nations of the world during the half-century between the years 1817 and 1867. They say:—

The half-century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one States in Europe against fifty-nine which existed in 1817. Not less remarkable is the territorial extension of the superior States in the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781; Sardinia, expanding into Italy, has increased by 83,041; the Indian empire has been augmented by 431,616. The principal States that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands.

In their bearing upon the prophecy before us, these statements are worthy of the particular attention of the reader. During the half-century named, twenty-one governments disappeared altogether, and only three new ones arose. Five lost in territory instead of gaining. Only five besides the United States added to their domains, and the one which did the most in this direction, added only a little over half a million of square miles; while the United States added nearly two million square miles. Thus the American government added over fourteen hundred thousand square miles of territory, during the fifty years named, more than any other single nation, and over eight hundred thousand more than were added during that time by all the other nations of the earth put together. Can anyone doubt what nation was emphatically "coming up" during the period covered by these statistics? Certainly it must be admitted that the United States is the *only* power that meets the specifications of the prophecy on this point of chronology.

Wesley, in his notes on Revelation xiv., written in 1754, says of the two-horned beast:—

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

3. *Age of This Power.*—There is good evidence to show that the government symbolized by the two-horned beast is introduced into prophecy in the early part of its career; that is, when first brought to view, a *youthful* power. John's words are: "And I beheld another beast coming up out of the earth; and he had two horns *like a lamb*." Why does not John simply say: "He had two horns"? Why does he add, "like a lamb?" It must be for the purpose of denoting the character of this beast, showing that it is not only of a very innocent and harmless demeanour, ostensibly, but also that it is a very *youthful power*; for the horns of a lamb are horns that have just begun to grow.

Bear in mind that by the preceding argument on chronology, our gaze is fixed to the year 1798; and the power symbolized was then a youthful power, according to the present argument. For a young and rising power at that epoch, we are obliged to turn our eyes to the *New World*. But as soon as we turn them to that continent, they rest inevitably upon the United States as the power in question. No other power in that hemisphere is entitled to comparison with it.

4. *Location of the Two-Horned Beast.*—A single declaration of the prophecy is sufficient to guide us to important and correct conclusions on this point. John calls it "another beast." It is a symbol in addition to, and different from, the papal beast which the prophet had just had under consideration; that is, it symbolizes a power separate and distinct from that which is denoted by the preceding beast. This which John calls "another beast" is certainly no part of the first beast; and the power symbolized by it is likewise no part of that which is intended by that beast. This is fatal to the claim of those who say that it denotes some phase of the papacy; for in that case it would be a part of the preceding, or leopard, beast.

If this is "another" beast, it must be found in some locality not covered by any other symbols. Let us, then, take a brief survey of those symbols found in the Word of God which represent earthly governments. These are found chiefly, if not entirely, in the books of Daniel and the Revelation. In Daniel ii., a symbol is introduced in the form of a great image, consisting of four parts—gold, silver, brass, and iron—which is finally dashed to atoms, and a great

mountain, taking its place, fills the whole earth. In Daniel vii., we find a lion, a bear, a leopard, and a great and terrible beast, which, after passing through a new and remarkable phase, goes into the lake of fire. In Daniel viii., we have a ram, a he-goat, and a horn, little at first, but waxing exceeding great. In Revelation ix., we have locusts like unto horses. In Revelation xii., we have a great red dragon. In Revelation xiii., we have a blasphemous leopard beast and a beast with two horns like a lamb. In Revelation xvii., we have a scarlet-coloured beast, upon which a woman sits, holding in her hand a golden cup full of filthiness and abomination.

What governments and what powers are represented by all these? Do any of them symbolize the United States? Some of them certainly represent earthly kingdoms, for so the prophecies themselves expressly inform us; and in the application of nearly all of them there is considerable agreement among expositors. The four parts of the great image of Daniel ii. represent four kingdoms—Babylon, Medo-Persia, Greece, and Rome. The lion of the seventh chapter also represents Babylon; the bear, Medo-Persia; the leopard, Grecia; and the great and terrible beast, Rome. The horn with human eyes and mouth, which appears in the second phase of this beast, represents the papacy, and covers its history down to the time when it was temporarily overthrown by the French, in 1798. In Daniel viii., likewise, the ram represents Medo-Persia; the he-goat, Grecia; and the little horn, Rome. All these have a very clear and definite application to the governments named; none of them thus far can have any reference to the United States.

The symbols brought to view in Revelation ix., all are agreed in applying to the Saracens and Turks. The dragon of Revelation xii. is the acknowledged symbol of pagan Rome. The leopard beast of chapter xiii. can be shown to be identical with the eleventh horn of the fourth beast of Daniel vii., and hence to symbolize the papacy. The scarlet beast and the woman of Revelation xvii. as evidently apply also to Rome under pagan and papal rule, the symbols having especial reference to the distinction between the civil power and the ecclesiastical, the one being represented by the beast, the other by the woman seated thereon.

There is one symbol left, and that is the two-horned beast of Revelation xiii. On this there is more difference of opinion; and before seeking for an application, let us look at the ground covered

by those already examined. Babylon and Medo-Persia covered all the civilized portion of Asia. Greece covered Eastern Europe, including Russia. Rome, with the ten kingdoms into which it was divided, as represented by the ten toes of the image, the ten horns of the fourth beast of Daniel vii., the ten horns of the dragon of Revelation xii., and the ten horns of the leopard beast of Revelation xiii., covered all Western Europe. In other words, all the Eastern Hemisphere known to history and civilization is absorbed by the symbols already examined, respecting the application of which there is scarcely any room for doubt.

But there is a mighty nation in the Western Hemisphere, worthy, as we have seen, of being mentioned in prophecy, which is not yet brought in; and there is one symbol remaining the application of which has not yet been made. All the symbols but one are applied, and all the available portions of the Eastern Hemisphere are covered by the applications. Of all the symbols mentioned, one alone, the two-horned beast of Revelation xiii., is left; and of all the countries of the earth respecting which any reason exists why they should be mentioned in prophecy, one alone, the United States Government, remains. Do the two-horned beast and the United States belong together? If they do, then all the symbols find an application, and all the ground is covered.

But one conclusion can be drawn from these arguments, and that is that the two-horned beast must be located in the Western Hemisphere, and that it symbolizes the United States.

Another consideration pointing to the locality of this power is drawn from the fact that John saw it arising from the earth. If the sea, from which the leopard beast arose (Rev. xiii. 1), denotes peoples, nations, and multitudes (Rev. xvii. 15), the earth would suggest, by contrast, a new and previously unoccupied territory.

Being thus excluded from Eastern continents, and impressed with the idea of looking to territory not previously known to civilization, we turn of necessity to the Western Hemisphere.

5. *The Manner of Its Rise.*—The manner in which the two-horned beast was seen coming up shows, equally with its location, age, and chronology, that it is a symbol of the United States. John says he saw the beast coming up "out of the earth." And this expression must have been designedly used to point out the contrast between the rise of this beast and that of other national prophetic symbols. The four beasts of Daniel vii. and the leopard beast of

Revelation xiii. all arose out of the sea. New nations generally arise by overthrowing other nations and taking their place. But no other nation was overturned in order to make room for the United States, and the struggle for its independence was already fifteen years in the past when it came into the field of prophecy. The prophet saw only peace.

The word which is used in verse 11 to describe the manner in which this beast comes up, is very expressive. It is *ἀναβαίνειν* (*anabainon*), one of the prominent definitions of which is, "to grow or spring up as a plant." And it is a remarkable fact that this very figure has been chosen by political writers, without any reference to the prophecy, as the one conveying the best idea of the manner in which the United States has arisen. Townsend, in his work entitled, "The New World Compared with the Old," page 635, says:—

"In this web of islands—the West Indies—began the life of both [North and South] Americas. There Columbus saw land; there Spain began her baneful and brilliant Western empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and *like a silent seed we grew into empire*; while empire itself, beginning in the south, was swept by so interminable a hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English America may be likened to a series of lyrics sung by separate singers, which, coalescing, at last make a vigorous chorus, and this attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song."

