

READER, Are you a Bible student? If so, your attention has doubtless often been called to the prophetic portions of the Book of God, and to those great symbols of prophetic events which mark out so minutely the rise and fall of all those governments of the Eastern world, which have been in any way connected with God's people, from "Babylon, the glory of kingdoms; the beauty of the Chaldees' excellency," down to the "iron" and "clay" state, in which we find them at the present time. p. 000i, Para. 1, [2HB].

Perhaps, while you have noticed the accurate description of all these powers of the Eastern world, and the description of their overthrow, you have wondered, and inquired, Why is it that there was no description given of this mighty government of the West, where Bible light has spread so rapidly, and God's people have been so free from oppression, and have to a great extent worshiped God according to the dictates of their own consciences? We, too, have asked ourselves the same question, light has sprung up, and we have concluded on the facts we are now about to bring before you, that the two-horned beast [Rev.xiii,11-18] is the prophecy we desired. p. 000i, Para. 2, [2HB].

Are you a Politician, noting the oppressive acts of this government upon the colored portion of our race? Here is a description of your vast Republic, a description not only of its past acts, but of still greater oppression which lies in the future. As the old adage says, "there is no standing still place," so we may expect, that as the oppressive rulers of our nation manifest no disposition to reform, their fostered spirit of oppression will increase till white men as well as black, "free and bond," will suffer from their oppression. p. 00ii, Para. 1, [2HB].

Whatever may be your views, read and ponder on the following pages. It is with a feeling heart for our fellow-men that we make this effort to shed some light on your path. Heed the light, and obey God, that you may be found with his people in the coming conflict. J. N. L. Round Grove, Ills, March 27th, 1857. p. 00ii, Para. 2, [2HB].

Is introduced before us in the book of Revelation, of which the two-horned beast is but a link; so in order to definitely understand the subject of the two-horned beast, we must make some inquiries in regard to this chain of prophecy and its symbols. Commencing with chap. xii, to the close of verse 5, of chap. xiv, we find symbols of consecutive events extending from the time of the birth of Christ, to the deliverance of the saints from the earth to stand upon Mt. Zion. Three beasts are presented before us, and these three span the whole period, and form three great links of this chain of prophecy. The dragon, the beast with seven heads and ten horns, and the lamb-like appearing beast, succeed each other in the work here specified. By a careful examination of chaps. xii and xiii, we may ascertain the exact time and manner of the rise of these several powers symbolized. p. 5, Para. 1, [2HB].

We understand these three beasts used here as symbols, symbolize three powers or governments of earth. 1st, Because in symbolic prophecy, beasts that are presented before us, are in nearly every instance explained to be governments. See Dan.vii,3,17,18, and viii,3-7,19-21. And 2nd, Because the beasts are represented as performing a work that

is clearly set forth as the work of governments. We shall not claim that what is said concerning these several powers symbolized is a complete description of all the acts of those powers; but that it is the work those powers accomplish in connection with the people of God, that is symbolized and brought forth before us in the specifications of the prophecy. p. 5, Para. 2, [2HB].

The first power introduced in this chain of consecutive events is "the dragon," which is represented as taking his position to war against the church of God at the time a man-child is born, who is to rule the nations with a rod of iron. The second power introduced, [Rev.xiii,1,] "the seven-headed and ten-horned beast," is established by a free gift on the part of the first, the dragon, who "gave him his power, his seat, and great authority." The third power, "the two-horned beast" is introduced as commencing to accomplish its work, symbolized here in this prophecy at the point where the second government meets with an overthrow. It is not represented as directly connected with either of the others, but as an independent power; for when the seven-headed and ten-horned beast receives a deadly wound, this "two-horned beast" is seen coming up. It is not then seen forming itself on the ruins of the first; but already organized it is seen coming up at the very point where the death stroke is struck on the seven-headed beast. See verses 10, 11. We learn from the testimony of verse 14, that these two powers have no reference to the same governments; so no one can claim them to be identical; but the two-horned beast does miracles "in the sight of the first beast." One does the miracles, while the other beholds The DRAGON. p. 6, Para. 1, [2HB].

We understand [the dragon] symbolizes Pagan Rome, and is here represented as warring against the woman. The woman [used here as a symbol] we understand represents the church of God as it stood at the time of our Saviour's birth. That this child was Christ, we may learn by comparing Rev.xii, 5, ("And she brought forth a man-child who was to rule all nations with a rod of iron; and her child was caught up to God and his throne,") with chap.ii,27; xix,15, and Ps.ii,9. p. 7, Para. 1, [2HB].

The dragon symbolizes the power that "stood before the woman to devour her child as soon as it was born." Pagan Rome did stand to devour the man-child (Christ) first, in the person of Herod, when he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt.ii,16. And second, in the tribunal of which Pontius Pilate had the charge. p. 7, Para. 2, [2HB].

Some writers in order to make an application of the two-horned beast to the Papal church, claim that the seven-headed and ten-horned beast represents kingly Rome, and the dragon, Rome imperial or undivided. Thus they virtually make both symbols of Pagan Rome. But if the dragon symbolizes Pagan Rome, how can the beast of chap.xiii, with seven heads and ten horns, symbolize the same, when it is said, "the dragon gave him his power, his seat, and great authority?" Rome Pagan did not give its power, seat and authority to the kingly form; but kingly Rome was established by actual conquest. But the beast with seven heads and ten horns had power `given him over all kindreds, and tongues, and nations." p. 7, Para. 3, [2HB].

From the above reasoning we conclude that this great red dragon of chap.xii, was a symbol of Pagan Rome. p. 8, Para. 1, [2HB].

Perhaps a query arises in the mind of the reader on the testimony of verse 9. ("The dragon was cast out, that old serpent, the Devil, and Satan.") How can the dragon be said to be Pagan Rome, when it is called the Devil in the above verse? We understand this Pagan Rome power (the dragon) is called the Devil and Satan in the same sense, and for the same reasons that Peter was called Satan, and Judas a Devil. Peter took the Lord and began to rebuke him, [Matt.xvi,21-23] when he began to tell the disciples that "he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed," &c. Jesus "turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me." Here we see Peter is called Satan. Why? "For thou savorest not the things that be of God, but those that be of men." Again as recorded in John vi, 70, Judas is called a Devil. "Have not I chosen you twelve, and one of you is a Devil?" Why call Judas a Devil? The next verse explains it. "He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." If savoring the things of men, and betraying our Lord gave to Peter and Judas the name of Satan, and a Devil, is it improper to call a government of earth, by the same names that accomplished a similar work on Christ's followers, and put to death during the ten persecutions several millions of the saints of God. This Pagan Roman power carried out the purposes of the Devil in persecuting the church of God, as no power preceding it ever had done; therefore it is called in the text, the Devil and Satan. For a history of these ten bloody persecutions of the church from the time of Nero, A. D. 62, to that of Diocletian, A. D. 303, see Buck's Theological Dictionary, pp.332,333. p. 8, Para. 2, [2HB].

The second symbol introduced before us in the chain of consecutive events of Rev.xii and xiii, as we have already claimed is the beast with "seven heads and ten horns, and upon his horns ten crowns," commonly called THE PAPAL BEAST. p. 9, Para. 1, [2HB].

John says, "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." This beast has been understood by most of commentators to symbolize the union of church and state in the Roman kingdom, called in other words the Papal Roman kingdom. Wm. Miller gives the following interesting comments on Rev.xiii,1,2: p. 9, Para. 2, [2HB].

"The Roman kingdom John saw, was like the Grecian in conquering the world; and his march, or power to tread under foot, was equal to that of the Medo-Persian kingdom. His laws and commands were as lion-like as Babylon, and as imperious as Nebuchadnezzar's decree. The Emperor of Rome, who had obtained power by means of the arch-deceiver of mankind, the Devil, [Rev.xii, 9] having received his august supreme power over all nations, and exercised the ecclesiastical power of Paganism over the people of the earth - he, the Emperor, called the 'dragon' in the text, would destroy or take Paganism out of the way, Thess.ii,6,8 and would give the saints into the power of the Bishop of Rome. Dan.vii, 25. Thus the Emperor Justinian did give the Pope of Rome power over all the Christian churches, Eastern and Western, and gave him 'his seat,'

the city of Rome, in the West; he also gave him great or supreme authority in his pandect or code of laws. This was in the year A. D. 538; from which time the Pope exercised his supreme power over the saints and kings of the earth until A. D. 1798 - during 1260 years of Papal supremacy." - Remarks on Rev.xiii, p, 6, published Sept. 1844. p. 10, Para. 1, [2HB].

These facts stated by Bro. Miller, show us the fulfillment of the specifications in regard to the establishing of the seven-headed and ten-horned beast. The facts in the case are as stated above, that Justinian, Greek Emperor of the Pagan Roman kingdom, gave the Papal church his seat, and authority over his kingdom, and thus fulfilled the specification, "the dragon gave him his power, and his seat, and great authority." p. 10, Para. 2, [2HB].

The seven-headed and ten-horned beast received a deadly wound which was healed. An attempt is made by some to blend the dragon and Papal beast together by this specification. It is claimed that Paganism fell A. D. 508, which was a deadly wound: in A. D. 538, the Papacy was established, which healed the wound. But I should conclude the healing of a wound would place the part affected in its former condition. If Paganism (or the dragon) is wounded and healed, when healed, it must be Paganism still. Papacy is not Paganism. p. 11, Para. 1, [2HB].

In Rev.xiii, the work of the Papal beast is twice described. His career ends in the first description with the statement, "I saw one of its heads as it were wounded to death; and his deadly wound was healed." These seven heads represent seven forms of government to which the people of this kingdom had been subject. The seventh head or form, was Papal. After our attention is carried down to the point where a deadly wound is inflicted, we are next taken to the time where the dragon gave the beast his power, &c. Verse 4 "And they worshiped the dragon which gave power unto the beast." This must have been at the time the power was given, and from this we conclude that what follows is a second description of this power which made war on the saints of God for forty-two months, (1260 years,) and put to death between 50 and 100 millions of God's people. The second time the description of the Papal power is closed, it ends with, "He that leadeth into captivity shall go into captivity." Then this going into captivity, is the same as the deadly wound. p. 11, Para. 2, [2HB].

Instead of claiming that the wound was inflicted on Paganism, and when healed was the Papacy, the position is much more clear that Papacy received its deadly wound in 1798, about which time the temporal sovereignty of the Pope was declared to be wholly at an end. And, as the healing of a wound is a gradual work, so Papacy a little after that time commenced to rise, while the world beheld wondering. The power that led into captivity the saints of God for 1260 years, did go into captivity in 1798. A long standing quarrel, had existed between the Pope and Bonaparte, which reached its crisis about that time. p. 12, Para. 1, [2HB].

