

But little comment is necessary on the verses last introduced. Suffice it to say that here we are again carried back to the time when Satan became fully aware that he had utterly failed in all his attempts against the Lord of glory in his earthly mission; and seeing this he turned with tenfold fury, as already noticed, upon the church which Christ had established. Then we have again brought to view the church in her wilderness state, a time, times and a half, 1260 years, verse 6, the flood of persecution which the devil cast out after the church through the medium of the papacy, the help the church received from the Reformation, which being espoused by various princes and earthly powers, restrained the spirit and work of persecution, and finally the last assault of the dragon upon the commandment keeping remnant, just in the future. It may be proper to notice that in this chapter three powers are made use of by the devil to carry out his work, and hence are all spoken of as the dragon, he being the inspiring agent in them all. 1. Pagan Rome. 2. Papal Rome. 3. The two-horned beast, our own country under the control of apostate Protestantism, which is the chief agent, as will hereafter appear, in making war upon those who keep the commandments of God, and have the testimony of Jesus.

Chapter XIII.

PERSECUTING POWERS. PROFESSEDLY CHRISTIAN.

VERSE 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. 3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. 4. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? 5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. 7. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world. 9. If any man have an ear, let him hear. 10. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The sea is a symbol of "peoples, and multitudes, and nations, and tongues." Rev. 17:15. A wild beast is the Bible symbol of an unrighteous nation or power, representing sometimes the civil power alone; sometimes the ecclesiastical in connection with the civil. Whenever a beast is seen to come up out of the sea, it denotes that the power arose in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Dan. 7:2, 3, political commotion, civil strife and revolution are indicated.

By the dragon of the previous chapter, and the beast first introduced in this, we have the Roman power as a whole brought to view in its two phases of paganism and papacy; hence these two symbols have each the seven heads and ten horns. See on chapter 17:10.

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

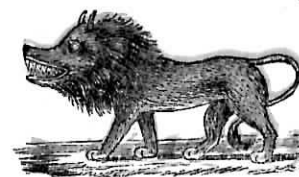
The line of prophecy in which this symbol occurs commences with chapter 12. The symbols of earthly governments embraced in the prophecy are, the dragon of chapter 12, and the leopard beast and two-horned beast of chapter 13. The same line of prophecy evidently continues into chapter 14, closing with verse 5 of that chapter. Commencing, therefore, with verse 1 of chapter 12, and ending



PÁGAN ROME.



PAPAL ROME.



PROTESTANT AMERICA.



THE LAST MESSAGE.

with verse 5 of chapter 14, we have a line of prophecy distinct and complete in itself.

Each of the powers here introduced is represented as fiercely persecuting the church of God. The scene opens with the church, under the symbol of a woman, anxiously longing for the promise to be fulfilled when the seed of the woman, the Lord of glory, should appear among men. The dragon stood before the woman for the purpose of devouring her child. His evil design is thwarted, and the child is caught up to God and his throne. A period follows in which the church suffers severe oppression from this dragon power. And though in this part of the scene the prophet occasionally glances forward, once even down almost to the end, because all the enemies of the church were actuated by the spirit of the dragon, yet in verse 1 of chapter 13, we are carried back to the time when the leopard beast, the successor of the dragon, commences his career. From this power, for the long period of 1260 years, the church suffers war and persecution. Following this period of oppression, the church has another conflict, brief, but sharp and severe, with the two-horned beast. Then comes deliverance; and the prophecy closes with the church brought safely through all her persecutions, and standing victorious with the Lamb on Mount Zion. Thank God for the sure promise of final victory.

The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the church of

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

Take the dragon: What does it symbolize? The Roman Empire is the undisputed answer. But this is not enough. No one would be satisfied with such an answer as this. It must be more definite. We then add, the Roman Empire in its *pagan form*; to which all parties also agree. But just as soon as we say, Pagan, we introduce a religious element; for paganism is one of the hugest systems of coun-

terfeit religion that Satan ever devised. The dragon, then, is so far an ecclesiastical power that the very characteristic by which it is distinguished is a false system of religion. And what made the dragon persecute the church of Christ? It was because Christianity was swallowing up paganism, sweeping away its superstitions, overturning its idols, and dismantling its temples. The *religious* element of that power was touched; and persecution was the result.