A writer in the "Dublin Nation," about the year 1850, spoke of the United States as a wonderful empire which was "*emerging*," and "*amid the silence of the earth* daily adding to its power and pride."

In Martyn's "History of the Great Reformation," Vol. IV, p. 238, is an extract from an oration delivered by Edward Everett on the English exiles who founded this government, in which he says:—

"Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the

mighty regions over which, in *peaceful conquest—victoria sine clade*—they have borne the banners of the cross."

Will the reader now look at these expressions side by side—"coming up out of the earth," "emerging amid the silence of the earth," "like a silent seed we grew into empire," "mighty regions" secured by "peaceful conquest." The first is from the prophet, stating what would be when the two-horned beast should arise; the others are from political writers, telling what has been in the history of the American Government. Can anyone fail to see that the last three are exactly synonymous with the first, and that they record a complete accomplishment of the prediction?

Another inquiry naturally follows: Did the United States "come up" in a manner to meet the specifications of the prophecy? Let us see. A short time before the Great Reformation in the days of Martin Luther, not four hundred years ago, the Western Hemisphere was discovered. The Reformation awoke the nations that were fast fettered in the galling bonds of superstition to the fact that it is the heaven-born right of every man to worship God according to the dictates of his own conscience. But rulers are loath to lose their power, and religious intolerance still oppressed the people. Under these circumstances, a body of religious heroes at length determined to seek in the wilds of America that measure of civil and religious freedom which they so much desired. In pursuance of their noble purpose, one hundred of these voluntary exiles landed from the "Mayflower" on the coast of New England, 22 Dec., 1620. "Here," says Martyn, "New England was born," and this was "its first baby cry—a prayer and a thanksgiving to the Lord."

Another permanent English settlement was made at Jamestown, Virginia, in 1607. In process of time, other settlements were made and colonies organized, which were all subject to the British crown till the Declaration of Independence, 4 July, 1776.

The population of these colonies amounted in 1701 to 262,000; in 1749, to 1,046,000; in 1775, to 2,803,000. Then commenced the struggle of the American colonies for independence. In 1776 they declared themselves a free and independent nation. In 1777 delegates from the thirteen original States—New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia—in Congress assembled, adopted

Articles of Confederation. In 1783, the war of the Revolution closed with a treaty of peace with Great Britain, whereby the independence of the United States was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787, the Constitution was framed and ratified by the foregoing thirteen States; and on the 1st of March, 1789, it went into effect. Then the American ship of state was fairly launched, with less than one million square miles of territory, and about three million souls. Thus are we brought to the year 1798, when that government is introduced into prophecy. And now, passing over a little more than a hundred years, the territory of the United States Government has expanded to 3,756,884 square miles, and its population has increased to about 90,000,000 people. Its growth in industrial pursuits, educational institutions, agricultural and mineral productions, and wealth of all kinds has been equally remarkable, and furnishes an ample justification for this application of the prophecy.

6. *Character of the Government Symbolized by the Two-Horned Beast.*—Under this division of the subject we find still further evidence that the symbol represents the United States Government. In describing this power, John said that it had "two horns like a lamb." The horns of a lamb indicate, first, youthfulness, and secondly, innocence and gentleness. As a power which has but recently arisen, the United States answers to the symbol admirably in respect to age; while no other power, as has already been proved, can be found to do this. And considered as an index of power and character, it can be decided what constitutes the two horns of the government if it can be ascertained what is the secret of its strength and power, and what reveals its apparent character, or constitutes its outward profession. The Hon. J. A. Bingham gives us the clue to the whole matter when he states that the object of those who first sought the shores of North America was to found "what the world had not seen for ages, viz., a church without a pope, and a State without a king." Expressed in other words, this would be a government in which the ecclesiastical should be separate from the civil power, and civil and religious liberty reign supreme.

This is precisely the profession of the American Government. Article IV, sec. 4 of the Constitution of the United States, reads: "The United States shall guarantee to every State in this Union a republican form of government." Article VI: "No religious test

shall ever be required as a qualification to any office or public trust under the United States." The first amendment of the Constitution (Art. I) begins as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These articles profess the amplest guarantee of *civil* and *religious* liberty, the entire and perpetual separation of Church and State; and what better symbols of them could be given than "two horns like a lamb"? In what other country can be found a condition of things which would meet so completely this feature of the symbol?

7. *A Republican Government.*—The two-horned beast symbolizes a nation with a republican form of government. This is shown by the absence of crowns both upon its head and its horns. A crown is an appropriate symbol of a kingly or monarchical form of government; and the absence of crowns, as in this case, would suggest a government in which the power is not vested in any such ruling member, and is consequently lodged in the hands of the people.

But this is not the only proof that the nation here symbolized is republican in its form of government. From verse 14 we learn that appeal is made to the people when any national action is to be performed: "Saying to them that dwell on the earth, that *they* should make an image to the beast," etc. Were the government a monarchy, national questions would hardly be submitted in this unqualified manner to the people; and the fact that appeal is here made to the people shows that the form of the government is such that the power is vested in their hands; and this is emphatically the case in the United States Government. This is another strong link in the chain of evidence that this symbol must apply to the United States of America.

8. *A Protestant Nation.*—The two-horned beast also symbolizes a government which is Protestant in religion, or which, at least, is a non-Catholic power. It has been shown that the preceding beast symbolized the papacy; and of the two-horned beast we read that he causeth the earth and them which dwell therein to worship the first beast. But in all Catholic countries, the people voluntarily worship the beast, or obey the dictates of Catholicism, without being "caused," or "compelled," to do so by the government. The fact that the people of this particular government do not render such worship till caused to do so by the civil power, shows that the

religion they entertain is not Catholicism. As an almost inevitable consequence, it follows that it is Protestantism; for these are the only two religions of any consequence in Christendom. The United States is a Protestant nation, and meets the requirements of the prophecy admirably in this respect. Thus again the prophecy points directly to that government.

9. *The Dragon Voice.*—After contemplating all the good features presented in this symbol, it is with regret we read that “he spake as a dragon.” Before entering upon a discussion of this topic, let us look at the points already established. It has been shown—

(a) That the government symbolized by the two-horned beast must be some government distinct from the powers of the Old World, whether civil or ecclesiastical.

(b) That it must arise in the Western Hemisphere.

(c) That it must be seen assuming a position of prominence and influence about the year 1798.

(d) That it must rise in a peaceful and quiet manner, not augmenting its power, as other nations have done, by aggressive wars and successful conquests.

(e) That its progress must be so rapid as to strike the beholder with wonder.

(f) That it must be republican in its form of government.

(g) That it must be Protestant in its religion.

(h) That it must exhibit before the world, as an index of its character and the elements of its government, two great principles which are in themselves perfectly just, innocent, and lamblike.

(j) That it must perform its work this side of 1798.

And we have seen that of these nine specifications it can be said: first, that they are all perfectly met in the history of the United States thus far; and secondly, that they are not met in the history of any other government on the face of the earth. It is therefore impossible to apply the symbol of Rev. xiii. 11 to any other government than that of the United States.

But after describing the lamblike appearance of this symbol, the prophet immediately adds this: “And he spake as a dragon.” The dragon, the first link in this chain of prophecy, was a relentless persecutor of the Church of God. The leopard beast, which follows, was likewise a persecuting power, wearing out for 1,260 years the lives of millions of the followers of Christ. The third actor in the

scene, the two-horned beast, speaks like the first, and thus shows himself to be a dragon at heart; "for out of the abundance of the heart, the mouth speaketh," and in the heart actions are conceived. This, then, like the others, is to be a persecuting power. And if the United States is the power intended by this symbol which speaks as a dragon, it follows that that government is to enact unjust and oppressive laws against true Christianity.

Nor is this so improbable an event as might at first appear. We must remember that in the last days the vast majority of the people of the most favoured lands are to relapse into the low moral condition described in such scriptures as Matt. xxiv. 12; 2 Tim. iii. 1-5; 2 Pet. iii. 3, 4; Luke xvii. 26-30; xviii. 8; and it is from such that those who live godly in Christ Jesus will suffer persecution. 2 Tim. iii. 12.