"On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI, was deposed; Rome was declared a Republic; the tree of liberty was planted, and the city and the states were delivered up to a long series of the deepest insults,

requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI, died in captivity. Pius VII, was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The Papal independence was abolished by France, and the son of Napoleon was declared King of Rome." - Croley on the Apocalypse. Also Their's French Revolution, Vol. IV, p.246. p. 12, Para. 2, [2HB].

By tracing briefly the specifications of this prophecy thus far we have found the time of the commencement, and close of the dragon's work, also the commencement and overthrow of the first beast of Rev.xiii. Applying the same principle of interpretation we have thus far followed, in continuing this investigation, we shall expect to find the period distinctly marked for the rise of the TWO-HORNED BEAST. p. 12, Para. 3, [2HB].

Most expositors of prophecy have located the two-horned beast in the past. One however, looking at the subject concludes that it has not yet completed its work. Read the following testimony from Josiah Litch: p. 13, Para. 1, [2HB].

"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev.xix,20." - Litch's Restitution, pp.131,133. p. 13, Para. 2, [2HB].

We, with the above writer shall claim, that the two-horned beast has yet a work to accomplish with the Papacy in subjecting the world. Some who have given expositions of this power, have either blended it with the Papal beast, or claimed it to be the re-establishing of the Papacy under Napoleon. On this, we remark here, that the Papacy when re-established by Napoleon in 1802 did not accomplish such a work as that introduced by the specifications of the two-horned beast. We look upon this work of 1802, when the Catholic religion was again established, as a first step towards the healing of the deadly wound which had been inflicted upon the head of the first beast; but the two-horned beast is to accomplish his wonders in the sight of this beast, whose wound was healed, which clearly shows that the burden of the two-horned beast's work, as marked out in the prophecy is after the healing of that deadly wound. p. 13, Para. 3, [2HB].

We shall claim, in passing to this subject, that the locality of the two-horned beast may be found with the same definiteness as that of the beast with seven heads and ten horns, [Rev.xiii] or the little horn of Dan.vii; neither of which can be defined except by the fulfillment of the specifications given. And when we find a power which in its rise and development fulfills the specifications of the two-horned beast, as marked out in the prophecy, we may be assured that it is the very power which the Lord represents by the prophecy. Were it otherwise, and the prophecy given in an indefinite manner, we of course might be left to guess at its fulfillment. We shall in this investigation follow the rule of interpretation Protestants have followed in the investigation

of the Papal beast; which is, to look well that the specifications given in the prophecy, are fulfilled by the power we suppose to be the one specified. p. 14, Para. 1, [2HB].

Definite specifications for the two-horned beast are as numerous as those of the first beast. Rev.xiii. And while nearly all are agreed in the application of the first beast, but few attempt to define the two-horned beast. The first specification of this power we shall notice is, p. 14, Para. 2, [2HB].

We understand verses 10,11, clearly mark the time. "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. And I beheld another beast coming up." From the above verses we learn that the time when the two-horned beast first occupies a place in the prophecy, is when the first beast goes into captivity. Then John says, "I beheld another beast coming up." Then the point of time where we may commence to look for a power to arise and fulfill the specifications of the two-horned beast, is A. D. 1798. p. 15, Para. 1, [2HB].

Whatever application we make of the two-horned beast, we must be careful to apply it to no power that has commenced its career this side of 1798; but to some power which at that very time was organized, and answered the description given in the prophecy. Here too is an objection to those theories which would apply the two-horned beast to Papacy re-established. They would locate the commencement of the rise of the power four years this side of the point where the deadly wound is given to the first beast; whereas we learn by the prophecy, that when the wound is given to the first beast, the second has already made a start, and is seen coming up. p. 15, Para. 2, [2HB].

This two-horned beast like all the other governments prophesied of in the Bible, is taken up by the prophet when it commences to be connected in some way with the people of God. To illustrate: the Pagan Rome power, (the dragon,) had its commencement at the building of the city of Rome, B. C. 752, yet it is not noticed definitely by the prophet until it conquers Judea, and establishes itself as a universal kingdom, B. C. 31. By these acts, the people of God were brought under its rule, and at the time of our Saviour's birth, as we have already shown, it stood ready to devour him. So in the prophecy before us, John has a view of the persecutions of the church by the Papal rule, and is carried down to the point where this persecuting power is overthrown, and then as this two-horned beast begins to have to do with the church of God, it is introduced before us in the prophecy. The second specification of this power we shall notice, is Its LOCATION, p. 15, Para. 3, [2HB].

To which we understand we may get a clue by the language of verse 11. "I beheld another beast coming up." These beasts being symbols of governments, must comprise territory and subjects, as well as rulers. p. 16, Para. 1, [2HB].

The first beast had the dominion of the Eastern Continent. It received the power, seat, and great authority of the dragon, whose power extended over the then civilized world. Proof. "There went out a decree from Caesar Augustus, that all the world should be taxed." Luke ii,1.

Another proof that the Papal beast ruled the Eastern Continent, is found in Rev.xiii,7. "And power was given him over all kindreds, and tongues, and nations." p. 16, Para. 2, [2HB].

As the first beast covered the Eastern Continent, we must look elsewhere than in that Continent for the territory of the two-horned beast; for two governments cannot bear rule in the same territory at the same time. p. 17, Para. 1, [2HB].

But says one, The two-horned beast might have been organized on the ruins of the first government. No; for John tells us the first beast's deadly wound was healed, and the two-horned beast (a distinct power) performs wonders in his sight. So it follows there is no chance to introduce the two-horned beast into the first beast's territory in the manner above proposed. p. 17, Para. 2, [2HB].

But some seem determined to have it that France is the two-horned beast, and that Napoleon Bonaparte was the most important actor in fulfilling this prophecy. Our reply is, 1st. France is one of the horns of the first beast. The Franks conquered a portion of the Roman kingdom, and settled in France, A. D. 407. 2nd. France never performed such a work as that to be accomplished by the two-horned beast. At the very time many would have it fulfilling this prophecy, instead of its demanding worship of its subjects, or imposing a mark upon them, it granted free toleration to all religions. Worcester in his Elements of History, gives a summary of events connected with the re-establishment of the Papacy as follows: p. 17, Para. 3, [2HB].

"(1802,) Europe for the first time since the late revolution, enjoyed the blessings of universal peace. Soon after the establishment of peace, Bonaparte restored the Catholic religion, concluded a convention with the Pope, granted toleration to ALL religions, and instituted the Legions of Honor," pp.158, 159. p. 17, Para. 4, [2HB].

Others would have us understand that the two-horned beast is England; and some that it is Russia and Poland. These powers none of them ever fulfilled the specifications of the two-horned beast. And if the two-horned beast is any one of the kingdoms of the Eastern Continent, it must be a part of the first beast, and could not be said to be another beast. p. 18, Para. 1, [2HB].

If the design of the prophecy of Rev.xiii, was to show that this two-horned beast was in the Eastern Continent, it certainly employs language that conveys a different view. If this was the design, we should expect it to read on this wise, "I will tell thee the mystery of this seven-headed and ten-horned beast; it became a two-horned beast." But he gives us the destiny of the first beast and while contemplating the scene of its overthrow, his mind is caught away by another beast presented before him. If it is another beast, it cannot be a part of the first beast. p. 18, Para. 2, [2HB].

As we see no chance to locate the two-horned beast in the Eastern Continent, our attention shall be turned for a few moments to the Western Continent. We inquire, Where is the government marked out as the two-horned beast? We look at South America, its history at that time, 98, is summed up in the following. Quite a large portion of it was Spanish Provinces, and so remained until 1813. The remainder of it

was under the dominion of other portions of the first beast. We view North America. At that time here was British America, and the Russian Possessions on the North, and to the South West the Spanish dominions of Mexico. Where then was the power? We find no place to locate it except in these United States, which did then exist as an independent republican government, or in the language of the prophecy, "another beast." p. 18, Para. 3, [2HB].

It is evident to our minds that the United States being the only organized government in 1798 aside from the first beast, or his extended dominion, and existing itself as an independent government, is the very territory viewed by the prophet in which the work of the two-horned beast was to be performed. As there seems to be definiteness in this specification that marks our own territory as the one viewed by the prophet, we trust we shall have the candid attention of the reader, as we proceed to show that our government has been, and is fulfilling the work assigned to be accomplished by the two-horned beast. The next specification we shall notice, is The MANNER Of Its RISE. p. 19, Para. 1, [2HB].

John says, [verse 11,] "I beheld another beast coming up out of the earth." Here is the peculiar manner of its rise:" Out of the earth." p. 19, Para. 2, [2HB].

The four beasts, [Dan. vii,] also the first beast [Rev. xiii,] are said to rise out of the sea, [sea, or "waters," denoting "people, nations," &c; Rev. xvii, 15,] by the striving of the winds. These winds, are not the literal winds of heaven. But they symbolize something connected with the movements of the people, like the operations of the winds upon the water. The winds cause raging waves of the sea which cast up mire and dirt. So here are commotions among the people, which caused kingdoms to arise; [aggressive wars;] symbolized by the blowing of the winds of heaven. It was by aggressive wars that the four kingdoms of Dan vii, arose. p. 19, Para. 3, [2HB].

John saw a beast, or kingdom, "coming up out of the earth." No winds striving, but it comes up, seeming to indicate an independent rise; not from the help of others, or by aggressive wars, but contrary to the rise of the first beasts, it seems to have its nourishing qualities within itself; or like the plants of earth, exists subject to such principles as impart to it power to extract from those objects around it that nourishment which is congenial to its growth. "It comes up," and creates no great stir in its first steps of onward progress; but is seen a distinct government, like a weed in some secluded garden. Our attention has been attracted by the plants. Uncultivated, unobserved, a weed has made its appearance. So with these United States in their first appearance as a nation, on the stage of action. A few met in convention, and with boldness framed their declaration, and announced to the world that they were an independent people, and should maintain their just rights. p. 20, Para. 1, [2HB].

These United States, since 1798, when first noticed in the prophecy, have not risen by wars and conquest, but by means of that which existed within themselves. Their form of government is such that it attracts other people and States to unite themselves to the Federation; and thus cause a growth in numbers, territory, and industry; or cause the beast to "come up." Some object, saying that there has been a bloody war in

these United States; the revolution. That war was before the beast occupies a place in the vision. The Revelator introduces his career at the point where the Papal beast is led into captivity, 1798. When first introduced in prophecy, it is a beast with two horns, speaking; which shows that it had already commenced its work, and rise, when presented before him. To show that this power has not risen by war, but in the manner already presented, I will copy from the Dublin Nation. p. 20, Para. 2, [2HB].

"In the East there is arising a colossal centaur called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the West. There but two ranks are distinguishable--serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg. p. 21, Para. 1, [2HB].

"In the West an opposing and still more wonderful American empire is EMERGING. We Islanders have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years territories more extensive than these three kingdoms, France and Italy put together, have been quietly and in almost 'matter of course' fashion annexed to the Union. p. 21, Para. 2, [2HB].

