

# The Two-Horned Beast

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The Revelator, in pointing out events to transpire just; prior to Christ's coming, and the deliverance of God's people to stand upon Mount Zion, gives us an outline of the work to be performed by the two-horned beast, and a warning against his work. A warning more solemn, with consequences on disobedience, more awful, is not to be found in the Bible.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be, tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev, xiv. 9, 12. While this beast against which we are warned is working, with his decrees out against God's people, Jesus comes, and they are delivered. See Rev. xiii, from the 19th verse, to the 6th verse

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of chap. xiv. Therefore, when this beast is doing his work as marked out in the prophecy, the way-worn traveler may rejoice, knowing that his redemption is nigh.

The work of the two-horned beast, as connected with events to transpire just prior to Christ's coming is of such importance that no apology need be offered for the investigation of it, save this: "Signs portend that Jesus' coming is nigh it hand."

We now inquire, Where is the two-horned beast? Some of our Advent friends have looked at the movements of Napoleon Buonaparte, as fulfilling the prophecy. We shall dissent from this view. Napoleon's work did not fulfill the specifications of the two-horned beast; neither could he be the power specified, as we shall show. One of their writers, however, infers that it has not yet completed its work. Read the following, from J. Litch, Philadelphia. "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.

We shall claim, in passing to notice 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,]

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or the little horn of Dan. vii; neither of which can be defined except by the fulfillment of the specifications given. Definite specifications for the two-horned beast, are more numerous than 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. Some who have given expositions of it, have either blended it with the Papal beast, or claimed it (as before hinted) to be the re-establishing of the Papacy, under Napoleon. That theory which would blend the two beasts together, or one of them with the dragon, would do injustice to the rightful mode of Scripture interpretation. The dragon of Rev. xii, clearly represents Pagan Rome, which did stand to devour 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. 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?" Those who claim the two-horned beast as the Papacy, claim also the seven-headed and ten-horned beast to be Rome in its kingly form. There are some important difficulties to that view. Rome Pagan was a universal kingdom. "There went out a decree from Caesar Augustus, that all the world should be taxed."

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Luke ii, 1. Rome Pagan did not give its power, seat and authority to the kingly form; but kingly Rome was established by actual conquest. The beast with seven heads and ten horns had power "*given him* over all kindreds, and tongues, and nations." The faith of the Advent body in the past, in regard to the establishment of the Papal beast, may be gathered from the following comments from the pen of Wm. Miller.

"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, [2 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 seal*,' 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

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1260 years of Papal supremacy." *Remarks on*. Rev. xiii, p. 6, *Published*, Sept. 1844.

The facts in the case are, then, that Justinian, a Greek Emperor of the Pagan Roman kingdom, gave the Papal church his seat, and authority over his kingdom. We agree with Bro. M. thus far in his exposition. But he states that the deadly wound which was healed, is this: Paganism fell, a. d. 508 which was a deadly wound: in a. d. 538, the Papacy was established, which healed the wound. I have heard the same idea advanced by others, but I marvel greatly at it. I should rather 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.

Twice the Revelator carries as over the history of this beast. The first time, he concludes with its deadly wound, which was healed; and the second time, the same idea of wounding is conveyed: "He that leadeth into captivity shall go into captivity." How much more clear the position, 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, since, a little after that time, has commenced and still continues to rise; while the world beholds, 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

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between the Pope and Buonaparte, which reached its crisis about that time.

"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 *Theirs' French Revolution*, Vol. IV, p. 246.

The Revelator declares, when the first beast went into captivity, "I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." As we have traced the first beast to this point, we inquire, What power was rising in 1798 answering the description of the two-horned beast? Some tell us it was France. France was one of the horns the first beast; and the Revelator does not tell us the mystery of one of those horns becoming another 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; but France is one of the

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horns of the first beast. The Franks conquered a portion of the Roman kingdom and settled in France, a. d. 407.