Evil is also threatening from another quarter. Roman Catholicism, which has grown strong through immigration, has fixed its rapacious eyes on the United States, determined to bring the government under its power. Votes rule, and Romanism controls an immense suffrage, which it carefully manipulates to its own ends. With such a weapon in its hands, its power for evil is almost unlimited; for multitudes of unscrupulous politicians, who labour not for their country's good but for their own selfish aggrandizement, stand ready to help any party to carry out any scheme, no matter how wicked, if that party will keep them in office.

And in the Protestant churches there is that which threatens to lead to equally serious evils. Wealth, pride, selfishness, love of display, and worldliness in general, are fostering a spirit fatal to godliness and true piety.

In addition to this, Spiritualism, infidelity, Socialism, New Thought, and other revolutionary movements are all assiduously spreading their principles among the masses. These are the very principles that worked among the people as the exciting cause just prior to the terrible French Revolution of 1783-1800. Human nature is the same in all ages, and like causes will surely produce like effects.

10. *Great Wonders.*—In that part of the prediction which sets forth the work of the two-horned beast, we read that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." The wonders to which the prophet had reference are evidently wrought for the purpose of deceiving

the people, as we read in verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." This identifies the two-horned beast with the false prophet of Rev. xix. 20; for this false prophet is the power that works miracles before the beast, "with which he deceived them that had received the mark of the beast, and them that worshipped his image"—the identical work of the two-horned beast. We can now ascertain by what means the miracles in question are wrought; for Rev. xvi. 13, 14, speaks of spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty; and these miracle-working spirits go forth out of the mouths of certain powers, one of which is this identical false prophet, or two-horned beast.

The Saviour, predicting events to occur just before His second coming, says: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Here, again, are wonders foretold, wrought for the purpose of deception, so powerful that, were it possible, even the very elect would be deceived by them.

Thus we have a prophecy (and there are many others) setting forth the development in the last days of a wonder-working power, manifested to a startling and unprecedented degree in the interest of falsehood and error. The earthly government with which it is to be especially connected is that represented by the two-horned beast, or false prophet. The agency lying back of the outward manifestations is to be Satanic, the spirit of devils. The prophecy calls for such a work as this in America at the present time. Do we behold anything like it? Read the answer in the lamentation of the prophet: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Stand aghast, O earth; tremble, ye people, but be not deceived! The huge spectre of evil confronts us, as the prophet declared. Satan is loosed. From the depth of Tartarus myriads of demons swarm over the land. The prince of darkness manifests himself as never before, and throwing over his work a would-be heavenly garb, he calls it—*Spiritualism*.

I. Does Spiritualism, then, bear these marks of Satanic agency?

(a) The spirits which communicate claim to be the spirits of

our departed friends. But the Bible, in the most explicit terms, assures us that the dead are wholly inactive and unconscious till the resurrection; that the dead know not anything (Eccles. ix. 5); that every operation of the mind has ceased (Ps. cxlvi. 4); that every emotion of the heart is suspended (Eccles. ix. 6); and that there is neither work, nor device, nor knowledge, nor wisdom in the grave, where they lie. Eccles. ix. 10. Whatever intelligence, therefore, comes to us professing to be one of our dead friends, comes claiming to be what, from the Word of God, we know he is not. But angels of God do not lie; therefore these are not the good angels. Spirits of devils will lie; this is their work; and these are the credentials which at the very outset they hand us.

(b) The doctrines which they teach are also directly contrary to the Bible. They deny God. They deny Christ. They deny the atonement. They deny the Bible. They deny the existence of sin, and all distinction between right and wrong. They deny the sacredness of the marriage covenant; and, interspersing their utterances with blasphemies against God and His Son, they give the freest licence to every propensity to sin, and to every carnal and fleshly lust. These things, openly taught under the garb of religion, and backed up by supernatural sights and sounds, are nothing less than Satan's masterpiece.

II. Spiritualism answers accurately to the prophecy in the exhibition of great signs and wonders. Among its many achievements these may be mentioned. Various articles have been transported from place to place by spirits alone; beautiful music has been produced independently of human agency, with and without the aid of visible instruments; many well-attested cases of healing have been presented; persons have been carried through the air by the spirits in the presence of many others; tables have been suspended in the air with several persons upon them; and finally, spirits have presented themselves in bodily form, and talked with an audible voice.

III. Spiritualism answers to the prophecy in that it had its origin in the United States, thus connecting its wonders with the work of the two-horned beast. Commencing in Hydesville, N.Y., in the family of Mr. John D. Fox, in the latter part of March, 1848, it spread with incredible rapidity through all the world. A letter to the writer from a leading Spiritualist publisher, December, 1895, claims five million believers in the United States, and fifty million

throughout the world. Of those who have become its devotees, Judge Edmonds said, as long ago as 1853 :—

“ Besides the undistinguished multitude, there are many now of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate.”

The foregoing statement was written many years ago; and from that time to this the work of the spirits has been steadily progressing, and spreading among all classes of people.

One reason why it is now difficult to estimate the number of those who might properly be denominated Spiritualists, is that the more prominent and respectable of the adherents of this movement are drawing under cover the obnoxious and immoral features of the system, heretofore so prominent, and assuming a Christian garb. By this move they bring themselves and a multitude of church-members upon common ground.

A little work by Hudson Tuttle, “ What is Spiritualism ? ” p. 6, gives a list of twenty-two emperors, queens, princes, and members of the nobility, who have through Spiritualism sought counsel in their affairs, or favoured and supported its claims. It is thus preparing to fulfil Rev. xvi. 14, and gather the nations to the battle of the great day.

11. *An Image to the Beast.*—Closely associated with this working of miracles is the erection of an image to the beast. The prophet thus connects the two in verse 14: “ And deceiveth them that dwell on the earth by the means of 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 a sword, and did live.” The deception accomplished by the working of the miracles prepares the way for compliance with this demand for the formation of an image to the beast.

To understand what would be an image of the papacy, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A.D. 538, constituting the Pope the head of the Church and the corrector of heretics. The papacy was a church

clothed with civil power—an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. What would be an image of the papacy?—Another ecclesiastical establishment clothed with similar power. How could such an image be formed in the United States? Let the churches of that country be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and we should have an image of the papacy during the days of its supremacy?

It may be objected that whereas the papal church was comparatively a unit, and hence could act in harmony in all its departments in enforcing its dogmas, the Protestant church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. The answer is, There are certain points which they hold in common, and which are sufficient to form a basis of co-operation. Chief among these may be mentioned the doctrine of the conscious state of the dead and the immortality of the soul, which is both the foundation and superstructure of Spiritualism; and also the doctrine that the first day of the week is the Christian sabbath.

Let, now, an ecclesiastical organization be formed by these churches; let the government legalize such organization, and give it power to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have?—Just what the prophecy represents—an image to the papal beast, endowed with life by the two-horned beast to speak and act with power.

And are there any indications of such a movement? The preliminary question—that of the grand union of all the churches—is now profoundly agitating the religious world.

Perhaps the most significant movement of any in recent years, and the one fraught with the most far-reaching consequences, is the church conference on federation which was held in New York City, November, 1905.

The conference had its first inception in the work of local federations. This was first entered upon by certain ministers and laymen in New York City. The appalling needs of the great city hung like a terrible cloud over their souls, and they began to plan some way in which the city might be evangelized. First they corresponded with the ministers of the city, and laid before them

the moral conditions as they appeared, with an appeal for unity, or federation, in this work of evangelization. A few of the ministers, at first, manifested a slight interest, while many looked upon the plan with distrust. From this small beginning, 13 May, 1895, the movement to federate all the churches, Christians, Jews, and Catholics; grew until in 1905, ten years later, a plan was presented to nearly all the religious bodies of the United States, with the request that delegates be selected by them, and that they be sent to counsel as to whether or not a national inter-church federation could be brought about. This council was called to meet in New York City, at Carnegie Hall, 15th-21st Nov.

To this appeal for delegates thirty-two denominations responded. Some of the most distinguished ministers and orators of the nation were assigned prominent places on the programme. Among these were judges of the Supreme Court, a large number of bishops, university and college presidents, also editors of various religious journals.