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the Federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the North-west; Deseret in the South-west, and California on the shores of the Pacific. These three States will cover an area equal to one half the European Continent. p. 21, Para. 3, [2HB].

"Nor is this a mere addition on the map - it is not piling barren Pelion upon uncultivated Ossa. It is an actual conquest of new strength and resources. Already has Minnesota its capital - St. Paul - which has its journals, churches, schools, parties, interests and speculations. The Mormon founders of Deseret are doing what the Puritans did in Massachusetts two centuries ago - taking care to possess themselves of the best lands and waters in their new State. Instead of becoming a lawless horde of adventurers, the settlers in California, are founding cities, electing delegates, magistrates, sheriffs, and Congressmen, as methodically and as intently as if they trod the beaten paths of life on the Atlantic shores of the Continent. p. 22, Para. 1, [2HB].

"And with this increase of territory, there is a commensurate increase of industry in the older States. The census of 1850 about to be taken in the United States, will show a growth of numbers, territory and industry, entirely unexampled in human history. Let the 'gray powers of the old world' look to it - let the statesmen of France, Germany, and Russia, read the census carefully though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast commonwealth as an inheritance of mankind mortgaged to the cause of freedom. America is as grand a field for enterprise as when the ships of Columbus first neared the shores of

Guanihana." p. 22, Para. 2, [2HB].

The foregoing quotation illustrates fully the manner in which this power has arisen. As marked out in the prophecy, it has "come up out of the earth." Grown to its present magnitude without the clash of arms or national debts, while with the other kingdoms it has been just the reverse. p. 23, Para. 1, [2HB].

We shall next notice ITS RISE. p. 23, Para. 2, [2HB].

John says, "I beheld another beast coming up," &c.; from which we are led to suppose that wherever the prophecy of the two-horned beast had its accomplishment, a government would be developed enterprising and prosperous. p. 23, Para. 3, [2HB].

God has represented in prophecy, the governments of foreign lands at this time, as in a state of brokenness and disunion. "Iron mixed with miry clay." ... "they shall not cleave one to another, as iron is not mixed with miry clay." England is certainly looked upon by all nations as bankrupt. France is not much in advance. The kingdoms of Spain are in a decaying condition. While we see other kingdoms of earth in this position and that in their rise they have not answered the specifications of the prophecy, we have been led to look elsewhere than among them for the development of that power. As our own nation has arisen at the right time to answer the specifications of the prophecy, as well as in the right manner, we may with confidence expect it to "come up" [while its career is measured by prophecy as in a rising condition] even to the astonishment of its own citizens. To show how this power has "come up," we will compare the census of 1792, with that of 1855: 1792. 1855. Population of U. S., 3,000,000, 27,114,287. " " Boston, 18,000, 162,629. " " Philadel., 42,000, 487,500. " " N. Y. City, 30,000, 689,810. U. S. Imports, \$31,000,000, \$261,468,520. " " Exports, \$26,000,000, \$275,156,846. Sq. miles Territory, 800,000, 3,300,000. Miles of Rail Road, _____ 19,834.* " " Telegraph, _____ 35,000. No " Post Offices, 200, 24,410. Amount of Postage, \$100,000, \$7,335,177. p. 23, Para. 4, [2HB].

An "English Journalist" [in 1853] speaking of the unexampled growth of the United States, in all the elements of national prosperity, sums up in this wise: p. 24, Para. 1, [2HB].

"In an interval of little more than half a century it appears that this extraordinary people have increased above 500 per cent, in numbers; their national revenue has augmented nearly 700 per cent, while their public expenditure has increased little more than 400 per cent. The prodigious extension of their commerce is indicated by an increase of nearly 500 per cent in their imports and exports, and 600 per cent in their shipping. The increased activity of their internal communication is expounded by the number of post-offices, which has increased more than a hundred fold, the extent of their post-roads which has been increased thirty-six fold, and the cost of their post-office, which has been augmented in a seventy-two fold ratio. The augmentation of their machinery of public instruction is indicated by the extent [The Railway Guide gives the length of railways in 1856, at 23,242 miles.] of their public libraries, which have increased in a thirty-two fold ratio, and by the creation of school libraries, amounting to 2,000,000 volumes. They have completed a system of canal

navigation, which, placed in a continuous line, would extend from London to Calcutta, and a system of railways which, continuously extended, would reach from London to Van Diem's Land, (14,350 miles,) and have provided locomotive machinery by which that distance could be traveled over in three weeks, at the cost of 1,5d per mile. They have created a system of inland navigation, the aggregate tonnage of which is probably not inferior in amount to the collective inland tonnage of all the other countries in the world, and they possess many hundreds of river steamers, which impart to the roads of water the marvelous celerity of roads of iron. They have in fine, constructed lines of electric telegraph which, laid continuously, would extend over a space longer by 3000 miles than the distance from the North to the South pole, and have provided apparatus of transmission by which a message of 300 words dispatched under such circumstances from the North pole might be delivered in writing at the South pole in one minute, and by which, consequently an answer of equal length might be sent back to the North pole in an equal interval. These are social and commercial phenomena for which it would be vain to seek a parallel in the past history of the human race." p. 24, Para. 2, [2HB].

And still year by year they are "coming up," growing in numbers, power and pride. It is stated that at the recent world's fair in London, the United States was brought into a position among the nations, and obtained a name which far excels all her former reputation. There as the United States displayed her wonderful improvements, her apartment in the great palace was thronged with astonished admirers of her ingenuity. p. 25, Para. 1, [2HB].

The rise of this nation, since the time of the settlement of these colonies, just prior to the reformation in the territory of the Papal beast, has not a parallel in human history. And who would dare to say in regard to its spread of dominion, (were it not for the coming of the long expected and Just One,) "Thus far thou shalt go, and no farther!" Some at present are so bold as to state, that should ten or twenty years roll away, United States' boundaries will be the boundaries of North America! p. 25, Para. 2, [2HB].

The next point that shall claim our attention is the DESCRIPTION OF THE BEAST. p. 26, Para. 1, [2HB].

Verse 11. "And he had two horns like a lamb, and he spake like a dragon." The horns are not explained in connection with this beast, but with an understanding of what has before been said on the subject of horns, we may be prepared to understand what the two lamb-like horns represent. p. 26, Para. 2, [2HB].

From those texts where the symbol has been used and explained, we learn that the two horns of the ram, [Dan. viii,] denoted the kings of Media and Persia. The great horn between the eyes of the goat denoted the first king of Grecia. This being broken, and four standing up for it, represents the kingdom divided into Macedon, Thrace, Syria, and Egypt, as ruled over by four of Alexander's generals. The ten horns of the fourth beast, [Dan. vii,23,25,] denoted the ten kingdoms into which the Roman Empire was to be divided. The little horn which came up after them, denoted the Papal church, to which Justinian gave power over the fourth beast by his decree. A horn, then, we find symbolizes a ruler either civil or ecclesiastical. The little horn [church of Rome] is

called definitely a horn, before the three are plucked up and dominion given to it over the fourth beast. p. 26, Para. 3, [2HB].

No power previous to the two-horned beast, has been in prophecy symbolized by lamb-like horns. We shall claim that they symbolize two things: p. 27, Para. 1, [2HB].

1st. The youthfulness of the power. p. 27, Para. 2, [2HB].

2nd. Its mild profession. p. 27, Para. 3, [2HB].

On the youthfulness of the power we here remark, it is clearly implied in the language of verse 11. Why choose a lamb as the symbol in this prophecy? The answer to my mind is obvious. The power to which it applied had existed but a short time when introduced in the prophecy. We find it introduced in 1798, 22 years after the first acts toward establishing the United States as an independent government. If the power referred to in this prophecy was any of the foreign nations of long duration, would not a full grown beast, be a more fit symbol to bring before the mind? When Pagan Rome was introduced in prophecy B. C. 31, it was over 700 years old, and was symbolized by a "beast dreadful and terrible, and strong exceedingly." p. 27, Para. 4, [2HB].

On the second point above, we remark: These two horns like a lamb cannot represent a despotic or Papal government, but true to the character of the symbol, they must represent a mild or innocent appearing power. The lamb is the symbol of innocence. p. 27, Para. 5, [2HB].

We shall call the two horns, Protestant ecclesiastical power, and Republican civil power. Where is a government to be found more lamb-like in its appearance than this our own nation, with its Republican and Protestant rulers? p. 27, Para. 6, [2HB].

Probably some are ready to object to the application above made of one of the horns of this power to Protestants, and urge that a horn is the symbol of civil power. We have already shown that the Catholic church is called a horn before it received the civil power of Rome, therefore a horn is not always an emblem of civil power. Both beasts preceding the two-horned beast were connected with religious bodies, and persecuted those who refused to receive their tenets. The two-horned beast being another link in the same chain is a similar power. In the end it makes an image to the first beast. If it makes an image to the first beast, then in the commencement of its career that image does not exist. At that point church and state stand as two, therefore we see the propriety of two horns on the beast. p. 28, Para. 1, [2HB].

As an index to the mild profession of Republicans mark the language of the Declaration of Independence of these United States: p. 28, Para. 2, [2HB].

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." p. 28, Para. 3, [2HB].

Wherever appeared a government with a declaration so lamb-like? In a

place where the people are pledged to carry out such a declaration, we should expect to find a God-like class, carrying out the principle of the Bible to which it is so nearly allied - "Love thy neighbor as thyself." Here is a government placing men as persons on an equal footing, lamb-like in appearance, yea, Christ-like. Jesus is called "the Lamb of God, which taketh away the sin of the world." John i,29. p. 28, Para. 4, [2HB].

We will look at the profession of the Protestants. They say, Amen, to the Declaration of the Republicans, and in addition to that they declare that freedom of conscience is for all, that the Bible is the only standard of faith for Protestants; believe whatever is found in the Bible. Against the profession of Protestants and Republicans we have nothing to offer; their profession is right. We might expect a millennium indeed, were their profession lived out. p. 29, Para. 1, [2HB].

But as John viewed this matter, the scene is sadly degenerate when the beast begins to act. Instead of carrying out his lamb-like profession, "he speaks as a dragon." Yes, that very national executive body, who have before them this Declaration of Independence, and profess to be carrying out its principles, can pass laws by which 3,200,000 slaves can be held in bondage. The Declaration of Independence was professedly based on self-evident truths. [Truths that needed no reasoning to establish them.] But it is a self-evident truth now that a large number of our race are born into slavery. To produce a harmony between our laws and their professed basis, the Declaration of Independence should have a clause supplied, and should read, All men are created equal except 3,200,000. p. 29, Para. 2, [2HB].

As things exist in our Union at present, we can look upon the above as only a lamb-like profession, while the action, [voice, or laws of the government,] is dragon-like. It is commonly claimed that the Constitution professing to be based upon the Declaration, of Independence pledges that all men shall be protected in worshiping God according to the dictates of their own consciences. p. 29, Para. 3, [2HB].