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 known world. Proof. First. "There went out a decree from Caesar Augustus, that all the world should be taxed." Luke ii, 1. Second. Power was given to the Papal beast "over all kindreds, and tongues, and nations." Rev. xiii, 7. The first beast we find covered the eastern continent. The two-horned beast, then, must be located on the western continent for this reason: two governments cannot rule over the same territory at the same time, Our attention shall be turned for a few moment 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 (1798) is summed up in the following. Quite a large portion of it was Spanish Provinces, and so remained until 1816. 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.*"

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The rise and work of these United States, we shall show, fulfill the specifications of the prophecy. "I beheld another beast coming up *out of the earth.*" 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," etc. Rev. xvii, 15,) by the striving of the winds. These winds are not the literal winds of heaven, but commotions among the people, which caused kingdoms to arise; aggressive wars. Those who are acquainted with the rise of the four kingdoms, [Dan, vii.] know it was thus they arose. A beast, or kingdom, the Revelator saw, "coming up out of the earth." The first idea suggested by the expression, is the growth of a plant. The sap, obedient to the laws of the plant, passes into the roots, and there extracts from the moist earth around, such particles as are congenial to its nourishment, when it again returns, and as it courses its way through the veins of the plant, deposits that strength and nourishment where it is most needed to cause the plant to grow. So 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, that there has been a bloody war in these United States: the revolution. That war was before the beast occupies a

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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*.

"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.

"In the west an opposing and still more wonderful American empire is emerging. We Islanders have no conception of the extraordinary events which, *avoid 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.

"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 northwest; Deseret in the southwest, and California on the shores of the Pacific.

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These three states will cover an area equal to one half the European continent.

"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 God the beaten paths of life on the Atlantic shore of the continent.

"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, find every acre of that vast common wealth 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."

The foregoing quotation illustrates fully the manner in which this power has risen. As marked out in the prophecy, it has come "up on 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.

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John saw this beast "*coming up*." To show how this power has *come up*, we will compare the census of 1792, with that of 1852.

	1792.	1852.
Population of U S.,	3,000,000,	22,000,000.
" " Boston,	18,000,	130,000.
" " Philadelphia,	42,000,	407,000.
" " N. Y. City,	30,000,	515,000.
U. S. Imports,	\$31,000,000,	\$178,000,000.
" " Exports,	\$26,000,000,	\$151,000,000.
Sq. miles Territory,	300,000,	3,300,000.
Rail Roads,	_____	8,500 miles.
Telegraphs,	_____	12,000 miles.
Post Offices,	200,	21,000.
Postage,	\$100,000,	\$5,000,000.

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. So far did the United States come up, that she could come home and enjoy a world's fair in her own dominions.

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

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One,) "Thus far shalt thou 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*.

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. 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 Alexander's four 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 to symbolize a ruler, either civil or [original illegible]. 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.

No power previous to this two-horned beast, has been in prophecy symbolized by lamb-like horns. They must symbolize a power in its embryo state, with a mild form of government, probably the mildest that ever existed. They cannot symbolize

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a despotic or a Papal government, but true to the character of the symbol, they must represent a mild appearing, innocent power. The lamb is the symbol of innocence. Where is a government to be found more lamb-like in its appearance than this our own nation, with its Republican and Protestant rulers? We shall then call the two horns, Protestant ecclesiastical power, and Republican civil power. Do they not each sustain a lamb-like appearance? Mark the language of the Declaration of Independence of these United States. "We hold these truths to be self-evident, that all men are created free and equal, that they are endowed with certain inalienable rights, among these are life, *liberty*, and the pursuit of happiness." Where ever 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. But we pass to notice the horn called Protestantism. 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. But as presented

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by the Revelator, 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 3,500,000 slaves can be held in bondage. Slaves, what are they! men like ourselves, except perhaps in their complexion. The Declaration of Independence should have a clause supplied, and should read, All men are created *free* and *equal* except 3,500,000.

Again: the constitution professing to be based upon that declaration, pledges that all men shall be protected in worshiping God according to the dictates of their own consciences. 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. We will say that, by some means, a poor slave at the south has heard the clause in the declaration, that "all men are created free." A new idea springs 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. Just then the proclamation of Queen Victoria (as represented in the fugitive slave song) salutes his ear.

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"I heard that Queen Victoria said, if we would  
all forsake  
Our native land of slavery, and come across the lake,  
That she was standing on the shore, with arms  
extended wide,  
To give us all a peaceful home, beyond the rolling tide."

If he was only there, he might enjoy his liberty. He views the dangers attendant on the way, but concludes that liberty is sweeter than life. He 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 perhaps, he has left a companion or 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.

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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 offence 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 a fancy sketch, but a real echo of the dragon-voice. 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 out 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,

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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. Protestants also are slave-holders. If the church of the North does not hold slaves, she fellowships those of the South, who do. Her ministry argue, that there is no moral wrong in holding them. For an illustration of the acts of both Protestants and Republicans, we make the two following quotations from the *New York Tribune*.