We now come to the leopard beast of chapter 13. What does that symbolize? The answer still is, The Roman Empire. But the dragon symbolized the Roman Empire, and why does not the same symbol represent it still? Ah! there has been a change in the *religious character* of the empire; and this beast symbolizes Rome in its professedly Christian form. And it is this *change of religion*, and this alone, which made a change in the symbol necessary. This beast differs from the dragon only in that he presents a different *religious* aspect. Hence, it would be altogether wrong to affirm that it denotes simply the Roman civil power.

To this beast the dragon gives his seat, his power, and great authority. By what power was Rome Pagan succeeded? We all know that it was by Rome Papal. It matters not to our present purpose, when, nor by what means, this change was effected; the great fact is apparent, and is acknowledged by all, that the next great phase of the Roman empire after its pagan form, was its papal. It

would not be correct, therefore, to say that Pagan Rome gave its seat and power to a form of government merely civil, having no religious element whatever. No stretch of the imagination can conceive of such a transaction. But two phases of empire are here recognized; and in the prophecy, Rome is pagan until Rome is papal.

But it may be said that it takes the leopard beast and two-horned beast together to constitute the papacy, and hence it is to these that the dragon gives his power, seat, and great authority. But the prophecy does not say so. It is the leopard beast *alone* with which the dragon has to do. It is to that beast *alone* that he gives his power, seat, and great authority. It is that beast that has a head that is wounded to death, which is afterward healed; that beast that the whole world wonders after; that beast that receives a mouth speaking blasphemies, and that wears out the saints for 1260 years; and all this before the succeeding power, the two-horned beast, comes upon the stage of action at all. The leopard beast alone, therefore, symbolizes the Roman empire in its papal form, the controlling influence being ecclesiastical.

To show this more fully, we have but to draw a parallel between the little horn of Dan. 7: 8, 20, 24, 25, and this power. There are six points of identity as follows:—

1. The little horn was a blasphemous power: "He shall speak great words against the Most High." Dan. 7: 25. The leopard beast of Rev. 13:

6, does the same: "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints, and prevailed against them. Dan. 7: 21. This beast also, Rev. 13: 7, makes war with the saints, and overcomes them.

3. The little horn had a mouth speaking great things. Dan. 7: 8, 20. And of this beast we read, Rev. 13: 5: "And there was given him a mouth speaking great things and blasphemies."

4. The little horn arose on the cessation of the pagan form of the Roman empire. This beast arises at the same time; for the dragon, Pagan Rome, gives him his power, his seat, and great authority.

5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years. Dan. 7: 25. To this beast also power was given for forty-two months, or 1260 years. Rev. 13: 5.

6. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. 7: 26. At the end of the same period the leopard beast was himself to be "led into captivity." Rev. 13: 10. Both these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798.

Here are points that prove identity. For when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the *same time*, occupy the *same*

territory, maintain the same character, do the same work, exist the same length of time, and meet the same fate, those symbols represent the same identical power.

Now all the particulars above specified do apply alike to the little horn and the leopard beast of Rev. 13, showing that those two symbols represent the same power. It is admitted on all hands that the little horn represents the papacy; and he who claims that the leopard beast of Rev. 13, does not represent the same, to be consistent, must show, that at the same time that the papacy arose, there arose another great power exactly like it, occupying the same territory, bearing the same character, doing the same work, continuing the same length of time, and meeting the same fate, which would be as absurd as it would be impossible.