To show the import of the Constitution of the United States respecting religious matters, I wish to copy a few articles from the Constitution, also the opinion of George Washington as to the import of that instrument. CONSTITUTION, ART. 9, SEC. 2. p. 30, Para. 1, [2HB].

"This Constitution, and the laws of the United States which shall be made in pursuance thereof, . . shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws or any State to the contrary notwithstanding." p. 30, Para. 2, [2HB].

Sec.3. "The members of the several state Legislatures, and all executive and judicial officers, both of the United States, and of the several States, shall be bound by oath or affirmation, to support the Constitution; but no religious test shall ever be required as a qualification to office or public trust under the United States." AMENDMENT OF THE CONSTITUTION, ART. 1. p. 30, Para. 3, [2HB].

"Congress shall make no law respecting an establishment of religion,

or prohibiting the free exercise thereof." p. 30, Para. 4, [2HB].

We subjoin George Washington's decision in regard to the intent of the Constitution. A letter written to the committee of a Baptist society in Virginia, in reply to questions as to the design of that instrument." - Aug. 4th, 1789. p. 30, Para. 5, [2HB].

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." GEORGE WASHINGTON. p. 30, Para. 6, [2HB].

From the above we see that the lamb-like profession is still carried out, [in religious matters,] by the Constitution, which is professedly based on the Declaration of Independence. It seems from George Washington's explanation that it was the design of the Constitution to grant free toleration to all religions, and protect all men in worshiping God according to the dictates of their own conscience. Well, I as a Christian profess to have my conscience in accordance with the Bible which says, "Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee." Deut. xxiii,15. Now that is my conscience on that point. Will they regard my conscience as sacred? Let us see. p. 31, Para. 1, [2HB].

To fully elucidate the light on this point we will suppose a case - A slave at the South is favored with a master whose sons have been touched with the sufferings of the slaves, and have made free to converse with, and instruct them. On one fourth of July as all work is suspended on the plantation, and the master's sons as usual are firing pistols and small fire-works, one favorite slave with the boys whom we will here name James, ventures to ask the boys what this is for. He comes up to master George, with p. 31, Para. 2, [2HB].

"What for you make all de noise?" p. 32, Para. 1, [2HB].

"Why, Jim, don't you know? this is independence day," he replies. p. 32, Para. 2, [2HB].

"Massa George, tell me more bout um." p. 32, Para. 3, [2HB].

George proceeds to explain in a simple way the oppression brought upon the settlers of the American Colonies, and their at last declaring themselves a free and independent people, and closes his short lesson by repeating the first clause of the Declaration of Independence, that "all men are created equal." p. 32, Para. 4, [2HB].

James returns to his cabin, tells his wife and children the story, and that the Lord made them free, and equal to their master. A new idea has

sprung up in his mind, that he ought to be free; but where can he go to be free? - is the question. The world is naught to him, his knowledge is confined to his master's plantation. He is surrounded with slave-dealers who would not let him enjoy freedom if he should attempt to get it. With his little family he spends the day talking on this new revelation to him. As the sun is setting, he hears his master's sons humming in a low tone the "fugitive slavesong:" p. 32, Para. 5, [2HB].

"I heard that queen Victoria said, if we would all forsake p. 32, Para. 6, [2HB].

Our native land of slavery, and come across the lake; p. 32, Para. 7, [2HB].

That she was standing on the shore with arms extended wide, p. 32, Para. 8, [2HB].

To give us all a peaceful home beyond the rolling tide." p. 32, Para. 9, [2HB].

If he was only there, he might enjoy his liberty. But where is that place? - is the next question. The next morning before they go into the cornfield he seeks an opportunity with George: p. 32, Para. 10, [2HB].

"Massa George, Whah is Queen Victorah dat rules de powah de Merikans left?" p. 33, Para. 1, [2HB].

George not supposing any evil, tells him about Great Britain across the great water, and their dominion North of us, across the lake. He's got it! Just what he wanted to know! At night he returns to his cabin, talks over the new light of that day with his wife, and determines to strike for liberty. He views the dangers on the way, but concludes that liberty is sweeter than life. He prays the Lord to work, that his wife and children may follow him out of slavery. He commits all to the Lord and starts - for what? A country in which he can enjoy freedom. Yea, and he starts for that very lion power, from whose grasp, less than one century since our own nation extricated itself because of oppression. He plods his way, faint and fatigued, by day and night, until he reaches the northern boundary of the United States. He is about to take passage for the dominion of the Queen. He turns to give one long, last look at the boasted land of freedom, but whose soil he has found to be cursed with the damning sin of slavery. There he has left a companion and children - now he is laying plans by which he may perform the generous act of purchasing their freedom, and again enjoy their friendly society. While he is taking his last view of that weary road over which he has passed, a tear trickles down his cheek, and he bids slavery good bye forever. He turns to take his flight. Just then a ruthless hand taps him on the shoulder, and a gruff voice says, You are mine. Half bewildered he beholds that long-hated and much dreaded man, his master. Slavery with all its galling pains again stares him in the face. Again it occurs to him, liberty is sweeter than life. Every energy of his being is stirred. He gives a leap, and is beyond the reach of that cruel master. Perhaps you, Christian, are standing by, and behold this scene, desirous that the fugitive should escape. You now hear the call for, Help! Help! What? Help catch that slave! You are almost benumbed at the thought of aiding that cruel master. You see the slave step aboard of a steamer which quickly leaves the shore, and

bears the happy fugitive away from the land of slavery. You have seen the slave get his freedom - all is over. Is it? The next day you find yourself pursued, summoned to appear before the bar, and answer for your transgression. What have you done? Stood still, and seen a slave get just what the Declaration of Independence of these United States says all men are entitled to - "Liberty". And now for the offense you must pay \$1000 fine. You plead, The constitution pledges me protection in matters of conscience; but it is of no avail. The fine is made out against you, you cannot pay it, and into prison you must go, and there lie until the claims of the law are satisfied. This, reader, is not merely a fancy sketch, but a reality justified by the fugitive slave act of these United States. But, says the reader, this is only the work of Republicans; Protestants do not, and would not, act thus. If Protestants are one horn of this beast, then they will act as marked in the Word; speak like a dragon. The great red dragon, [Rev.xii,] according to its profession, had no more right to condemn an innocent man, than these United States; yet when Christ was tried, Pilate said, "I have found no cause of death in him;" [Luke xxiii, 22] and with the next breath says, "Crucify him." The Protestant says, The Bible is the only standard of faith for Protestants; and yet hundreds have been expelled from their fellowship for no other cause, than believing, and talking to others the Bible doctrine of the near, personal return of the Saviour. Protestants and Republicans, both unitedly and separately, speak as a dragon. We inquire, Who are Republicans? To a greater or less extent they are Protestants. Protestants aid in making and carrying out laws, that hold men in slavery. p. 33, Para. 2, [2HB].

Protestants also are slave-holders. It appears from the late census report that "660,563 slaves are owned in this country (United States) by ministers of the gospel and members of the different Protestant churches; viz., 217,563 Methodists, 77,000 Presbyterians, 125,000 Baptists, 87,000 Episcopalians, 101,000 Campbellites, and 53,000 other denominations." If the church of the North does not hold slaves, she fellowships those of the South who do. It is true that in one of the churches above named, (the M. E. Church,) an attempt was made to free the northern branch from slavery, but as admitted by one of their ministers not long since, there are still many slave-holders in the Northern branch of that church. p. 35, Para. 1, [2HB].

The ministry of these churches South argue that there is no moral wrong in slavery; for it is a Patriarchal institution, and was sanctioned by the Lord in the ceremonial law. If they contend that it is morally right to hold slaves now because they were held in Patriarchal times, then it must be morally right to use them as they were used then. Then every one could go free at the jubilee every seventh year, unless he loved his master and wanted to abide with him. Let those who contend for Patriarchal slavery here, carry it out fully and give the slaves one jubilee, and what would be the result? p. 35, Para. 2, [2HB].

For an illustration of the acts of both Protestants and Republicans, we make the two following quotations from the New York Tribune, of Feb., 1854. p. 36, Para. 1, [2HB].

"Mrs. Douglas, a lady of Norfolk, was some time since accused, as our readers may remember, of the crime of teaching 'little niggers' to read. This case has been finally adjudged by the court at Norfolk. The

teacher was found guilty, and sentenced to one month's imprisonment, which sentence was immediately carried into effect, and the lady now lies in jail expiating her crime." p. 36, Para. 2, [2HB].

"A SLAVE BURNED TO DEATH. - A mob was collected together and a Lynch Court was held to determine what was best to be done with a negro who had the impudence to raise his hand against a white man. The Lynch Court decided that he should be burned at the stake. p. 36, Para. 3, [2HB].

"Nearly four thousand slaves were collected from the plantations in the neighborhood to witness this scene. Numerous speeches were made by the magistrates and ministers of religion, to the large concourse of slaves, warning them, and telling them that the same fate awaited them if they should prove rebellious to their owners." p. 36, Para. 4, [2HB].

Here is a specimen of the scenes that are transpiring in the boasted land of liberty - "All men created free and equal". Yet while one person is occupying a high station in society, another for opening a child's mind to the channel of thought, that they too may aspire to the same position, must be hurled to the bars and grates. And as we see in the second quotation, "Ministers of the gospel," (Protestants,) warning slaves of a punishment more becoming a cannibal savage, than the citizens of a Christian land. How must such things appear in the sight of a holy God. p. 36, Para. 5, [2HB].

It may be clearly seen and cannot be doubted that our government answers the description of the two-horned beast, given in the prophecy. Lamb-like in profession; but dragon-like in its laws. p. 37, Para. 1, [2HB].

To elicit further light on this specification, however, we will introduce the testimony of Congressmen themselves concerning what they once called unconstitutional, and see how it will compare with their present acts. p. 37, Para. 2, [2HB].

The congressional committee on Post Offices and Post Roads, to whom were referred certain memorials for prohibiting the transportation of mails and the opening of Post Offices on Sunday, in the 43d session of congress, A. D. 1830, reported unfavorably to the prayer of the memorialists. Their report was adopted, and printed by order of the Senate of the United States, and the committee was discharged from the further consideration of the subject. Of the constitution they say: p. 37, Para. 3, [2HB].

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day has been made holy by the Almighty.".... p. 37, Para. 4, [2HB].

"The constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would

dissatisfy both, and consequently convert neither."...."If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and support of the clergy.".... p. 37, Para. 5, [2HB].

"The framers of the constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle, which nothing can eradicate.".... p. 38, Para. 1, [2HB].

"It is also a fact, that counter memorials, equally respectable, oppose the interference of congress, on the ground that it would be legislating upon a religious subject, and therefore unconstitutional." p. 38, Para. 2, [2HB].