"the shame of virginia.-Virginia has proved herself unworthy of being the birth-place of Washington, as is shown by recent legal decision of that State, for which all its citizens are responsible. Mrs. Douglass, 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."

The *Tribune* of Feb. 11th, gives an account of the burning of a slave to death, on the banks of the Mississippi, at what is called Union Point. From the account, we extract the following.

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"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."

"Nearly four thousands 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."

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.

This lamb-like appearing government, we shall show speaks like a dragon in more points than one. I wish to copy a few articles from the constitution, also the

opinion of George Washington as to the import of that instrument, and the report of the congressional committee of 1830.

## **CONSTITUTION OF THE UNITED STATES. ART. 9, SEC. 2**

"This constitution, and the laws of the United States which shall be made in pursuance thereof,

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. . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding."

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."

## **AMENDMENTS OF THE CONSTITUTION. ART. 1**

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

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.*

"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,

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and should be protected in worshiping God according to the dictates of his own conscience."

George Washington .

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 43rd, 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:

"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." . . .

"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." . . .

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"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." . . .

"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."

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 worshiping 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; in the northern portion there are laws respecting the resting from labor on the *first-day of the week*. And in four states of the Union

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at least, the laws are such, that the rights of those are infringed upon 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. We make the following quotation from the *Sandusky Register*, Feb. 4th, 1854, which illustrates the manner in which Judges act who are under oath to support the constitution.

"sabbath traveling illegal.-The report that the Supreme Court of Pennsylvania had decided Sunday traveling unlawful, is confirmed. The particulars are as follows:

"The plaintiff in error, was convicted before Alderman MacMaster, of the city of Pittsburg, of having done and performed worldly employment or business, not being a work of necessity or charity, on the Lord's day, commonly called Sunday, the 4th day of September, a. d. 1853, in driving certain horses, to which was attached an omnibus, in which certain persons were carried over the streets of the city of Pittsburg, and from the said city over and along certain roads within the county of Alleghany, contrary to the act of Assembly in such cases made and provided. For this offence, the Alderman fined Mr. Johnson four dollars, and he thereupon appealed, By a Majority vote, the Supreme Court affirmed the Alderman's decision. Justice Woodward delivered the opinion of

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the court, in which Justice Lowrie and Knox concurred. Chief Justice Black and Justice Lewis dissented."

We are not informed of the religious views of the above named persons. But under the same statute that condemned him, 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."

Verse 12. "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 7th. "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 15th. "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, as we shall have occasion to notice it in order.

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. Would it not destroy the fulfillment of it? We reply to the objection as follows:

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1st. 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 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.

2nd. 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 boast 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.

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3rd. 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. By it 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.

The expression "before him," by *Whiting* is rendered, "in his sight." This gives the idea clearly. 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.

Verse 12. "And causeth the earth and them which 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. 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 these 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. If the foregoing conclusions are correct, then the beast-worshiper will be known by the commandments he keeps, and

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can be detected wherein he is in error, by the commandments of God. 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 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? But has the like been done? Yea. 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.

"General Catechism" of the "Most Reverend Doctor James Butler," "revised, enlarged, improved and recommended by the four Roman Catholic Archbishops of Ireland."

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Lesson xiv. On the Commandments.

"Say the ten commandments of God.

- 1 I am the Lord thy God, thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath-day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods."

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 Doctor has laid down here as the 3rd 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. Let us see if the Doctor will give an exposition of it.

Lesson xvii. On the Third Commandment.

"Say the third commandment.

Ans. Remember that thou keep holy the Sabbath-day.

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What is commanded by the third commandment?

Ans. To spend the SUNDAY in prayer and other religious duties.

Which are chief duties of religion in which we should spend the Sundays?

Ans. Hearing MASS *devoutly*; attending vespers, or evening prayers; reading moral and pious books and going to communion.

What is forbidden by the third commandment?

Ans. All unnecessary servile work; and whatever may hinder the due observance of the Lord's day, or tend to profane it."

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 circumstance, can exist.-*Clark*. If the Bible then does not teach that the Sabbath was to cease, it will be a sign eternally. Christ declares, [Matt. v, 17, 10,] "Till heaven and earth pass, one jot or one little 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

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can be found to show that God has ever removed that sanctity from they 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 obligated to admit, that they have no precept for their *Sunday* institution. They only claim apostolic example, which the Word does not contain. See *Refutation of the claims of Sunday-keeping to Divine Authority*. Published at the *Advent Review* Office, Rochester N. Y.