The head that was wounded to death was the papal head. We are held to this conclusion by the very obvious principle, that whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol. Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the pagan and the papal; and whatever is said of the dragon, belongs to Rome only in its pagan form; and whatever is said of the leopard beast, belongs to Rome only in its professedly Christian form. But Rome was pagan in John's day, who lived under the sixth or imperial head. This shows us at once that six of the

heads, including the imperial, belong to the dragon; and if it was any one of these heads which was wounded to death, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he says that it was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that existed in the Roman empire, after its change from paganism to Christianity. But after this change, there was but one head, and that was the papal. The exarchate of Ravenna continued only "a short space," Rev. 17: 10, and hence it is not usually reckoned among the heads. Thus it is placed beyond controversy that it was none other than the papal head that was wounded to death, and his deadly wound was healed. This wound is the same as the going into captivity of Rev. 13: 10. It was inflicted when the pope was taken prisoner by Berthier the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI., died in exile, August 29, 1799. But the deadly wound was healed when the papacy was re-established, though with a diminution of its former power, by the election of a new pope, March 14, 1800. See Bower's History of the Popes, pp. 404-428; Croly on the Apocalypse, London edition, p. 251.

This beast opens his mouth in blasphemy against God to blaspheme his name. What can be more blasphemous than for a mortal man to assume the titles which the pope assumes? He calls himself, Lord God, the pope; King of kings, and Lord of lords; King of the world; Holy Father; Vicegerent of the Son of God; the Lion of the tribe of Judah; and by other titles which belong to Christ alone. And besides, the pope has, in our own day, backed by the deliberate action of the Ecumenical Council of 1870, assumed the divine prerogative of infallibility!

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

By verse 10 we are again referred to the events of 1798, when that power that had for 1260 years led the saints of God into captivity, was led into captivity itself, as already noticed.

VERSE 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on

the earth in the sight of men, 14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; 17; And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

These verses bring to view the third great symbol in the line of prophecy we are examining, usually denominated the two-horned beast. We inquire for its application. The dragon, Rome pagan, and the leopard beast, Rome papal, present before us great nationalities standing as the representatives of two great systems of false religion. Analogy would seem to require that the remaining symbol, the two-horned beast, have a similar application. We therefore look for its fulfillment to some nation presenting another religious phase; and we consider the two-horned beast a symbol of these United States, not only because no other power answers to the prophecy, but because the specifications are accurately met in this.

1. The two-horned beast must symbolize a separate and distinct power; for it is *another* beast. This is too evident to call for proof. The two-horned beast acts in the sight of the first beast, and in reference to him; not in connection with

him. This is perfectly answered in the United States.

2. Being a separate and distinct power, it must occupy different territory. Two governments cannot occupy the same territory at the same time. This is further proved by what the two-horned beast does. He causes the earth and them that dwell therein to worship the first beast. Now, the first beast, *whatever* power may be meant by it, is certainly competent to enforce its own worship in its own country, and from its own subjects; and the fact that the two-horned beast has to put forth his authority to cause those under his dominion to worship the first beast, is proof positive that it occupies territory, and rules over a class of subjects, over which the first beast has no jurisdiction. Then we must look for this power to some nation outside the territory occupied by the governments of Europe; for that territory is all taken up by the first beast and the ten horns. This specification is admirably met in our own government, which has arisen outside of the territory of the ten kingdoms, and in less than a hundred years since the time when the prophecy began to be applicable to it, has sprung from a dependent colony to equal rank with the highest in the catalogue of nations.

3. The two-horned beast arises subsequently to the ten-horned beast; for that is called the *first* beast—first, because it had priority of existence. That beast we have proved to be the papacy. Now we ask, What power of any note has arisen outside the

ten kingdoms of Europe, since the establishment of the papacy, except our own government? None.

4. But the two-horned beast not only rises subsequently to the ten-horned beast, but a definite time is pointed out at which he begins to attract the attention of the world as a rising power; and this is when the first beast goes into captivity. Verse 10. At that time, says John (for there is no change in the scene), I beheld another beast "coming up." The going into captivity of the first beast, verse 10, was, as we have shown, the temporary overthrow of the papacy by the French, in 1798, being the same as the wounding of one of the heads to death, mentioned in verse 3. And it is subsequent to the healing of that wounded head, that the two-horned beast causes his subjects to worship that beast; for he causes them to worship the beast "whose deadly wound was healed." The work of the two-horned beast is thus brought down this side of the year 1798. And we here ask, What notable power was there on the face of the earth, "coming up," and attracting the attention of the world, in the year 1798, except our own government? Not one. No power can be found in which these last three specifications find a fulfillment except these United States.