Let us sum up this testimony. It stands thus: Congress has no right to make a law respecting an establishment of religion. Hence the conclusion, that prohibiting labor on Sunday, would be legislating on a religious subject, and therefore unconstitutional. By George Washington's letter also we learn that the import of that instrument is, that all men "should be protected in worshipping God according to the dictates of their own consciences." And from the constitution itself, Art. 6, Sec. 2 and 3, we learn, that legislative bodies, judges, and all executive and judicial officers are bound by oath, or affirmation, to support the constitution, and that is to be their supreme law. This mild profession is but a sound of words. It is already transgressed in a large number of the States of this Union. p. 38, Para. 3, [2HB].

Read the following from Tract No.352, published by the American Tract Society: p. 38, Para. 4, [2HB].

YORK. - "There shall be no shooting, hunting, fishing, sporting, playing, horseracing, gaming, frequenting of tippling-houses, or any unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or returning from some church or place of worship: nor shall there be any servile laboring or working on that day, excepting works of necessity and charity." p. 39, Para. 1, [2HB].

Most, if not all the States in the Union have laws essentially agreeing with the above; and this protection of the Sabbath has obviously grown out of the conviction of all intelligent legislators, that a holy day of rest, and the public worship of God, "are," as the statutes of Vermont well express, "in the highest degree promotive of the peace, happiness, and prosperity of a people." p. 39, Para. 2, [2HB].

But how will this agree with the report of the congressional

committee? It seems by comparing this testimony of the tract with the report of the committee, that "most, if not all the States in the Union" have violated the constitution of the United States, by legislating on a religious subject. Five States of the Union, to say the least, have laws that infringe on the rights of those who keep the seventh day, because they do not also keep the first. The conscience of those who keep the seventh day, being guided by the fourth commandment, would lead them to consider six days their laboring days, and the seventh, a day of rest. They consider it no harm to work on the first day; for God himself commenced the work of creation on that day. It is a fact also, that the conscience of the society called Friends, as well as a portion of professed Christians, is infringed upon by these Sunday laws: for they regard all days alike. p. 39, Para. 3, [2HB].

Eight Seventh-day Baptists, at one time, in Ephrata, Pennsylvania, were fined each four dollars, and if they refused to pay, the same were subject to imprisonment. The great crime alleged to them, was working on Sunday - obeying their own consciences. How shall we explain the acts of Pennsylvania, and other States of this Union, unless it be a fulfillment of the text, "And he spake as a dragon?" After the description of this power, John has a view of HIS WORK: p. 40, Para. 1, [2HB].

Verse 12. He says, "And he exerciseth all the power of the first beast before him." The first beast had power to make war on the saints. See verse 7. "And it was given unto him to make war with the saints, and to overcome them." Such a work is pointed out yet to be fulfilled by the two-horned beast. See verse 15. "And cause that as many as would not worship the image of the beast should be killed." But we pass over this point for the present. It is more fully stated in verse 15, and we shall have occasion to notice it in order. p. 40, Para. 2, [2HB].

Says the objector, "It is said that 'he exerciseth all the power of the first beast.' It must be that this two-horned beast is some power that takes the reins of government of the first beast, and rules in his dominion." I know not how any one can draw such a conclusion from the text. We reply to the objection as follows: p. 40, Para. 3, [2HB].

1. The first beast symbolizes a body of rulers; and when its dominion is taken away it ceases to be a ruling power, and only exists as ruled over by the conquering power. When a beast's dominion is taken away, its life is prolonged. See Dan. vii,12. When Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom, the people of that vast realm were not slain, but passed under the rule of Media. Yet when this event concerning Babylon is spoken of, it is said Babylon is passed away. If the Papal beast had met the same fate, we should speak of it as passed away. When the civil power was taken away from the Pope, the event was called, "the deadly wound." And if it was said, the two-horned beast ruled while the first beast was thus wounded, there might be some plausibility in the position taken; for there would be no guard to exclude the two-horned beast from the first beast's territory. But we have already shown in the former part of this article, that the two-horned beast's locality is definitely in America. If the two-horned beast did take the rule of the first beast, then the two powers would not bear the relative position to each other that the text represents. p. 40, Para. 4, [2HB].

2. By comparing the history of the two-horned beast with that of the false prophet, (which clearly represents the same power,) we see that the position of our opponents is groundless. "And the beast was taken, and with him the false prophet that wrought miracles before him." Rev. xix,20. Read the connection. We see the two beasts exist at the time of Christ's coming, as two distinct powers. p. 41, Para. 1, [2HB].

3. Rev. xiii,12, declares that the two-horned beast causes men "to worship the first beast whose deadly wound was healed." Let this forever exclude the possibility of our opponents' position being true. But we see a burden of the two-horned beast's work is done after the healing of the Papacy. These powers then work together, and exist as distinct beasts until the judgment. p. 41, Para. 2, [2HB].

The expression, "before him," by Whiting is rendered, "in his sight." This gives a clear idea of the text. The Papal beast exists on the eastern continent; his seat is definitely at Rome; and while the two-horned beast is located in the west, and is performing his wonders, they of the eastern world behold, wondering. p. 42, Para. 1, [2HB].

Verses 13,14. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." p. 42, Para. 2, [2HB].

Here are wonders which are not to be merely pretensions, but men are to behold them. Not like the boasts of Napoleon, telling the Mussulmen that he could command a fiery chariot to come down from heaven, and yet never did it. That we are living in an age of wonders is proverbial. None pretend to deny it. The labors which in ages past it would have required years to perform, are now accomplished in as many months. Who can enumerate the inventions, which the ever moving mind of man is bringing before the public. Machinery is now standing in operation, a hint of which fifty years since would have astonished the world. Fire, that purger of all elements, is brought to subserve the interests of man, to aid him in traversing the mighty deep, or bear him swiftly o'er the earth. p. 42, Para. 3, [2HB].

Who would have tolerated the idea sixty years since, of a passage from New York city to Rochester, in the space of twelve hours. Even when the idea was suggested of the construction of a canal from Albany to Buffalo, over which boats might pass at the rate of four or six miles per hour; said an aged veteran, "I want to live to see that, and then I am willing to die." Little did he think it would be accomplished in his day. Again, when people talked about Rail Cars, going at the rate of thirty to fifty miles per hour. "Why!" said one, "you might as well be shot out of a gun at once. It will tear every thing to pieces." One scientific man, when it was first announced to the world that rail cars were going to be propelled at such a rapid rate, came out with an argument to allay the excitement of the people, and show that such a thing was impossible. One of his strongest arguments was that "they could not get up and down the hills." Others reasoned that the engine wheels would not roll on the track with a load behind it, &c., &c. p. 42, Para. 4, [2HB].

In our own day when the idea was advanced that a dispatch might be sent from New York to Washington in one minute, it was thought to be

perfectly preposterous. I forbear noticing the remarks made in regard to it, as we are all familiar with them, it being in our own day. The greatest query, however, seemed to be in all minds, How can the letters get around the posts? p. 43, Para. 1, [2HB].

Here in our own country, upon the Hudson river, steam was first applied to the propelling of boats. Now we see steam-ships coursing their way to every part of the globe. Think of the ridicule made of Robert Fulton while constructing his first steamboat, and answer whether the people did not consider it a wonder (in 1807) as it moved out of the harbor without the aid of wind or tide. p. 43, Para. 2, [2HB].

As the result of these experiments in steam, we see it now applied to the propelling of cars. This was first done in England in the year 1829. We now see them moving travelers over the plain and through the vale to every part of the land. As predicted, [Nahum ii,3,5,] "The chariots shall be with flaming torches in the day of his (God's) preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, (a better comparison could not be brought of cars running at the rate of forty to fifty miles per hour than "they rage,") they shall jostle one against another in the broad ways. (There are in the principal cities and villages where rail-roads pass, side tracks, or switches, upon which cars are placed for loading and unloading, and as they are backing and moving forward it occasions the jostling. These places are called broad ways.) They shall seem like torches. (Look at the cars, as they are coming towards you in the night with their glaring light in front of the engine, and answer me the question, Do they not seem like torches?) They shall run like the lightnings. (So near like the lightning do they run, that men have established what is termed the "lightning trains.") He shall recount his worthies. (The conductor's continual employment is, recounting passengers from station to station.) They (the passengers) shall stumble in their walk." Try it, and see if you do not stumble as you attempt to walk through the cars while they are in rapid motion. p. 43, Para. 3, [2HB].

But, says one, you don't think Nahum's prophecy applies here? That was a description of the destruction of ancient Nineveh, for see, the heading of the chapter says so. Well, the heading of that chapter is not inspiration, but a man's opinion. By reading the first chapter of Nahum we see the subject introduced is the coming of the Lord, the day of trouble, the cutting off of the wicked, and the time when (verse 9) affliction shall not come upon the saints again. How much preparation did it need for the Lord to destroy ancient Nineveh? p. 44, Para. 1, [2HB].

We understand that Nineveh is used in this connection to represent the people in the last days. Nineveh is positively said to be "waste" when this prophecy was made. Verse 10. The prophecy of its destruction made by Jonah was B. C. 862. "Yet forty days and Nineveh shall be overthrown." If the position taken by many is correct, that this prophecy was fulfilled in forty prophetic days (forty years) then Nineveh had been destroyed 109 years when Nahum prophesied B. C. 713. p. 45, Para. 1, [2HB].

We can also answer the question God asked Job. Chap. xxxviii,35.

"Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Although Job could not answer it, the men of the present age are prepared to say, We can. They have brought "fire down from heaven." By Benjamin Franklin's experiments, it was found that lightning could be conveyed by the lightning-rod from heaven to the earth in the sight of men. His experiments gave a new impetus to the science of electricity: investigation has continued until we now hear the clicking of the telegraph. Said Dr. Beman of Troy, in a sermon recently, "If Franklin tamed the lightning Prof. Morse taught it the English language." Again he said, "God asked Job, 'Canst thou send lightnings?' He had no answer. I can do it." Yes, the traveler may start on his journey from Washington; when he arrives in Chicago, he can leave his communication in a telegraph office; the lightnings go to Washington, give the name of his friends, his locality and name, and, "Here I am." p. 45, Para. 2, [2HB].

We have stated that the people had brought down the fires of heaven (lightning) to serve their interests. This truly is one of the astounding wonders of the age, but we do not look upon it as the full accomplishment of the text that they shall cause fire to come down, but we look for a more full accomplishment of this in the closing up of the deceptive wonders of the two-horned beast. p. 46, Para. 1, [2HB].

I might mention the wonders of Psychology, Biology, and Mesmerism in all its forms, which have attracted the gaze of astonished beholders. But these all bid fair to be eclipsed by the astounding wonders of Spirit Manifestations. Free converse is held with what purport to be the spirits of the departed. Were it not that God has made known to us his will, and marked out the condition of the dead in the Scripture, we should have no shield against their teachings; and there might well be a trembling for the fate of Christianity. For, that Spirit Manifestations are a reality, none, who have thoroughly investigated them, will pretend to deny. Says the Hon. J. W. Edmonds, Judge of the Supreme Court: "Whoever declares Spirit Manifestations to be a humbug, show that they know nothing about it. p. 46, Para. 2, [2HB].