They 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*.

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

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

"Q. Does the Scripture any where command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the Church, [Matt. xviii, 17; Luke x, 16.] and to hold fast the tradition of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of Sabbath. John speaks of the Lord's day; [Rev. i, 10;] but he does not tell us what day of the week this was, much less does he tell us what that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of

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the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the

faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend to be so religions of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation; viz., the ordinance of the church." Chapter xxiii.

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.

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.

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Verse 13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

Here wonders which are not to be merely pretensions, but men are behold them. Not like Napoleon, who told 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. Who would have tolerated the idea sixty years since, of 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 ten or twelve 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 in pieces." In our own day when the idea was advanced that a dispatch might be

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sent from New York to Washington in an instant, it was thought to be perfectly preposterous. I will forbear nothing the suggestion in regard to it, as we are all familiar with them, it being in our own day.

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 as removed out of the harbor without the aid wind or tide. As the result of these experiments in steam, we see it now applied to the propelling of cars; 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 40 to 50 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

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shall run like the lightnings. (So near like the lightning do they run, that men have established what is termed the "lighting 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 rapid motion.) 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 Doctor Beman of Troy, in a sermon recently, "If Franklin tamed the lightning, Prof. Morse *taught it the English Language.*" Said another Lecturer. "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 telegraph office; the lightnings go to Washington, give the name of his friends, his locality and name, and-"Here I am."

I might mention the wonders of Psychology, Biology, and Mesmerism in all its forms which

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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 course of events of this time, we

should be compelled to yield to their teaching; 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. The statement of men of intelligence who have investigated this matter, is, "Whoever declares *Spirit Manifestations* to be a humbug, show that they know nothing about it."

The Revelator 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 miracles 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.

1st. They are led to suppose they are conversing with their departed friends, when in fact they

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are the spirits of devils, which the Bible declares men in the present time shall give heed unto. 1 Tim. iv, 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Rev. xvi, 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

2nd. 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, profess to heal the sick, and say they shall perform greater wonder. For a furtherer exposition see *Signs of the Times*, published at the Review Office. Thus we see, that those that dwell on the earth are being deceived by miracles which this people have power to do.

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. The Papal beast

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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." Again, a church or ecclesiastical body is 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 war, when he was called upon to offer his only son, Isaac. God delivered him; and he declares, to the Philadelphia church, (this is the state of the church just prior to Jesus' coming,) "Because then 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 came 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.

We do not understand that this image is yet completed, but that it is a work to be performed in the closing seems of the [original illegible] of the two-horned beast. Some doubtless start at the [original illegible] of such a work as this being done in these United States. But we have already seen that the United States is the two-horned beast. With definiteness we conclude, *here* will the image be formed; *here* will Protestants, notwithstanding their high profession, do the very work the prophecy states. The observer of the movements of the United States

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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 [original illegible] 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.

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 inflict penalties on heretics, or these 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.

The two-horned beast says to them that dwell on the earth, Make an image. The dwellers on earth, or territory of this beast, it seems, have a part to act in this work. This clearly marks 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,

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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.

Verse 15th. "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 a many as would not worship the image of the beast should be killed." From this text we may draw two conclusions:

1st. 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.

2nd. 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 man shall be protected in worshipping God according to the dictates of their own consciences." We see the mass hold the first day of the weeks 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

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by labor, how soon the result would be a law upon the point.

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 law would then be in the hand of the church, and she could inflict penalties on those who did not obey the Sunday institution. But, when moral a [original illegible] is taken from men, and the honest in heat have been called from Babylon, the [original illegible] will be passed that all who will not "worship (keep the laws of) the image shall be killed;" then you will witness a living image, breathing out the venom of a Romish Inquisition, Then will it exercise all the power of the first beast.

Verse 16. "And he causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads." We learn that this work of the two-horned beast is performed where there are "*bondmen*." The position of the world in regard to slavery, may be learned from the following quotation from an article on the Nebraska, hill in the *New York Tribune*, of Feb. 18th 1854.

"Franklin Pierceinas lived to the age of fifty years. In addition to all he professes faith in the doctrine and precepts of Jesus Christ."

"At this critical moment the astounding proposition comes from the citizen who is now President, for repeal the states which states the immeasurable blessings of freedom to Nebraska, and to establish therein the dire institution of African Slavery."