5. The manner of its rise. The two-horned beast comes up out of the earth, unlike most of the others, which are said to come up out of the sea; that is, arose by overturning the powers that preceded them, by means of general war, and built them-

selves up by conquest. But this arose in a quiet, peaceful manner, instead of through strife and commotion. It does not arise by strife of the winds upon the sea, that is, by the overthrow of other nations and empires, but it arises where no other beast exists, and acts its part in the presence of its predecessors. This shows that it must arise from a new and previously unoccupied territory. This is true of our government, but not of any other to which we can look for a fulfillment of the two-horned beast prophecy. Against the declared peaceful rise of this power, the war of the Revolution is no objection; as that was a war in which this nation simply stood on the defensive in support of its Declaration of Independence. As remarked by another writer on this subject, "It is worthy of notice that the ten kingdoms of the fourth empire were all complete long before the discovery of America. And the war of the Revolution was not for the purpose of overthrowing one of the ten kingdoms of the fourth empire; but it was to maintain the just rights of the American people."

6. Its character. It had two horns like a lamb. What was it that was like a lamb? Not the beast, but the horns. And why did not the prophecy say simply that he had two horns, and nothing further? Why two horns *like a lamb*? It can be for no other purpose than to represent the *character* of this power. And the fact that there are two of these horns, signifies that there are two leading characteristics belonging to the power in question,

which are mild, harmless, and lamb-like. And how admirably this is met in our own government. The leading principles of this government are Republicanism and Protestantism. What principles can be more mild and lamb-like in appearance? And on these this government is founded; and these are the secret springs of its greatness and power. It was the object of those who first sought these shores, to found, as expressed by the Hon. J. A. Bingham, "a church without a pope, and a State without a king;" a government where all men should be considered free and equal, and all have the privilege of worshipping God according to the dictates of their own consciences. And under the benign influence of one of these principles, the declaration of equality and liberty, the eyes of the world are turned to the open arms of this nation, and emigration flows from all lands to our thus-far inviting and hospitable shores. And under the mild operation of the other, freedom of conscience for all, the gospel has been proclaimed and churches have multiplied. That a horn is sometimes taken to represent ecclesiastical as well as civil power, see the works entitled "The Three Messages" and "The United States in Prophecy," published at the REVIEW Office, Battle Creek, Mich.

7. Another point may not be overlooked. The two horns have no crowns upon them, which shows that the character of the government is not monarchical; and the language of verse 14 shows that it must be republican; for an appeal is made to the people in the enactment of its laws. It is some

government in which the law-making power resides in the people. And we may look where we will, outside of these United States, and we find no power of sufficient importance to be noticed in prophecy, in which this specification is met.

Here are seven specifications, all perfectly fulfilled in this government, and six of them applicable to no other government in the wide world. Now, if our nation is not the one which is represented by that symbol, then the fulfillment of that part of the prophecy is not even commenced; and we have yet to wait, not merely for certain acts to be done on the part of this government, which it is able at any time to do, and which, according to our view of the prophecy, are the only things for which we have to wait; but we have to wait for the development and growth of the power itself, and then for the performance of its acts. And this, if the power should rise as rapidly as our own nation has arisen, would consume at least a century. And more than this, if this nation is not the one meant by the two-horned beast, the prophecy has utterly failed; for 82 years have gone by since the time at which it should have been seen coming up; which was, as we have shown, the time when the first beast went into captivity in 1798.

The acts ascribed to this power are mostly future. He exerciseth all the power of the first beast, before him, that is, in his presence, as the original word signifies; showing that these two powers, the Papal