In making the above admission that Spiritualism is a reality, we do not by any means admit the teaching of these spirits, or that they are from the source they pretend; but we are far from claiming as many do that these modern developments are nothing but human trickery. p. 46, Para. 3, [2HB].

We shall claim this spiritual working to be the work of the "spirits of devils," and for this position we shall assign a few reasons. p. 47, Para. 1, [2HB].

1. This work cannot be the work of the dead; for the Bible clearly teaches that they "know not anything." Eccl.ix,5. It cannot be claimed that this text simply applies to the body; for if thought and intelligence are only attributes of spirit (as the mind is commonly called) then the body never knew anything, and it would be folly to say it knows nothing after it is dead. If, as commonly claimed, the mind is known to exist by its properties, (thinking,) when those properties are no longer developed it no longer exists until revived again. But when man dies his thoughts perish. Ps. cxlvi, 2-4. See also Isa. xxxviii, 18,19; Ps. cxv,17; vi,5; 1Cor. xv,18. These spirits represent that our friends are in a conscious state; therefore we claim that they are from

a lying source, and from the father of lies. p. 47, Para. 2, [2HB].

2. These spirits deny the existence of a Devil, and thus pave the way to bring their awful deceptions before the people. They deny the authenticity of the Holy Scriptures, and nearly every doctrine of divine revelation. They exalt the most vile characters to the highest heaven; which, all combined, marks their mission as not from any good source. p. 47, Para. 3, [2HB].

3. The Bible clearly teaches that in the last days the Devil will accomplish such a work as that now being developed through modern Spiritualism. See 2Thess. ii,9,10; Rev. xvi,13-15; Isa. viii,19,22; 1Tim. iv,1. p. 47, Para. 4, [2HB].

John declares concerning this two- horned beast, that he "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." Then in this nation men are to be clothed with some power by which they can perform miracles, and thereby deceive men. Some have supposed that all miracles must come from God, and that no miracle could come from an evil source. This is a mistake; for Pharaoh's magicians in the days of Moses wrought miracles; but when miracles were performed which they could not do, they acknowledged it as "the finger of God;" which virtually admitted, that theirs were from some other source. By these so-called Spirit Manifestations, miracles are being performed by which men are deceived. p. 47, Para. 5, [2HB].

The work of spirits above described commenced in this nation, and here it has spread as extensively as in any other nation on earth. Here is a wonder that is deceiving the people. p. 48, Para. 1, [2HB].

1. They are led to suppose they are conversing with their departed friends, when in fact they are the spirits of devils, which the Bible declares men in the present time shall give heed unto. 1 Tim.iv,1. p. 48, Para. 2, [2HB].

2. When Satan has them confirmed in the belief that they are conversing with their friends, he begins to put the Bible aside as no better than some story book, and tells his subjects that Spirit Manifestations are far superior. Thus the miracles are being performed, and men are being lulled to sleep with these awful delusions. These spirits now rap, write, play musical instruments, send communications from one circle to another by the spirits, heal the sick; and say they shall perform greater wonders. For a further exposition of Spiritualism see works published at the Review Office, Battle Creek, Mich. The next point to which we will now call attention, is THE IMAGE p. 48, Para. 3, [2HB].

Of the first beast, which this power is said to make. Verse 14. "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." An image to the Papal beast, must resemble that beast in some respects. As this verse contains testimony that clearly shows the form of government of the two-horned beast, we will now notice it. We should be led to conclude from the fact that this two-horned beast has no crowns, either on head or horns, that it was a different form of government from its predecessors. Our understanding of it would be that it was neither

kingly nor imperial power. Verse 14 sets it forth clearly. p. 49, Para. 1, [2HB].

The two-horned beast says to them that dwell on the earth, Make an image. The dwellers on the earth, or the territory of this beast, it seems, have a part to act in this work. This clearly marks the United States as the scene of action. This is the manner in which laws are made here: by the representatives of the people. As all men by the declaration are declared to be "equal," it became necessary that some course should be taken by which all could have equal privileges in the construction of the laws. If the whole mass were called together, there would be an endless discussion and no laws made. Therefore, the people were to elect such representatives as would carry out their principles; and they were to meet and make laws, which, when passed, should be considered the laws of the people. The image is to be formed by the people or their representatives. p. 49, Para. 2, [2HB].

But to return to the subject of the image. The Papal beast we have already seen was a church clothed with civil authority, having power to put to death heretics, (or those who would not obey its teachings.) We have seen by verse 12, that the two-horned beast is to "exercise all the power of the first beast." A church or ecclesiastical body is again to have power to pass decrees to put the saints to death. But, peradventure, God may deliver his people just as the decrees of the beast are to be executed. The faith of God's people will doubtless be tried as sorely as Abraham's was, when he was called upon to offer his only son, Isaac. God delivered him; and he declares to the Philadelphia church, (this is the sixth state of the gospel church, which had heard the proclamation of the Lord's coming; and before whom the open door of the Sanctuary was placed,) "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly." When the decree is out against God's people, it will be a solemn and fearful hour, whether the decree formed is executed or not. p. 50, Para. 1, [2HB].

We do not understand that this image is yet completed, but that it is a work to be performed in the closing scenes of the career of the two-horned beast. Some doubtless start at the idea of such a work as this being done in these United States. But as we have already seen that the United States is the two-horned beast, we conclude with definiteness that the image will be formed here. Here will Protestants, notwithstanding their high profession, do the very work the prophecy states. p. 50, Para. 2, [2HB].

The observer of the movements of the United States for a few years past, with an understanding of the principles of the constitution, will not be startled at the idea advanced. Notwithstanding Protestants are so mild in their profession, we see they abuse power when in their hands. Who can tell unless guided by the prophecy, what Protestants would do with laws on their side. Look at the Puritans who themselves crossed the great water to flee oppression, persecuting the Quakers even unto death. p. 51, Para. 1, [2HB].

All organized religious bodies in these United States are tolerated by law, and government pledges them protection. All that is wanting to complete an image to Papacy, is simply a union of action in Church and

State, and for the churches to have control of the laws so as to inflict penalties on heretics, or those who do not obey their sentiments. It may not appear strange to the reader that we look for such a union as we already see moves that point strongly in that direction. We have already shown, that in several States Sunday-keeping is established by law. The ministry will teach that Sunday is to be kept holy, and if you violate the Sabbath (Sunday) openly, you will be pointed to the law, and informed that if you do not rest you must suffer the penalty therein attached. p. 51, Para. 2, [2HB].

It seems from verse 14, on which we have already made remarks, that before the making of the image there is a saying among the people that one should be made. We understand such a saying is already before the people. A secret political organization has been working in our midst for a short time past whose object seems to be the suppression of Roman Catholics. Concerning the ground-work of this party's organization we will not speak at length, but will give two quotations to illustrate the character of what they propose to accomplish. The first quotation is from Mr. Havens' (an American) speech delivered in Erie Co., N. Y. He says: p. 51, Para. 3, [2HB].

"For my own part, I wait to see the day when a Luther shall spring up in this country who shall found a great American Catholic church instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a Pontiff on the other side of the Atlantic." p. 52, Para. 1, [2HB].

The second quotation is from Mr. James L. Smith, said to be a gentleman of high respectability, who published in the Washington Union his renunciation of the American party, to which he had belonged. He says, p. 52, Para. 2, [2HB].

"My objections are that a union of politics and religion or Church and State never worked well." p. 52, Para. 3, [2HB].

We do not claim from this that this political party will form an image to the beast, but their acts certainly look like desiring to unite Church and State. p. 52, Para. 4, [2HB].

DOCTOR DURBIN, in the Christian Advocate and Journal, seems to think there is a time coming when civil power will enforce the sentiments of the church at least by onelaw. "I infer therefore that the civil magistrate may not be called upon to enforce the observance of the Sabbath (Sunday) as required in the spiritual kingdom of Christ; but, when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self preservation. She cannot without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter." When this time spoken of by the Dr. comes, we shall have an image to the beast surely. p. 52, Para. 5, [2HB].

It appears probable to us that this Sunday institution is the very point on which this union will finally be effected. Here is a point on which nearly all the Protestant sects can unite. A point which we may safely say is the important item in the faith of Protestants is their Sunday worship. And a thing which increases our suppositions concerning

a union on this point is that we see the sects already reaching forward and urging the importance of more stringent laws for Sunday-keeping. p. 53, Para. 1, [2HB].

Verse 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." From this text we may draw two conclusions: p. 53, Para. 2, [2HB].

1. The image of the beast is to be made in the same territory where the two-horned beast rules; for the two-horned beast can exercise that authority in no territory but its own. p. 53, Para. 3, [2HB].

2. That it already has it in its "power to give life to the image of the beast," or cause the decree to be made and executed. Is it not in the power of the United States to pass such laws? They declare by their constitution, "all men shall be protected in worshiping God according to the dictates of their own consciences." We see the mass hold the first day of the week as a holy day. If a memorial should be sent into congress with 1,000,000 names signed to it, declaring that their rights were infringed upon, and praying them to pass a solemn enactment that the first day should not be profaned by labor, how soon the result would be a law upon the point. p. 53, Para. 4, [2HB].

Were the United States as a body to pass a law that Sunday should be kept holy, or not profaned by labor, there would be, I conceive, an image to Papacy; for the law would then be in the hand of the church, and she could inflict penalties on those who did not obey the Sunday institution. p. 54, Para. 1, [2HB].

Matters are moving here similar to the way they moved in the formation of the Papal beast. In A. D., 321, laws were passed prohibiting labor in cities and towns; but in 538, when the Pope was made supreme head of all the churches, this law was made universal. We claim that then commenced the union of church and State. Here we already have several stringent State statutes, and in most of our incorporated cities laws as rigid. Read the following concerning the law of Texas. p. 54, Para. 2, [2HB].

"The legislature of Texas, has passed a bill to establish 'the Christian Sabbath' which provides for the punishment, by fine, or imprisonment of such persons as may perform any labor or procure any to be done on Sunday." - Watchman and Reflector. p. 54, Para. 3, [2HB].

The American Baptist copies the above with the following note: p. 54, Para. 4, [2HB].

"An oppressive enactment corresponding in character with the legislation, or edicts which in some Catholic countries demand conformity to the dominant Religion. Laws to enforce the observance of the 'Christian Sabbath' are no less repugnant to the principles of religious liberty, and violative of the right of the people, upon whom they are imposed, than would be laws to enforce the observance of Easter, good Friday, or the practice of infant baptism." p. 54, Para. 5, [2HB].

We understand that all that remains undone to form an image to the

first beast is a universal law on Sunday keeping. This two-horned beast, as we see from the above, after completing the image is to enforce under severe penalties. THE WORSHIP p. 54, Para. 6, [2HB].