The keynote of this great gathering seemed to be the establishment of the kingdom of God on the earth. One speaker is reported as crystallizing the general sentiment into this form: "When the great Christian Church awakes and fulfils her duty, religion will permeate every fibre of the nation, and the saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of His Christ,' will be fulfilled."

Among the "social evils" to be combated by this federated church, as declared by its leaders, are "promiscuous divorce," "the liquor traffic," "all forms of gambling," and "Sabbath desecration." Their purpose is "to unify the influence of the Church in moulding public sentiment and creating the demand for more effectual legislation." The indications are not wanting that when church federation is an accomplished fact, the power of these united churches will be exerted in favour of religious legislation; and especially in behalf of the Sunday sabbath.

It is abundantly evident that the same work is in progress in England. The three great ecclesiastical divisions, Romanism, Anglicanism, and Nonconformity, have publicly united in a campaign for promoting, and eventually enforcing, stricter Sunday observance.

Early in December, 1907, the Bishop of London, while presiding at a meeting of united Christians in favour of Sunday obser-

vance at Wood Green, said he always felt that the disunion of Christendom was one of the greatest obstacles to the progress of Christianity.

"Since I have been over to the other side of the Atlantic," he said, "and seen how very much more all the churches are united in Christian progress there, I have determined to try and unite them on all the points we can in this country.

"In regard to Sunday, we have one of the greatest points on which Christians can be united.

"We mean to safeguard the one chance for thousands of men and women of caring for their souls."

The prophecy declares that the two-horned beast would exercise "all the power of the first beast before him," and cause "*the earth and them which dwell therein to worship the first beast.*" From the above quotation it is evident that the churches of America are leading out in a united effort in behalf of enforced Sunday observance, thus setting an example which others will not be slow in following.

The Ven. Basil Wilberforce, D.D., Archdeacon of Westminster, and chaplain of the House of Commons, in a sermon entitled "The Story of the Sabbath," published in 1908, said :—

"All right-minded persons, all who keenly sympathize with those who live by labour, all who love and pity the burden-bearing animals other than man, will rejoice at the influential movement now in progress in connection with the due observance of Sunday. It is a fact positively calculated to cause joy amongst the angels of God that the representatives of the various conflicting sects of Christendom should at last have discovered a cause, noble, inspiring, utilitarian, which can unite them cordially upon the same platform."

12. *The Mark of the Beast.*—The two-horned beast enforces upon its subjects the mark of the first beast. We have now in the prophecy three agents introduced, which we must carefully distinguish from one another to avoid confusion.

(a) The papal beast. This power is designated as "the beast," "the first beast," "the beast which had a wound by a sword, and did live," and "the beast whose deadly wound was healed." These expressions all refer to the same power; and wherever they occur in this prophecy, they have exclusive reference to the papacy.

(b) The two-horned beast. This power, after its introduction

in verse 11 of chapter xiii., is represented through the remainder of the prophecy by the pronoun *he*; and wherever this pronoun occurs, down to the 17th verse (with possibly the exception of the 16th verse, which perhaps may refer to the image), it refers invariably to the two-horned beast.

(c) The image of the beast. This is, every time, with the possible, but not probable, exception just stated, called the image; so that there is no danger of confounding this with any other agent.

The acts ascribed to this image are, speaking, and enforcing the worship of itself under the penalty of death; and this is the only enactment which the prophecy mentions as enforced under the death penalty.

The mark of the beast is enforced by the two-horned beast, either directly or through the image. The penalty attached to a refusal to receive this mark is a forfeiture of all social privileges, a deprivation of the right to buy or sell. The mark is the mark of the papal beast. Against this worship of the beast and his image, and the reception of his mark, the third angel's message of Rev. xiv. 9-12 is a most solemn and thrilling warning.

This, then, is the issue which, according to this prophecy, men are soon to be called upon to meet; namely, human organizations, controlled and inspired by the spirit of the dragon, are to command men to do those acts which are in reality the worshipping of an apostate religious power and the receiving of his mark; and if they refuse to do this, they lose the rights of citizenship, and become outlaws; and they must do that which constitutes the worship of the image of the beast, or forfeit their lives. On the other hand, God sends forth a message a little before the fearful crisis, as we shall see under chapter xiv. 9-12, declaring that all who do any of these things "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." He who refuses to comply with these demands of earthly powers exposes himself to the severest penalties which human beings can inflict; and he who does comply, exposes himself to the most terrible threatenings of divine wrath to be found in the Word of God. The question whether they will obey God or man is to be decided by the people of the present age under the heaviest pressure, from either side, that has ever been brought to bear upon any generation.

The worship of the beast and his image. and the reception of his

mark, must be something that involves the greatest offence that can be committed against God, to call down so severe a denunciation of wrath against it. This is a development, as has already been shown, which takes place in the last days; and as God has given us in His Word most abundant evidence to show when we are in the last days, that no one need be overtaken by the day of the Lord as by a thief, so, likewise, it must be that He has given us the means whereby we may determine what the receiving of the mark of the beast is, which He has so strongly condemned, that we may avoid the fearful penalty so sure to follow the commission of this act. God does not so trifle with human hopes and human destinies as to denounce a most fearful doom against a certain sin, and then place it out of our power to understand what that sin is, so that we have no means of guarding against it.

We therefore now call attention to the very important inquiry, What constitutes the mark of the beast? The figure of a mark is borrowed from an ancient custom. Bishop Newton ("Dissertations on the Prophecies," Vol. III, p. 241) says:—

"It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand or on their forehead, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer."

Prideaux says that Ptolemy Philopater ordered all the Jews who applied to be enrolled as citizens of Alexandria to have the form of an ivy leaf (the badge of his god, Bacchus) impressed upon them with a hot iron, under pain of death. (Prideaux's "Connections," Vol. II, p. 78.)

The word used for mark in this prophecy is *χάραγμα* (*charagma*) and is defined to mean, "a graving, sculpture; a mark cut in or stamped." It occurs nine times in the New Testament, and, with the single exception of Acts xvii. 29, refers every time to the mark of the beast. We are not, of course, to understand in this symbolic prophecy that a literal mark is intended; but the giving of the literal mark, as practised in ancient times, is used as a figure to illustrate certain acts that will be performed in the fulfilment of this prophecy. And from the literal mark as formerly employed,

we learn something of its meaning as used in the prophecy; for between the symbol and the thing symbolized there must be some resemblance. The mark, as literally used, signified that the person receiving it was the servant of, acknowledged the authority of, or professed allegiance to, the person whose mark he bore. So the mark of the beast, or of the papacy, must be some act or profession by which the authority of that power is acknowledged. What is it?

It would naturally be looked for in some of the special characteristics of the papal power. Daniel, describing that power under the symbol of a little horn, speaks of it as waging a special warfare against God, wearing out the saints of the Most High, and thinking to change times and laws. The prophet expressly specifies on this point: "He shall *think* to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But apply it to the laws of God, and let it read: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High," and all is consistent and forcible. The Hebrew has דָּת (*dath*), law, and the Septuagint reads, *νόμος* (*nomos*), in the singular, "the law," which more directly suggests the law of God. The papacy has been able to do more than merely "think" to change human laws. It has changed them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its hand into the affairs of nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavour to do what it was not able to do, but could only think to do; he sees it attempt an act which no man, nor any combination of men, can ever accomplish; and that is, to change the law of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point.

The Apostle Paul speaks of the same power in 2 Thessalonians ii. and he describes it as "the man of sin," "sitting as God in the temple of God" (that is, the Church), and as exalting himself "above all that is called God, or that is worshipped." According to this, the Pope sets himself up as the one for all the Church

to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he can exalt himself *above* God. Search through the whole range of human devices, go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might lay claim to any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be *above* God. He might enact a law, and teach the people that they were under as great obligations to that as to the law of God; then he would only make himself *equal* with God. But he is to do more than this; he is to attempt to raise himself *above* Him. Then he must promulgate a law which *conflicts* with the law of God, and demand obedience to his own law in preference to God's law. There is no other possible way in which he can place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in the place of the original enactment, then he, the law-changer, is above God, the Law-Maker. And this is the very work that Daniel said he should think to do.