"The whole world has been steadily advancing toward the overthrow of African Slavery for more than

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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 of a portion of the States of this Union."

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. In the United States it still exists, with a fair prospect of an increase of slave territory.

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

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laws. This he has already done. See the quotation of 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 the Apostle, "If any man speak, let him speak as the oracles of God." 1 Pet. iv, 11. Oracle of God, *ten commandments.* Acts vii. 38.

The laws 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 army to follow, and sign his name *Nicholas*, the soldiery might be at a loss to know where the document came from; for there are *Nicholases*

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many. But he signs his name, *Nicholas, 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 soldiery 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.

If the law of an earthly monarch is but a dead letter, without the signature of royalty, and seal of the law-giver, how must it be with the law of the Most High, if his signature of royalty, and seal have been removed from his law? If it has been done by himself, he has rendered his own law inactive; but if it has been removed by a foreign hand, as taught by them, it must be faulty. The loyal sanction of the Most High must be something connected with his law that discovers in 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 he 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

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law among my disciples." No necessity of 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.

We wish to call attention to the law of 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 unformed might say, "there are goods 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 just look at that so much despised commandment, and see if we can get any light there.

"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

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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*." 2nd. Signature of royalty: *Creator of heaven and earth*. 3rd. 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.

"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 sanctify them." Ex. xx, 19, 20. "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hollow 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.

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 the 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

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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 Butler's catechism.

"Say the third commandment.

Ans. Remember that thou keep holy the Sabbath-day."

Here is all that the Pope gives us 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, etc? It is gone. Read again from the catechism and see what we have in place of the seal of the living God.

"What is commanded by the third commandment?

Ans. To spend the SUNDAY in prayer and other religious duties."

*An antilate Treatise of Thirty controversies.*

The word of God commanded the *seventh* day to be the Sabbath; you [Protestants] without any precept of Sabbath; change it to the *first* day of the week *only authorized by our tradition.*

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. Yea, it points to the Pope. It is "the mark of the beast."

The two-horned beast is to cause all "to receive

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a mark in their right hand, or in their foreheads." We do not suppose that this is a mark, visible in the forehead; 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 penalty consequent on not receiving it, is deprivation of the privilege of buying and selling. Some tell us that it is too hard an act for the United States to perform, that we need not look for them to pass such a law. They already have a law in several States as we have shown, that would compel even the observer of the seventh day to keep this *Sunday* institution. If he transgress the law he is subject to a fine. If he neglects to pay, he is to be cast into prison. The State statutes of Pennsylvania thus speak, and such nation has been taken under

them. The statute of Wisconsin also states, "No person shall keep open his shop, warehouse or workhouse on the *Lord's day*, commonly called *Sunday*." A notice appeared in the *Northern Republic, Portage City*, signed by four Justices declaring that they should take notice of all offences against the provisions of the above statute without respect to persons. It would require but little more of the same spirit, that would attach the penalty to Sunday-breaking, of shutting a man up where he *cannot* buy or sell, to make a law forbidding him to buy or sell without he kept this institution.

Verse 18. "Here is wisdom. Let him that hath understanding count the number of the beast; for

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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 the name. For an exposition of the number of the name, see the article of Bro. J. M. Stephenson, in the *Review* of Nov. 29, 1853.

"1. *The beast numbered is a definite, beast.*"

"2. It is a definite number, i.e., 666, hence, it cannot refer to man's mode of reckoning."

"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 number 666. Some have referred this number to the first, Pope, others to Latinus, and others to Napoleon Buonaparte.

"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

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these divisions have continued dividing and subdividing until, according to the Encyclopedia of Religious Knowledge, 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.

Dear reader, in the foregoing, we have endeavored faithfully to set before you the work which is being, and is to be performed by this two-hundred beast. These decrees from that power are soon to go forth. The third angel's message [Rev. xiv, 9, 12] is performing its solemn work of warning us against them, and shows

us that our only hope is keeping "the commandments of God and the faith of Jesus." As Elijah of old trusted in God, who said, "I have commanded the ravens to feed thee there;" [1 Kings xvii, 4;] so we, in the time that is coming, must stand by faith in the living God, who has said, "A thousand shall all at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. xci, 7. If necessary, God can rain manna from heaven, and work deliverance as he did for the Hebrew children. O Keep God's commandments that you may be sheltered in that fearful day.