Of the image, and, as stated in verse 12, the worship of the beast. "And causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." It is not said that this power causes men to worship God, but causes them to worship the first beast: Papacy. What is this worship? We shall claim that it is homage paid to the first beast; the keeping of commandments which he may have made, which are contrary to God's commandments. p. 55, Para. 1, [2HB].

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped, which is obeyed in preference to the other. 'Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey?' Rom.vi,16." Bliss on the Apocalypse, p.233. p. 55, Para. 2, [2HB].

If we obey strictly all the precepts of the Bible, we are looked upon as worshipers of the true God. The worshiper of the false god can only be shown as such by those precepts which the true God we worship has laid down. As a tree is known by its fruit, so is it known whom a worshiper honors and adores, by the commandments he keeps. p. 55, Para. 3, [2HB].

That the above conclusions are correct we think may be clearly learned by reading the Third Angel's Message. Rev.xiv,9-12. After pronouncing its warning against the worship of the beast and image it says, "Here are they that keep the commandments of God and the faith of Jesus." From this we learn that the attention of the people is to be aroused to the decrees to be enforced by the two-horned beast, and it clearly shows that this worship conflicts with God's commandments and Jesus' testimony. p. 55, Para. 4, [2HB].

As strict conformity to God's commandments is the worship of him, if Papacy institutes commandments contrary to them, and individuals leave God's commandments and keep those of the Papal beast, we must conclude that they honor that beast above God. And should we see those who had understanding of the matter thus act, we should at once pronounce them worshipers of the beast. But an individual might have no inclination to keep those commandments, but be desirous of obeying God. Just then, we will say, the two-horned beast passes a law obliging its subjects to keep those very institutions, or pay a heavy penalty: the individual now commences to keep those institutions. Would he not be a worshiper of the beast, and that caused by the two-horned beast? p. 56, Para. 1, [2HB].

But you inquire, has any such thing been done by the Papal beast? and is there any danger of those institutions made by that beast being enforced upon us? Yes. The Papal church has not only made commandments contrary to God's commandments, but has thought "to change laws." See Dan.vii,25. Even the laws of the Most High. He, (the little horn) has not in reality changed God's laws, although he has thought to do it. But he teaches a law to his subjects, as the law of God, which is but an imposition in some of its parts, as may be seen by comparing it with the original law of God. Ex.xx. We copy the following, the ten commandments of God as taught by Catholics contrasted with the ten

commandments of Ex.xx,3-17. Catholic Bible 1. I am the Lord thy God, 1. Thou shalt have no thou shalt not have strange other gods before me. gods before me. 2. Thou shalt not take the 2. Thou shalt not make name of the Lord thy God unto thee any graven image, in vain. or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. 3. Remember that thou keep 3. Thou shalt not take holy the Sabbath-day. the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. 4. Honor thy father and thy mother. 4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. 5. Thou shalt not kill. 5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. 6. Thou shalt not commit 6. Thou shalt not kill. adultery. 7. Thou shalt not steal. 7. Thou shalt not commit adultery. 8. Thou shalt not bear 8. Thou shalt not steal. false witness against thy neighbor. 9. Thou shalt not covet 9. Thou shalt not bear thy neighbor's wife. false witness against thy neighbor. 10. Thou shalt not covet 10. Thou shalt not covet thy neighbor's goods. thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant nor his ox, nor his ass, nor anything that is thy neighbor's p. 56, Para. 2, [2HB].

Reader, compare the above carefully with the ten commandments in your Bible. Where is the second commandment? It is gone. This you will see changes the numbering of all the commandments which follow. The Pope, to make out the complete number, ten, divides the tenth commandment into two parts. But we call particular attention to what the Catholics have laid down here as the 3d commandment, but which is in fact a part of the 4th commandment. The person who is instructed by this catechism, cannot find out by that commandment as it stands what is required by it. They need an explanation of it, and as it is considered dangerous for the common people to have the Bible, they must receive the information through their medium of instruction, the catechism. p. 58, Para. 1, [2HB].

Well here is the desired information from the catechism. p. 59, Para. 1, [2HB].

What is commanded by the third commandment? p. 59, Para. 2, [2HB].

Ans. To spend the SUNDAY in prayer and other religious duties. - Butler's Catechism, Lesson xvii. p. 59, Para. 3, [2HB].

We see at once that Papacy has made an attack upon God's Sabbath, and attempts to give us a substitute, Sunday, the first day of the week. This we know is not the day God appointed to be kept holy by the fourth commandment. The question is, has God authorized this change that has

been made in his Sabbath? He declared [Ex.xxxi,17,] "It is a sign between me and the children of Israel forever." The word forever signifies, As long as a thing, considering the surrounding circumstances, can exist.-Clarke. If the Bible then does not teach that the Sabbath was to cease, it will be a sign eternally. Christ declares, [Matt.v,17,19.] "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven." Again, unless it can be shown that God has removed the sanctity from the seventh day, the same reason exists now for keeping it that ever did. God has made it holy. No testimony can be found to show that God has ever removed that sanctity from the day; therefore it is holy still. We must beware how we do our own pleasure on his holy day, lest we pollute it. God's fourth commandment is still binding upon us, and no Bible authority can be found for keeping the first day of the week. First-day-keepers themselves are obliged to admit, that they have no precept for their Sunday institution. They only claim apostolic example, which the Word does not contain. See works on the Sabbath published at the Review Office, Battle Creek Mich. p. 59, Para. 4, [2HB].

The Protestants also claim that the fathers of the church have kept that day. The Catholic, however, is willing to show the matter in its true light, and places the honor of the change where it belongs. Read the following from The Catholic Christian Instructed. p. 60, Para. 1, [2HB].

"Ques. What warrant have you for keeping Sunday, preferably to the ancient Sabbath which was the Saturday? p. 60, Para. 2, [2HB].

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition. p. 60, Para. 3, [2HB].

"Q. Does the Scripture any where command the Sunday to be kept for the Sabbath? p. 60, Para. 4, [2HB].

"A. The Scripture commands us to hear the Church. Matt.xviii,17; Luke x,16." p. 60, Para. 5, [2HB].

Again we read in an antidote or treatise of Thirty Controversies. "The word of God commandeth the seventh day to be the Sabbath; you [Protestants] without any precept of scripture, change it to the first day of the week only authorized by our tradition." p. 60, Para. 6, [2HB].

We find that the keeping of Sunday as a Sabbath originated with the mystery of iniquity, (Papacy,) which had commenced to work in the days of the apostle Paul. 2 Thess.ii. The man who with understanding on this subject leaves the fourth commandment and keeps Sunday, honors the Pope, not God. The two-horned beast has already begun this work, as we have shown, of causing men to keep the Sunday. Not only in several States of this union are laws passed prohibiting labor on Sunday, but in States where there are no statutes to affect the observer of the seventh day, there are city laws that do bind all within their incorporations. p. 60, Para. 7, [2HB].

Thus, we see, the two-horned beast is causing them that dwell on the

earth to worship the first beast. And not only so, but the soil itself must rest (be neither tilled nor sown) upon the first day; not because God has said it, but the Pope. p. 61, Para. 1, [2HB].

A point is stated in verse 16 in regard to the class that are to have these stringent laws passed against them, ("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,") which is also conclusive evidence as to where this work is to be accomplished; viz., where there is slavery. p. 61, Para. 2, [2HB].

The position of the world in regard to slavery, may be learned by the following quotation from an article on the Nebraska bill, in the New York Tribune, of Feb. 18th, 1854. p. 61, Para. 3, [2HB].

"Franklin Pierce has lived to the age of fifty years. In addition to all, he professes faith in the doctrine and precepts of Jesus Christ." p. 61, Para. 4, [2HB].

"At this critical moment the astounding proposition comes from the citizen who is now president, to repeal the statute which secures the immeasurable blessings of freedom to Nebraska, and to establish therein the dire institution of African Slavery." p. 61, Para. 5, [2HB].

"The whole world has been steadily advancing toward the overthrow of African Slavery for more than a century. Nations have abolished it. England has emancipated her black populations. France has done the same. Even Russia herself has abolished serfdom in every territory, she has added to her empire since the beginning of the present century. The trade in slaves has been denounced as piracy by all nations. The remains of the barbarism of slave-holding now linger in the world under the protection of the decaying kingdom of Spain, and a portion of the States of this Union." p. 62, Para. 1, [2HB].

Bondmen and free are under the dominion of the two-horned beast. Let the above quotation settle the question firmly as regards the locality of the two-horned beast. We see all other nations have abolished slavery, or declared it to be piracy, and the traffic is dying away, while in this nation we see it steadily increasing. p. 62, Para. 2, [2HB].

Since the appearance of the above extract in 1854, the sacred compact, and solemn Missouri Compromise of 1820 which it was supposed would forever exclude slavery from North of 36 30, has been set aside as a thing of naught, and slavery has extended its dominions to territory that, by this act would forever have been guarded. The result of this has been a mad rushing forward of the friends of slavery, holding spurious elections, choosing a bogus Legislature who form for themselves a constitution that declares "death to the man that takes a slave out of this territory." "Five years imprisonment to the man that gives a slave information that causes him to leave Kansas." "Two years imprisonment to the man that expresses his opinion in Kansas that it is wrong to hold slaves." p. 62, Para. 3, [2HB].

But the scene does not stop here. The decision of the Supreme Court on the Dred Scott case which was pronounced by Judge Taney, March 6th, 1857, for aught we can see may open the way for Senator Toombs to "call

the roll of his slaves at the foot of Bunker Hill." It is 1. That "Africans are regarded wholly as property, in the constitution, and are incapable under that instrument of ever attaining the position of citizens." 2d. That "a slave taken into a Free State is not therefore entitled to his freedom." 3d. That "Congress has no rightful power to prohibit slavery in the Territories; hence the Missouri Restriction is unconstitutional." p. 62, Para. 4, [2HB].

Here slavery is likely to continue, and we consider will, till the fearful decree goes forth against the people that will not worship the beast, and till bond men and free shall "hide themselves from the face of him that sitteth upon the throne and from the wrath of the Lamb." p. 63, Para. 1, [2HB].

Another specification we will notice here before passing to the decree of verses 16,17, which is the NUMBER OF THE BEAST. p. 63, Para. 2, [2HB].

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 three score and six." Previous verses state, that men are also to be required to receive the number of the name of the beast, as well as the mark and name. On this subject we adopt the following: p. 63, Para. 3, [2HB].

1. The beast numbered is a definite beast. p. 63, Para. 4, [2HB].

2. It is a definite number: i.e., 666, hence it cannot refer to man's mode of reckoning. p. 63, Para. 5, [2HB].

3. It is a definite man who is numbered. It is the number of a man, not of man or men; hence it cannot refer to the ancient mode of reckoning by letters; because that makes the number indefinite; as there have lived more than one man whose name numbered 666. Some have referred this number to the first Pope, others to Latinus, and others to Napoleon Bonaparte. p. 63, Para. 6, [2HB].