Such a work as this, then, the papacy must accomplish according to the prophecy; and the prophecy cannot fail. And when this is done, what do the people of the world have?—They have two laws demanding obedience—one, the law of God as originally enacted by Him, an embodiment of His will, and expressing His claims upon His creatures; the other, a revised edition of that law, emanating from Rome, and expressing the papal will. And how is it to be determined which of these powers the people honour and worship?—It is determined by the law which they keep. If they keep the law of God as given by Him, they worship and obey God. If they keep the law as changed by the papacy, they worship that power. But further: the prophecy does not say that the little horn, the papacy, should set aside the law of God, and give one entirely different. This would not be to change the law, but simply to give a new one. He was only to attempt a *change*, so that the law that comes from God and the law that comes from the papacy are precisely alike, excepting the change which the papacy has made in the former. They have many points in common. But none of the precepts which they contain in common

can distinguish a person as the worshipper of either power in preference to the other. If God's law says, "Thou shalt not kill," and the law as given by the papacy says the same, no one can tell by a person's observance of that precept whether he designed to obey God rather than the Pope, or the Pope rather than God. But when a precept that has been changed is the subject of action, then whoever observes that precept as originally given by God is thereby distinguished as a worshipper of God; and he who keeps it as changed is thereby marked as a follower of the power that made the change. In no other way can the two classes of worshippers be distinguished. From this conclusion no candid mind can dissent; but in this conclusion we have a general answer to the question, "What constitutes the mark of the beast?" and that answer is simply this: The *mark* of the beast is the *change* which the beast has attempted to make in the law of God.

We now inquire what this change is. By the law of God we mean the moral law, the only law in the universe of immutable and perpetual obligation—the law which is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai.

If now the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see in the catechisms—we mean those portions specially devoted to instruction—that the second commandment is left out, that the tenth is divided into two to make up the lack caused by leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books. Here are several variations from the decalogue as found in the Bible. Which of them, if any, constitutes the change of the law intended in the prophecy? or are they all included in that change? Let it be borne in mind, that, according to the prophecy, he was to *think* to change times and laws. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and hence should not be numbered as a separate commandment; and on the tenth they claim that there is so plain a distinction of

ideas as to require two commandments ; so they make the coveting of a neighbour's wife the ninth commandment, and the coveting of his goods the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood ; so, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional changes*. Not so, however, with the fourth commandment. Respecting this commandment they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the Church. A few quotations from standard Catholic works will make this matter plain. In a work entitled, "Treatise of Thirty Controversies," we find these words :—

"The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy ; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observance of the first day is proved out of Scripture, where it is said, the first day of the week. Acts xx. 7 ; 1 Cor. xvi. 2 ; Rev. i. 10. Have they not spun a fair thread in quoting these places ? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause, indeed, to laugh us to scorn, for where was it written that these were Sabbath days in which those meetings were kept ? or where is it ordained they should be always observed ? or, which is the sum of all, where is it decreed that the observation of the first day should abrogate, or abolish, the sanctifying of the seventh day, which God commanded everlastingly to be kept holy ? Not one of these is expressed in the written Word of God."

In the "Catechism of the Christian Religion," by Stephen Keenan, p. 206, on the subject of the third (fourth) commandment, we find these questions and answers :—

"*Ques.*—What does God ordain by this commandment ?

"*Ans.*—He ordains that we sanctify, in a special manner, this day on which He rested from the labour of creation.

"*Q.*—What is this day of rest ?

"*A.*—The seventh day of the week, or Saturday ; for He employed six days in creation, and rested on the seventh. Gen. ii. 2 ; Heb. iv. 1 ; etc.

"Q.—Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?

"A.—During the old law Saturday was the day sanctified; but *the Church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

In the "Catholic Christian Instructed," p. 202, we read:—

"Ques.—What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?

"Ans.—We have for it the authority of the Catholic Church and apostolic tradition.

"Q.—Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"A.—The Scripture commands us to hear the Church (Matt. xviii. 17; Luke x. 16), and to hold fast the traditions of the apostles. 2 Thess. ii. 15. But the Scriptures do not in particular mention this change of the Sabbath."

In the "Doctrinal Catechism," p. 174, we find further testimony to the same point:—

"Ques.—Have you any other way of proving that the Church has power to institute festivals of precept?

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scripture authority."

In "Abridgment of Christian Doctrine," p. 58, we find this testimony:—

"Ques.—How prove you that the Church hath power to command feasts and holy days?

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

"Q.—How prove you that?

"A.—Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin."

W. Lockhart, late B.A. of Oxford, in the Toronto (Catholic)

"Mirror," offered the following "challenge" to all the Protestants of Ireland:—

"I do therefore solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, these questions concerning the obligations of the Christian Sabbath: (1) That Christians may work on Saturday, the old seventh day; (2) that they are bound to keep holy the first day, namely, Sunday; (3) that they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no Scriptural authority for the change they have made, but that it rests wholly upon the authority of the Church; and they claim it as a token, or mark, of the authority of that Church; the "*very act of changing the Sabbath into Sunday*" being set forth as proof of its power in this respect.*

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so, and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such persons for so believing, we would have them at once understand that it is, in reality, one of the most enormous of errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Daniel vii., the man of sin of 2 Thessalonians ii.; and the only change that has been made in it is the change of the Sabbath. Now if Christ made this change, He filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

Why should anyone labour to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The Pope will not thank him; for if it is proved that Christ wrought this change, then the Pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the

*For further testimony on this point, the reader is referred to a pamphlet entitled "Change of the Sabbath," and a tract, "Who Changed the Sabbath?" issued by The Stanborough Press, Ltd. For address see last page.

prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has it, and the claim which the Pope unwittingly puts forth had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow over almost all Christendom; and that out of this era of error and darkness and corruption the theology of our day has come. Would it, then, be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete? A. Campbell ("Baptism," p. 15), speaking of the different Protestant sects, says:—

"All of them retain in their bosom—in their ecclesiastical organizations, worship, doctrines, and observances—various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the Gospel in their hands."

The nature of the change which the little horn has attempted to effect in the law of God is worthy of notice. True to his purpose to exalt himself above God, he undertakes to change the commandment which, of all others, is the fundamental commandment of the law, the one which makes known Who the Lawgiver is, and contains His signature of royalty. The fourth commandment does this; no other one does. Four others, it is true, contain the word *God*, and three of them the word *Lord*, also. But who is this Lord God of Whom they speak? Without the fourth commandment it is impossible to tell; for idolaters of every grade apply these terms to the multitudinous objects of their adoration. With the fourth commandment to point out the Author of the decalogue, the claims of every false god are annulled at one stroke; for the God Who here demands our worship is not any created being, but the One Who created all things. The Maker of the earth and sea, the sun and moon, and all the starry host, the Upholder and Governor of the universe, is the One Who claims, and Who, from His position,

has a right to claim, our supreme regard in preference to every other object. The commandment which makes known these facts is therefore the very one we might expect that power which designed to exalt itself above God to undertake to change. God gave the Sabbath as a memorial of Himself, a weekly reminder to the sons of men of His work in creating the heavens and the earth, a great barrier against atheism and idolatry. It is the signature and seal of the law. This the papacy has torn from its place, and put in its stead, on its own authority, another institution, designed to serve another purpose.

This change of the fourth commandment must therefore be the change to which the prophecy points, and Sunday-keeping must be the mark of the beast. Some who have long been taught to regard this institution with reverence will perhaps start back with feelings of horror at this conclusion. We have not space, nor is this, perhaps, the place, to enter into an extended argument on the Sabbath question, and an exposition of the origin and nature of the observance of the first day of the week. Let us submit this one proposition: If the seventh day is still the Sabbath enjoined in the fourth commandment; if the observance of the first day of the week has no foundation whatever in the Scriptures; if this observance has been brought in as a Christian institution, and designedly put in place of the Sabbath of the decalogue by that power which is symbolized by the beast, and placed there as a badge or token of its power to legislate for the Church—is it not inevitably the mark of the beast? The answer must be in the affirmative. But these hypotheses are all certainties.*

It will be said again, Then all Sunday-keepers have the mark of the beast; then all the good of past ages who kept this day had the mark of the beast; then Luther, Whitefield, the Wesleys, and all who have done a good and noble work of reformation, had the mark of the beast; then all the blessings that have been poured upon the reformed churches have been poured upon those who had the mark of the beast; and all Christians of the present day who are keeping Sunday as the Sabbath have the mark of the beast. We answer, Not so! We have never so held; we have never so taught. Our premises lead to no such conclusions. Give ear:

*See "Change of the Sabbath," and other works on the subject, published by The Stanborough Press, Ltd. To these we can only refer the reader in passing.