and Protestant, are contemporary. This power is set forth as a wonder-working power. The rise of spiritualism in our own country serves still further to identify this as the power in question. The wonders attending this movement are to a great extent already seen. But we understand they are to be more fully wrought for the express purpose of deceiving the people preparatory to the erection of the image. The image is to be an image to the papal beast. That was a church clothed with civil power. An image to it would be something resembling it. Must we not understand, therefore, that the image will be the church of this country, or rather, since religious sects are here so numerous, an ecclesiastical organization representing these churches, clothed with power to punish heretics, and enforce its dogmas under the severest penalties of the law? And let us notice how the way is prepared and preparing for this last great act of the two-horned beast. Under the mild influence of one of the lamb-like horns, the Protestant principle that all have liberty to worship God according to the dictates of their own consciences, which the government has thus far guaranteed to all its subjects, churches have multiplied in the land. But these churches have, as bodies, rejected light and truth, and have met with a moral fall. A catalogue of twenty immoral features, which seem to overbalance or nullify all the good ones, is the photograph which Paul gives in 2 Tim. 3: 1-5, of the popular churches of the last days. But the people of God are still mainly to be

found in connection with these churches, and are yet to be called out. Rev. 18: 4. And when the good shall have all left these religious bodies, and the saving influence of such shall have been wholly withdrawn from their communion, then they will be ready for any desperate and oppressive movement that Satan can induce those to enter upon who are led captive by him at his will. Now, out of this material, let an ecclesiastical organization be formed, and let the government grant it power (and it will not have it till the government does grant it) to enforce its dogmas under the pains and penalties of the civil law; and what do we have? An exact image to the first beast, a church clothed with power to enforce its doctrines upon dissenters with fire and sword. Here would be an organization, separate from the government, constituting no part of it, yet created by it, and forming a most perfect counterpart to the prophecy concerning the creation of an image to the beast. To be sure, this persecution for opinion's sake is contrary to the principle now maintained by the government, as represented by one of the horns, that every man shall have liberty to worship God according to the dictates of his own conscience; but this answers well to the symbol; for the dragon voice is directly the opposite of the disposition represented by the lamb-like horns.

When this image is instated in power, its first act is to cause, or decree, that all who will not yield allegiance to it, shall be put to death. That it suc-

ceeds in this purpose we have no proof. On the other hand, it plainly appears that it does not. But is it not said that he shall *cause* that as many as will not worship the image of the beast shall be killed? Yes, we reply, and so, likewise, he *causes* all to receive a mark. But do all actually receive it? Do the saints of God receive the mark of the beast? No, they get the victory over the beast; and Rev. 20: 4 plainly states that they do *not* receive the mark of the beast. Yet he causes *all* to receive the mark. Now if he can "cause" all to receive the mark, and yet all not actually receive it, in like manner he can cause that as many as will not worship the image of the beast, shall be killed, and yet they not actually be put to death. This is one of the instances so common in the Bible, where a verb of action is used to signify merely the *will* and *endeavor* to do the action in question. In this case the word "cause" would signify merely to decree or enact. See Bush on Ex. 7: 11, and Note at the end of this chapter. Deliverance is at this time promised to the people of God. Dan. 12: 1.

Since the foregoing positions were taken, spiritualism has astonished the world with its terrible progress, and shown itself to be the wonder-working element which the prophecy so plainly attributes to the two-horned beast. This has amazingly strengthened the force of the application. And now within a few years we have seen the beginning of a remarkable movement, looking toward the fulfillment of what would generally be con-

sidered the more improbable portions of our application of the prophecy; namely, the formation of the image, and the enforcement of the mark.

There is visible in the theological world a general and growing movement for union, not the breaking down of sectarian barriers and uniting on one common foundation of truth, but a union of denominations for the sake of greater strength and influence, on such points of faith as they hold in common.

And still later, an Association, the National Reform Association, even now national in character, as well as in name, has been formed for the purpose of securing a religious amendment to the Constitution of the United States, so as to put "all Christian laws, usages and institutions on an undeniable legal basis in the fundamental law of the land." And among these the so-called Christian Sabbath is made prominent with emphasis.

This Association has already held national and local conventions in the principal cities of the Union. Among its officers are to be found Governors of States, State Superintendents of Public Instruction, Bishops, Judges of higher Courts, and College Presidents and Professors. It is a movement of great mental, social, and professional strength; and its friends are jubilant in anticipation of speedy and complete success.