But if, as Adventists profess to believe, the Bible be its own expositor, we must find a clue to the man here spoken of, in some part of that book. What saith the Scriptures? Ans. They distinctly bring to view two definite men, as the heads of the two great antagonistical churches - the Christian and the Anti-Christian. The one represented by the Man, Christ Jesus, and the other by the "man of Sin." 2 Thess.ii,3. That this man represents the Papal Anti-Christian church, we all believe. And he will represent that church until the revelation of Christ. Verses 8,9. The church represented by this man, continued a unit nearly a thousand years after its foundation, when it commenced breaking up under Luther and Calvin, and these divisions have continued dividing and subdividing until, according to their own admissions, they now number about six hundred three score and six. We may trace the lineage of every Protestant church back to the mother of harlots, [Rev.xvii,5,] and we can go no farther. Not only are they daughters by natural descent, but by imitation, And their number is the number of a man, (the man of sin,) and his number is six hundred three score and six. Those churches collectively or individually, have that number. The decree of this two-horned beast against which the third angel of Rev.xiv, gives his solemn warning is to enforce also THE MARK OF THE

BEAST. p. 64, Para. 1, [2HB].

Verse 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." The two-horned beast is to cause all to receive "the mark of the beast." We inquire, what is the mark of the beast? Many have been the speculations in regard to it. While one has supposed the mark of the beast to be an unscriptural connection of the church with government affairs, another has thought it to be sprinkling as baptism. The Revelator does not say a mark, but it is "the mark of the beast;" and he also defines it as "the mark of his name." Rev.xiv,11. The beast assumes the title of God: "Most holy Lord God the Pope." He claims to be at the head of the work of God on earth. He was to think to change times and laws. This he has already done. See the quotation of the commandments from the catechism. The mark of his name, we shall claim, is the mark of his name as a God, or as a reviser of the law of God. Before we can be prepared to state with definiteness, what this mark is, our attention shall be called to the law of God, to decide what the mark of his name is. This beast has assumed authority, and as a matter of course assumes a mark which designates him from the true Law-giver. The third angel (Rev.xiv) warns against the mark of the beast, and says, "Here are they that keep the commandments of God." The class, who take heed to the call of that message are keeping the commandments of God. This is one of their striking peculiarities. From it we may infer that those who are giving heed to the decrees of the beast are not keeping them. The commandments of God are held out in opposition to the mark of the beast, and by them it can be detected. The ten commandments are the great constitution of Jehovah, and says the Apostle, "If any man speak, let him speak as the oracles of God. 1 Pet.iv,11. Oracles of God, ten commandments. Acts vii,38. p. 65, Para. 1, [2HB].

The law of an earthly monarch, to be of force, must bear the name of the monarch, his signature of royalty, and also the impress of his seal, which is the sign or mark of his name. If the emperor of Russia should at the present time write out commands for his subjects to follow, and sign his name Alexander, the people might be at a loss to know where the document came from; for there are Alexanders many. But he signs his name, Alexander Emperor of Russia. This shows at once the extent of his government: Russia; also his right to reign - Emperor. When the document is thus signed, and bears the impress of the seal of that monarch, it is valid. When the subjects behold it they at once take heed to it. Why, say they, we are in his realm, subject to his reign, he has power to make laws to govern us, we must take heed to his enactments. A law without a signature of royalty, and seal, is good for nothing. The true Law-giver is known by his title of royalty, and seal, which is the sign, or mark of his name. There is no danger, while his subjects retain the knowledge of his title and seal, of their being imposed upon. p. 66, Para. 1, [2HB].

The sanction of the Most High, must be something connected with his law, that discovers to us the extent of his dominion, and right to reign; which is a sign between him and his loyal subjects, that they may know his genuine laws, and be guarded against all imposition. That the living God has a seal, we learn from Isa.viii,16; and we also learn by the same text, that that seal has been taken off. "Bind up the testimony seal the law among my disciples." No necessity for such a proclamation, if the law seal had not been broken. Therefore in this

time, when men are saying to us "Seek unto them that have familiar spirits," we are to seal God's law; restore to it his royal sanction which he attached to it when he gave it; which, like the seal of an earthly monarch, stamps his right to reign, and extent of dominion, as expressed in his royal title, as genuine, and shows to his subjects, that they are not imposed upon. p. 66, Para. 2, [2HB].

We wish to call attention to the law God, and if possible find his seal. We begin and read. The first three commandments are prohibitions, and in each of them the name "thy God" is mentioned; but the uniformed might say, "there are gods many and lords many." We do not gain the desired information, from these three commandments. We pass on. We will skip the fourth commandment, as it is thought by some to be a Jewish institution, which has served its time out and ceased. The fifth commandment teaches the duty to parents, with a promise of long life in the land, to those who obey. The other five commandments are each prohibitions; but neither of them mention the name of God. We will now look at the fourth commandment, and see if we can get any light there. p. 67, Para. 1, [2HB].

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Here we get, 1st. "The Lord." 2d. Signature of royalty; Creator of heaven and earth. 3d. Right to reign and extent of dominion. As he is the creator of heaven and earth, and all that is therein, nothing can exist unless supplied from his bounty. Therefore as he is our creator and sustainer, he has a right to reign over all. Heaven and earth is the extent of his dominion. The seal or sign between him and his people, the Lord himself has declared is what this commandment enforces. p. 67, Para. 2, [2HB].

"Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." Eze.xx,12,19,20. "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." See Ex.xxxi,13-18. p. 68, Para. 1, [2HB].

Sign and seal are synonymous terms. See Rom.iv,11. Paul speaking of Abraham says, "And he received the sign of circumcision, a seal of righteousness of the faith which he had yet being uncircumcised." The Sabbath is a sign between God and his people; hence it seals his law as genuine. As the seal of an earthly monarch is a sign between him and his subjects, so the Sabbath is a sign between the Lord and his subjects, that they may know him from all others. Take this fourth commandment from the ten, and the seal of the living God is gone, and the knowledge of their author is taken from us. Here is where Papacy has aimed a blow. The Pope has taken away the seal of the living God, and the ten commandments as taught by him do not contain it. Read the following portion of the fourth commandment as given by the Pope, and by him called the third commandment. From Doctor James Butlers catechism. p. 68, Para. 2, [2HB].

"Say the third commandment. Ans. Remember that thou keep holy the Sabbath-day." p. 69, Para. 1, [2HB].

Here is all that the Pope gives of the Sabbath commandment. Where is that part of it that pointed out to us the true God, his right to reign, extent of dominion, &c? It is gone. Read again from the catechism and see what we have in place of the seal of the living God. p. 69, Para. 2, [2HB].

"What is commanded by the third commandment? p. 69, Para. 3, [2HB].

Ans. To spend the SUNDAY in prayer and other religious duties." p. 69, Para. 4, [2HB].

In place of God's seal or mark, we have Sunday attached to the law. It does not point out the living God; but claims to be instituted on the authority of the Papal church, and is claimed by that church to be their signature of royalty; in confirmation of which, read the following from the "abridgment of Christian Doctrine-p.58. p. 69, Para. 5, [2HB].

"Q. How prove you that the church hath power to command feasts and holy days? p. 69, Para. 6, [2HB].

"A. By the very act of changing Sabbath into Sunday, which Protestants allow of; and therefore fondly contradict themselves, by keeping Sunday so strictly, and breaking most other feasts commanded by the same church." p. 69, Para. 7, [2HB].

The two-horned beast is to cause all "to receive a mark in their right hand, or in their foreheads." We do not suppose that this is a mark, visible in the foreheads; but as we have already shown, it is Sunday. The forehead is the seat of the mind. There the decision is made by men whether they will keep this institution or not. This mark is also to be received in the right hand. The reception of the mark in the hand is probably some act accomplished with the hand by which (during the time of the war by the two-horned beast on commandment keepers) men become incorporated into the ranks of the beast worshipers. THE DECREE p. 70, Para. 1, [2HB].

Of this two-horned beast in connection with the completion of the image are the important acts that remain as yet unaccomplished by this power. This decree we see (chap.13) is enforced by severe penalties. The penalties are deprivation of the privilege of buying and selling, and finally that "as many as will not worship the image of the beast shall be killed." Some tell us that this is too hard an act for the United States to perform; that we need not look for them to pass such laws. But you do not mean to claim that there are no such laws to be passed by the two-horned beast? We have shown by conclusive evidence that the United States is the two-horned beast; and to say that they will pass no such laws, is to virtually deny that the prophecy will have a fulfillment in its remaining specifications. p. 70, Para. 2, [2HB].

If you mean to say, as matters stand at present you cannot see why we should expect such a decree, we reply, matters will be different when the decree is passed. This statement leads to the inquiry for the

probable causes of such a decree. The fourteenth of Rev. has a message (verses 9-12,) warning against the decrees of this power described in Chap.xiii, which shows conclusively that a conflict is to ensue between the beast and that class who are called out by the message which warns against him. The beast will inflict penalties if they do not bow to its laws; and the awful judgments of God on the other hand will be threatened by the Third Angel's Message if they yield to those decrees. This company are keeping "the commandments of God and the faith of Jesus." p. 71, Para. 1, [2HB].

This same company are introduced in the testimony of chap.xii,17. "And the dragon (the modern dragon we understand is this two-horned beast. Although to outward appearance he is mild as a lamb, he is at heart a dragon; out of the abundance of the heart the mouth speaketh: "he spake as a dragon") was wroth with the woman, (the true church,) and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus." "The remnant" of the church we understand the same as the remnant of anything; that is, the last end of it. Then the remnant of the church is the last of the church in a probationary state. This then is clearly marked as the same company that are brought out under the Third Angel's Message; for that is the last testimony committed to the church, and therefore fits them to enter upon the conflict with this two-horned beast. p. 71, Para. 2, [2HB].

From the above we may readily conclude that this war is to come after the Third Angel's Message has accomplished its work and gathered out those that will heed its call. The dragon we read makes war on those who keep the commandments; so we cannot look for this decree to be passed till the Third Message gains its height. That such laws will be passed is not all speculation. It seems to us even to look at the subject in the light of reason that a conflict must in time come between commandment-keepers and these United States; for those who heed the testimony of the message, come out and keep God's Sabbath, will not respect the Sunday institution, nor regard those laws that enforce it, which only serve to trammel men's consciences. This of course will lead those who find that they cannot sustain their Sunday institution by argument, to resort to some other means. p. 72, Para. 1, [2HB].

But revelation shows us that this message will go "with a loud voice," be proclaimed in power, and the honest in heart receive it. Others who refuse to obey its claims, darkness will cover, God's Spirit will be withdrawn from them, then will they pass the decree: then shall we see an image to the first beast, breathing out all the venom of a Romish Inquisition. p. 72, Para. 2, [2HB].

Dear reader: events of serious moment are by this testimony brought before us. Do you desire a shelter from the wrath that is to fall on beast worshipers? [Rev.xiv.] Then flee to Jesus, keep all God's commandments and you may escape. p. 72, Para. 3, [2HB].