The mark and worship of the beast are enforced by the two-horned beast. The receiving of the mark of the beast is a specific act which the two-horned beast is to cause to be done. The third message of Revelation xiv. is a warning mercifully sent out in advance to prepare the people for the coming danger. There can therefore be no worship of the beast nor reception of his mark, such as the prophecy contemplates, till the time comes for the enforcement of that mark by the two-horned beast. We have seen that *intention* was essential to the change which the papacy has made in the law of God, to constitute it the mark of that power; so *intention* is necessary in the adoption of that change to make it, on the part of any individual, the reception of that mark. In other words, a person must adopt the change knowing it to be the work of the beast, and receive it on the authority of that power, in opposition to the requirement of God.

But how is it with those mentioned above, who have kept Sunday in the past, and the majority of those who are keeping it to-day? Do they keep it as an institution of the papacy?—No. Have they decided between this and the Sabbath of our Lord, understanding the claims of each?—No. On what ground have they kept it, and on what do they still keep it?—They suppose they are keeping a commandment of God. Have such the mark of the beast?—By no means. Their course is attributable to an error unwittingly received from the Church of Rome, not to an act of worship rendered to it.

But how is it to be in the future? The church which is to be prepared for the second coming of Christ must be entirely free from papal errors and corruptions. A reform must hence be made on the Sabbath question. The third angel proclaims the commandments of God, leading men to the true in the place of the counterfeit. The dragon is stirred, and so controls the wicked governments of the earth that all the authority of human power shall be exerted to enforce the claims of the man of sin. Then the issue is fairly before the people. They are required to keep, on the one hand, the true Sabbath, on the other, a counterfeit. For refusing to keep the true, the message threatens the unmingled wrath of God; for refusing the false, earthly governments threaten them with persecution and death. With this issue before the people, what does he do who yields to the human requirement?—He virtually says to God, I know Your claims, but I will not heed them. I know that the

power I am required to worship is antichristian, but I yield to it to save my life. I renounce Your allegiance, and bow to the usurper. The beast is henceforth the object of my adoration; under his banner, in opposition to Your authority, I henceforth array myself; to him, in defiance of Your claims, I henceforth yield the obedience of my heart and life.

Such is the spirit which will actuate the hearts of the beast-worshippers—a spirit which insults the God of the universe to His face, and is prevented only by lack of power from overthrowing His government and annihilating His throne. Is it any wonder that Jehovah denounces against so Heaven-daring a course the most terrible threatening that His Word contains?

13. *The Closing Work.*—We have now seen what would properly constitute an image to the beast such as the two-horned beast is to erect, and also the probability that such an image will soon be perfected in the United States, and we have also learned what constitutes the mark of the beast, which is to be enforced upon all the people. An ecclesiastical organization composed of the different sects, with some degree of coalition also between these bodies and Roman Catholicism, together with the promulgation and enforcement of a Federal Sunday-Sabbath law, would fulfil what the prophecy sets forth in reference to the image and the mark of the beast; and these movements, or their exact equivalent, the prophecy calls for. The line of argument leading to these conclusions is so direct and well-defined that there is no avoiding them. They are a clear and logical sequence from the premises given us.

When the application of Rev. xiii. 11–17 to the United States was first made, as early as the year 1850, these positions respecting a union of the churches and a grand Sunday movement were taken. But at that time no indication existed that such a union would ever be made. But there was the prophecy, and that must stand. The United States Government had given abundant evidence, by its location, the time of its rise, the manner of its rise, and its apparent character, that it was the power symbolized by the two-horned beast. There could be no mistake in the conclusion that it was the very nation intended by that symbol. This being so, it must take the course and perform the acts foretold. But here were predictions which could be fulfilled by nothing less than the above-named movement respecting Church and State, and the enforcement of the papal Sabbath as a mark of the beast.

To take the position at that time that the United States Government was to pursue such a policy and engage in such a work, without any apparent probability in its favour, was no small act of faith. On the other hand, to deny or ignore it, while admitting the application of the symbol to this government, would not be in accordance with either Scripture or logic. The only course for the humble, confiding student of prophecy to pursue in such cases is to take the light as it is given, and believe the prophecy in all its parts. So the stand was boldly taken; and open proclamation has been made from that day to this that such a work would be seen in the United States. With every review of the argument, new features of strength have been discovered in the application; and amid a storm of scornful incredulity we have watched the progress of events, and awaited the hour of fulfilment.

Meanwhile, Spiritualism has astonished the world with its terrible progress, and shown itself to be the wonder-working element which was to exist in connection with this power. This has mightily strengthened the force of the application. And now, within a few years past, what have we further seen?—No less than the commencement of that very movement respecting the formation of the image, and the enactment of Sunday laws, which we have so long expected, and which is to complete the prophecy and close the scene.

Reference has already been made to the movement to secure a union of the churches for the purpose of adding strength and influence to ecclesiastical movements in certain directions. And now a class of men is suddenly springing up all over the land whose souls are absorbed with the cognate idea of Sunday reform, and who have dedicated themselves, head, hand, and pocket, to the carrying forward of this kindred movement. Organizations called Sabbath Committees have been formed in various places, and have laboured zealously, by means of books, tracts, public meetings, and sermons, to create a strong public sentiment in behalf of Sunday. Making slow progress through moral suasion, they seek a shorter path to the accomplishment of their purposes through political power. And why not? Christianity has become popular, and her professed adherents are numerous. Why not avail themselves of the power of the ballot to secure their ends. Rev. J. S. Smart (Methodist), in a published sermon on the "Political Duties of Christian Men and Ministers," expresses a leading sentiment on this question when he says:—

"I claim that we have, and ought to have, just as much concern in the government of this country as any other men. . . . We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause—invincible if united. Let not her ranks be broken by party names."

In accordance with the logical development of these feelings, an association has been formed in the United States, now called "The National Reform Association," which has for its object the securing of legal enactments for religious institutions by means of such an amendment to the National Constitution as shall "place all Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land." Here is the germ of religious revolution, the entering wedge of a union of Church and State.

This movement originated at Xenia, Ohio, in February, 1863, in a convention composed of eleven different religious denominations, who assembled for prayer and conference.

To be sure the leaders in this movement disclaim vehemently any such purpose as a union of Church and State; but a sentence now and then escapes them which reveals more than they intended. Thus, in the Pittsburgh Convention, Dr. Stevenson said:—

"Through the immense largesses it receives from corrupt politicians, the Roman Catholic Church is, practically, the established church of the city of New York. These favours are granted under the guise of a seeming friendliness to religion. We propose to put the substance for the shadow—to drive out the counterfeit by the completer substitution of the true."

Professor Blanchard undertakes to give a definition of what they mean by a "union of Church and State," as follows:—

"But union of Church and State is the selection by the nation of one church, the endowment of such a church, the appointment of its officers, and the oversight of its doctrines. For such a union none of us plead. To such a union we are all of us opposed."

To such an impossible combination as they describe, they may safely write themselves opposed; but to a union of Church and State in the popular sense of the phrase—a union, not of one church, but of all the churches recognized as orthodox, or evangelical—a union not giving the State power to elect church officers nor to take the oversight of church doctrines, but giving the

churches the privilege of enforcing, by civil laws, institutions and usages of religion, according to the faith of the churches, or to the construction put upon those institutions and usages by the churches—to such a union they are not opposed. They are essentially and practically, despite their professions, open advocates of a union of Church and State.

We are not alone in this view of the subject. Mr. G. A. Townsend ("New World and Old," p. 212) says:—

"Church and State has several times crept into American politics, as in the contentions over the Bible in the public schools, the anti-Catholic party of 1844, etc. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest *politico-theological* movement [*italics ours*] is to insert the name of the Deity in the Constitution."