To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his authority, in the adoption of

that institution which constitutes the mark; to receive it in the hand is to signify allegiance by some outward act. The mark is the mark, not of the two-horned beast, nor of the image of the beast, but of the papal beast. The name and the number of the name pertain to the same beast. From the 11th verse to the end of the chapter, the expression "the beast" in every instance refers to the papal beast: the two-horned beast is designated by the pronoun he. The mark of the beast is understood to be a counterfeit Sabbath which is erected in opposition to the Sabbath of Jehovah, which we have shown on chapter 7: 1-3 to be the seal of the living God. For an exposition of the mark, see on chapter 14: 9-12.

For a full exposition of the symbol of the two-horned beast, the reader is referred to the work, "The United States in Prophecy," published at the REVIEW AND HERALD Office.

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

The Number of his Name. The number of the beast, says the prophecy, "is the number of a man; and his number is six hundred threescore and six." (666.) This number, some attempt to find in the word "*Lateinos*," the "Latin" kingdom. Thus they make, by what rule we do not understand, L stand for 30; A, for 1; T, for 300; E, for 5; I, for 10; N, for 50; O, for 70; and S, for 200; which numbers, add-

ed together, make 666. Deriving the number from the name, in this manner, we must regard as rather conjectural than otherwise, seeing that names can be found to almost any extent, making just that number. We think we discover, however, a serious objection to the name here suggested. The number, says the prophecy, is the number of a man; and if it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular man. But in this we have the name of a people or kingdom, not of "a man" as the prophecy says.

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

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

"Mrs. A., said Miss Emmons, I saw a very curious fact the other day; I have dwelt upon it much,

and will mention it. A person, lately, was witnessing a ceremony of the Romish church. As the Pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing letters in front of his miter 'VICARIUS FILII DEI,' The Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev. 13: 18. Will you turn to it? said Mrs. A. Alice opened the New Testament and read: 'Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.' She paused, and Miss Emmons said, He took out his pencil, and marking the numerical letters of the inscription on his tablet, it stood 666."

Here we have indeed the number of a man, even the "man of sin;" and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666.

Thus closes chapter 13, leaving the people of God with the powers of earth in deadly array against them, and the decree of death and banishment from society out upon them, for their adherence to the truth. Spiritualism will be, at the time specified, performing its most imposing wonders, deceiving all the world except the elect, Matt. 24: 24; 2 Thess. 2: 8-12. This will be the "hour of temptation," or trial, which is to come upon all the world, as mentioned in Rev. 3: 10. What is the issue of

this conflict? This important inquiry is not left unanswered. The first five verses of the following chapter, which should have been numbered as a part of this, complete the chain of this prophecy, and reveal the glorious triumph of the champions of the truth.

NOTE.

“It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question. Thus in Eze. 24:13: ‘I have *purified* thee, and thou wast not purged;’ *i. e.*, I have endeavored, used means, been at pains, to purify thee. John 5:44: ‘How can ye believe which *receive* honor one of another;’ *i. e.*, endeavor to receive. Rom. 2:4: ‘The goodness of God *leadeth* thee to repentance;’ *i. e.*, endeavors, or tends, to lead thee. Amos 9:3: ‘Though they be *hid* from my sight in the bottom of the sea;’ *i. e.*, though they aim to be hid. 1 Cor. 10:33: ‘I *please* all men;’ *i. e.*, endeavor to please. Gal. 5:4: ‘Whosoever of you are *justified* by the law;’ *i. e.*, seek and endeavor to be justified. Ps. 69:4: ‘They that *destroy* me are mighty;’ *i. e.*, that endeavor to destroy me. Eng., ‘That *would* destroy me.’ Acts 7:26: ‘And *set them at one* again;’ *i. e.*, wished and endeavored. Eng., ‘*Would* have set them.’”

Chapter XIV

THE THREE MESSAGES.

VERSE 1. And I looked, and, lo, a lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. 3. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. 5. And in their mouth was found no guile; for they are without fault before the throne of God.

It is a pleasing feature of the prophetic word that the people of God are never brought into positions of trial and difficulty and there left. Taking them down into scenes of danger, the voice of prophecy does not there cease, leaving them to guess their fate, in doubt, perhaps despair, as to the final result; but it takes them through to the end, and shows the issue in every conflict. The first five verses of Rev. 14, are an instance of this. The 13th chapter closed,