Petitions and remonstrances are both being circulated with activity; and shrewd observers, who have watched the movement with a jealous eye, and heretofore hoped it would amount to nothing, now confess that it "is formidable." No movement of equal magnitude of purpose has ever sprung up and become strong and secured favour so rapidly as this. Indeed, none of equal magnitude has ever been sprung upon the American mind, as this aims to remodel the whole framework of the government, and give to it a strong religious cast—a thing which the framers of the Constitution were careful to exclude from it. They not only ask that the Bible, God, and Christ shall be recognized in the Constitution, but that it shall indicate the United States as "a Christian nation, and place all Christian laws, institutions, and usages of the government, on an undeniable legal basis in the fundamental law of the nation."

Of course, appropriate legislation will be required to carry such amendments into effect, and somebody will have to decide what are "Christian laws and institutions." From what we learn of such movements in the past in other countries, and of the temper of the churches of that country, and of human nature when it has power suddenly conferred upon it, we need look for no good from this movement.

Not only the representative men of the churches are pledged to this movement, but governors, judges, and many of the most eminent men of the land are working for it. Who doubts the power of the "representative men of the denominations" to rally

the strength of their denominations to sustain this work at their call? We utter no prophecy of the future; it is not needed. Events take place in these days faster than our minds are prepared to grasp them. Let us heed the admonition to "watch!" and, with reliance upon God, prepare for "those things which are coming on the earth."

But it may be asked how the Sunday question is to be affected by the proposed Constitutional Amendment. Answer: The object, or, to say the least, one object, of this amendment, is to put the Sunday institution on a legal basis, and compel its observance by the arm of the law.

In a convention held 29 Nov., 1870, in New Concord, Ohio, one of the speakers is reported to have said: "The question [of Sunday observance] is closely connected with the National Reform Movement."

No less significant is the fact that the Sunday agitation is appearing in other countries simultaneously with the Sunday movement in America. Who can explain the fact that Sunday seems everywhere coming to the front, except on the ground that we have reached the time pointed out in prophecy when such a movement should be seen?

What the practical working of these changes will be is already made apparent. On the statute-books of most of the States of the American Union are found Sunday laws; and as the agitation in behalf of the seventh day increases, religious zealots are not slow to use these laws to put the machinery of persecution in operation. Observers of the seventh day manifest no defiance of these laws in labouring on Sunday, as the higher law of God gives them an unalienable right to do; and they studiously refrain from disturbing others, or in any way infringing upon their rights, by boisterous or offensive labour. Yet it is construed to be "disturbance" if they are even *seen* anywhere at work, or even if it is known that they are at work anywhere, though *unseen* or *unheard*. If no other way appears for detection, they are searched out by ministers or church-members, or the police acting under their direction. Then follow arrest, conviction, and penalty, by fine or imprisonment, or the chain-gang.

While, according to the prophecy, the "image" can be looked for only in the United States, the worship of the beast will prevail in other countries also; for all the world is to wonder after the beast.

Some one may now say, As you expect this movement to carry, you must look for a period of religious persecution in the United States; nay, more, you must take the position that all the saints of God are to be put to death; for the image is to cause that all who will not worship it shall be killed.

A period of persecution has been for about fifty years expected and predicted. It has now begun, and is thus demonstrating the correctness of the application of the prophecy as set forth in this work; but it does not by any means follow that all, and we do not think that even many, will be put to death, though a decree to that effect will be promulgated; for, as the prophet elsewhere declares, God does not abandon His people to defeat in this dire conflict, but grants them a complete victory over the beast, his image, his mark, and the number of his name. Rev. xv. 2. We further read respecting this earthly power, that he causeth all to receive a mark in their right hand or in their foreheads; yet chapter xx. 4 speaks of the people of God as those who do *not* receive the mark, nor worship the image. If, then, he could "cause" all to receive the mark, and yet all do not actually receive it, in like manner his causing all to be put to death who will not worship the image does not necessarily signify that their lives are actually to be taken.

But how can this be? Answer: It evidently comes under that rule of interpretation in accordance with which verbs of action sometimes signify merely the will and endeavour to do the action in question, and not the actual performance of the thing specified. The late George Bush, Professor of Hebrew and Oriental Literature, makes this matter plain. In his notes on Exod. vii. 11, he says:—

"It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavour* to do the action in question. Thus in Ezek. xxiv. 13: 'I have *purged* thee, and thou wast not purged,' i.e., I have endeavoured, used means, been at pains, to purify thee. John v. 44: 'How can ye believe which *receive* honour one of another,' i.e., endeavour to receive. Rom. ii. 4: 'The goodness of God *leadeth* thee to repentance,' i.e., endeavours, or tends, to lead thee. Amos ix. 3: 'Though they be *hid* from My sight in the bottom of the sea,' i.e., though they aim to be hid. 1 Cor. x. 33: 'I *please* all men,' i.e., endeavour to please. Gal. v. 4: 'Whosoever of you are *justified* by the law,' i.e., seek or endeavour to be

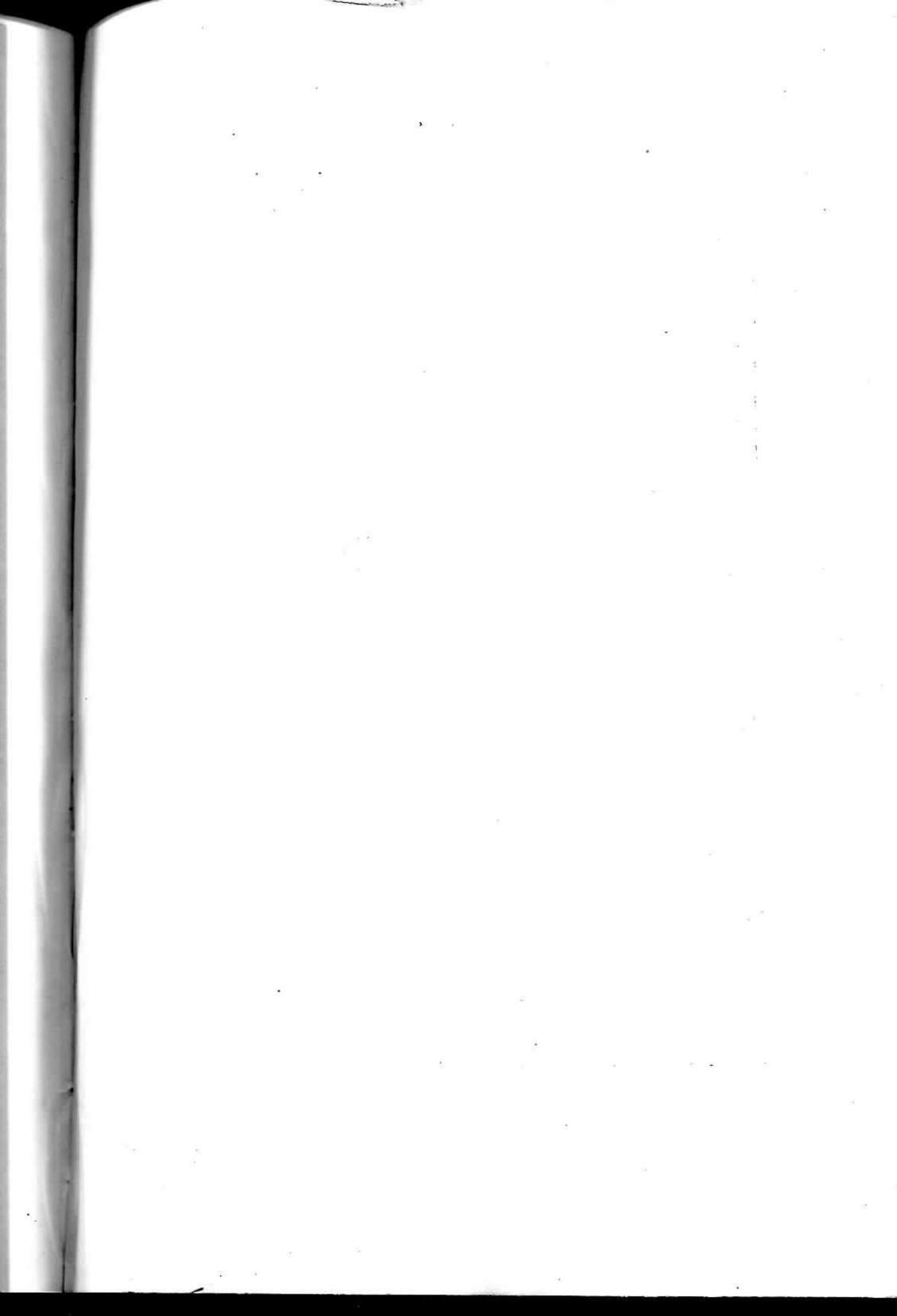
justified. Ps. lxi. 4: 'They that *destroy* me . . . are mighty,' i.e., that endeavour to destroy me; English, 'That *would* destroy me.' Acts vii. 26: 'And *set them at one* again,' wished and endeavoured; English, 'Would have set them.'"

So in the passage before us. He causes all to receive a mark, and all who will not worship the image to be killed; that is, he wills, purposes, and endeavours to do this. He makes such an enactment, passes such a law, but is not able to execute it; for God interposes in behalf of His people; and then those who have kept the word of Christ's patience are kept from falling in this hour of temptation, according to Rev. iii. 10; then those who have made God their refuge are kept from all evil, and no plague comes nigh their dwelling, according to Ps. xci. 9, 10; then all who are found written in the book are delivered, according to Dan. xii. 1; and, being victors over the beast and his image, they are redeemed from among men, and raise a song of triumph before the throne of God, according to Rev. xiv. 2-4.

To receive the mark of the beast in the forehead is, we understand, to give the assent of the mind and judgment to his authority in the adoption of that institution which constitutes the mark. By parity of reasoning, to receive it in the hand would be to signify allegiance by some outward act.

VERSE 18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

The Number of His Name.—The number of the beast, says the prophecy, "is the number of a man; and his number is Six hundred threescore and six" (666). This number some attempt to find in the word *Lateinos*, the "Latin" kingdom. Thus they make, by what rule we do not understand, L stand for 30; A, for 1; T, for 300; E, for 5; I, for 10, N, for 50; O, for 70; and S, for 200; which numbers, added together, make 666. Deriving the number from the name in this manner must be regarded as rather conjectural than otherwise, seeing that names making just that number can be found to almost any extent. We think we discover, however, a serious objection to the name here suggested. The number, says the prophecy, is the number of a man; and if it is to be derived from a name or title, the natural conclusion would be that it must be the name, or title, of some particular man. But in this



we have the name of a people, or kingdom, not of "a man," as the prophecy says.

The most plausible name we have ever seen suggested as containing the number of the beast, is the title which the Pope applies to himself, and allows others to apply to him. That title is this: *Vicarius Filii Dei*, "Vicegerent of the Son of God." Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have V, 5; I, 1; C, 100 (*a* and *r* not used as numerals); I, 1; U, (formerly the same as V), 5; (*s* and *f* not used as numerals); I, 1; L, 50; I, 1; I, 1; D, 500; (*e* not used as a numeral); I, 1. Adding these numbers together, we have just 666.

This title has been placed upon the Pope's crown. While the Vatican authorities have of late years shown a disposition not to make this title conspicuous, there is good evidence that it was formerly so used, and that at least one of the papal crowns bears this inscription. The following testimony on this point is given by the late Pastor D. E. Scoles, of Washburn, Missouri, U.S.A.:—

"I have met two men who declare they have seen this specific crown; and their testimony is so perfectly in agreement that I am convinced that what they say is true. The first man was M. De Latti, a Sabbath-keeper who had previously been a Roman Catholic priest, and had spent four years in Rome. He visited me when I was pastor in St. Paul, Minn., several years ago. I showed him my tract, 'The Seal of God and the Mark of the Beast.' He at once told me that the inscription was not correctly placed in my illustration. He stated that he had often seen it in the museum at the Vatican, and gave a detailed and accurate description of the whole crown. When my tract was published, I was ignorant of the arrangement of the words of the Latin inscription, hence, in the illustration of the crown, placed them in one line. Mr. De Latti at once pointed out the mistake, and said the first word of the sentence was on the first crown of the triple arrangement, the second word on the second part of the crown, while the word *Dei* was on the lowest division of the triple crown. He also explained that the first two words were in dark-coloured jewels, while the *Dei* was composed of diamonds entirely.

"During a tent-meeting which I held in Webb City, Mo., I presented the subject, 'The Seal of God and the Mark of the Beast.' I used charts to illustrate it, one being a reproduction of the crown

as Mr. De Latti had described it. A Presbyterian minister was present, Rev. B. Hoffman, and when I described the crown, he spoke out publicly, and made a statement to the congregation, saying that while in Rome studying for the priesthood, he had seen this very crown, and noted its inscription, and that the word *Dei* was composed of one hundred diamonds. I met him and, learning his name, visited him at his home, and was convinced from his description that this was the identical crown that Mr. De Latti had seen, but which has been denied by many. I then asked him for a written statement, and he gave me the following:—

“*To Whom It May Concern*: This is to certify that I was born in Bavaria in 1828, was educated in Munich, and was reared a Roman Catholic. In 1844 and 1845 I was a student for the priesthood in the Jesuit College in Rome. During the Easter service of 1845, Pope Gregory XVI wore a triple crown, upon which was the inscription, in jewels, *Vicarius Filii Dei*. We were told that there were one hundred diamonds in the word *Dei*; the other words were of some other kind of precious stones of a darker colour. There was one word upon each crown, and not all on the same line. I was present at the service, and saw the crown distinctly, and noted it carefully.

“In 1850 I was converted to God and to Protestantism. Two years later I entered the Evangelical Church ministry, but later in life I united with the Presbyterian Church; of which I am now a retired pastor, having been in the ministry for fifty years.

“I have made the above statement at the request of Pastor D. E. Scoles, as he states that some deny that the Pope ever wore this tiara. But I know that he did, for I saw it upon his head.

Sincerely yours in Christian service,

(Signed) B. HOFFMAN.”

Webb City, Mo., Oct. 29, 1906.

The following extract on this point is from a work entitled, “The Reformation,” bearing the date of 1832:—

“Mrs. A.,” said Miss Emmons, “I saw a very curious fact the other day; I have dwelt upon it much, and will mention it. A person, lately, was witnessing a ceremony of the Romish Church. As the Pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman’s eye rested on these full, blazing letters in front of his mitre: “VICARIUS FILII DEI,” the Vicar of the Son of God. His thoughts, with the rapidity of light-

ning, reverted to Rev. xiii. 18.' 'Will you turn to it?' said Mrs. A. Alice opened the New Testament, and read: 'Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.' She paused, and Miss Emmons said, 'He took out his pencil, and marking the numerical letters of the inscription on his tablet, it stood 666.'"

Here we have indeed the number of a man, even the "man of sin;" and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed on his mitre, as if to brand himself with the number 666. The foregoing extract doubtless refers to a particular Pope on a particular occasion. Other popes might not wear the title emblazoned on the mitre, as there stated. But this does not affect the application at all; for the popes all assume to be the "Vicar of Christ" (see *Standard Dictionary* under "vicar"), and the Latin words given above are the words which express that title, in the form "Vicar of the Son of God;" and their numerical value is 666.

Thus closes chapter xiii., leaving the people of God with the powers of earth in deadly array against them, and the decrees of death and banishment from society out upon them, for their adherence to the truth. Spiritualism will be, at the time specified, performing its most imposing wonders, deceiving all the world except the elect. Matt. xxiv. 24; 2 Thess. ii. 8-12. This will be the "hour of temptation," or trial, which is to come, as the closing test, upon all the world, to try them that dwell upon the earth as mentioned in Rev. iii. 10. What is the issue of this conflict? This important inquiry is not left unanswered. The first five verses of the following chapter, which should have been numbered as a part of this, complete the chain of this prophecy, and reveal the glorious triumphs of the champions of the truth.