

But the work is done. Judas and his train come to apprehend him, but he lifts himself up into Divine majesty, saying, "If ye seek me, let these go their way." "For this end came I into the world."

Follow him to Golgotha, and behold him on the cross; the shameful cross—the instrument of torture designed for malefactors the most vile—See his sufferings! See his shame! Then was the prophecy fulfilled: "I am poured out like water, and all my bones are out of joint." Psa. xxii, 14-15. "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Psa. lxxix, 20-21. This language expresses the extremity of his sufferings. It is no indication of unwillingness or retraction. No! on that cross he is resigned and calm, but determined to win the spoils, while he is indifferent to the horrors of the crucifixion.—They mock him—they laugh at him—they reproach him—they blaspheme him, but he is not discouraged. Though drowned in sorrow, he is full of majesty. The soldiers seized his vesture, and the populace wagged their heads in derision, but he was not dispirited! He prays for the forgiveness of his murderers. He beseeches heaven for his mother. And then he begins to die. The veil rends! The rocks shiver! The sun darkens! The earth trembles! The grave yawns! And now he who had not opened his mouth for a sign or a groan, utters his bitter complaint. It is not at man; he can destroy him! O what is that complaint? Be astonished. O heavens, and give ear, O earth! His death-dirge points against the very heavens. "My God! my God! WHY FORSAKEST THOU ME?"

Can you comprehend these mysteries—the baptism of blood—the last mysterious agony—the complaint of being forsaken of God? You feel you cannot. They transcend all your thoughts; and the love which made him stoop to them, is, therefore, love "which passeth knowledge"—SELECTED.

DAVID HUME.—"I am affrighted and confounded," says the infidel Hume, "with that forlorn condition in which I am placed by my philosophy. When I look abroad I foresee on every side dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? To what causes do I owe my existence, and to what condition shall I return? I am confounded with those questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness."

THE life of man here, is a swift race, that is soon ended. How careful, therefore, should he live.

CAME TO MOCK, BUT WENT AWAY TO PRAY.

A minister from England being some years since at Edinburg, was accosted very civilly by a young man in the street, with an apology for the liberty he was taking: "I think, sir," said he, "I have heard you at Spafields chapel."—"You probably may, sir, for I have sometimes ministered there." "Do you remember," said he, "a note put up by an afflicted widow, begging the prayers of the congregation for the conversion of an ungodly son?" "I do very well remember such a circumstance." "Sir," said he, "I am the very person; and, wonderful to tell, the prayer was effectual. Going on a frolic with some other abandoned young men one Sunday, through the Spafields, and passing by the chapel, we agreed to mingle with the crowd, and stop for a few minutes to laugh and mock at the preacher and the people. We had only just entered the chapel when you, sir, read the note, requesting the prayers of the congregation for an afflicted widow's son. I heard it with a sensation I cannot express. I was struck to the heart; and though I had no idea that I was the very individual meant, I felt that it expressed the bitterness of a widow's heart who had a child as wicked as I knew myself to be.—My mind was instantly solemnized. I could not laugh; my attention was rivetted on the preacher. I heard his prayer and sermon with an impression very different from that which had carried me into the chapel.

"From that moment the truths of the gospel reached my heart; I joined the congregation; cried to God in Christ for mercy, and found peace in believing, became my mother's comfort, as I had long been her heavy cross, and, through grace, trust I have still been enabled to consecrate myself to the service of God. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and for some time past have endeavored to dry up the widow's tears, which I have so often caused to flow, and to be the comfort and support of her old age, as I had been the torment and affliction of her former days. We live together in the enjoyment of every mercy, happy and thankful; and every day I acknowledge the kind hand of the Lord that led me to the Spafields chapel."—SEL.

FAITH AND WORKS.

On the Frith of Forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of *faith* on one side, and *works* on the other, because they were used in a sense so different from their real import,

and so destructive of their scriptural harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his oars he painted FAITH; upon the other, WORKS. It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferry-man took in "FAITH" and pulled away upon "WORKS," with all his might. The boat went round and round, much to the annoyance and terror of the two passengers. "Put out the other oar," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man—at the same time taking in "Works," and relying on "Faith" alone. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "out of his head." The old man, however, continued his "practical demonstrations" on the water, until he thought the friends were prepared to see two things in connection. He then called their attention to the names of his oars: "I have tried *your way*," said he—"and *yours*; and you have seen the result. Now observe *my way*." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing.

ALL FORGOTTN BUT CHRIST.

A good old minister, who died in 1807, at nearly ninety years of age, had been long incapable of engaging in public services, and had lost his recollection. Towards the last days of his life, he was moved to the house of a beloved son, where he was attended to with the most filial affection. On the evening before his death, a neighboring minister visited him, but he did not know him. Being told who he was, he answered, "No, I do not remember any such person." His beloved son was introduced to him; but no, he did not know him. "I do not remember that I have a son," said the good old man. In short his memory was so impaired that he knew none of his friends or family about him. At last he was asked, "Do you not remember the Lord Jesus Christ?" On this his eyes brightened; and attempting to lift his hands in the hour of death, he exclaimed, "O! yes, I do! I remember the Lord Jesus Christ! He is my Lord and my God, by whom I hope to be saved!"—May we not be assured that the gracious Redeemer of sinners will not forsake those who thus regard him with a love that even the decay of nature cannot destroy? Blessed are they that put their trust in him! Reader, hast thou done so? If not, what will be thy state when thou comest to die?—SEL.

Nor the richest in this world's treasures, nor the greatest in this world's greatness, are the best and happiest. But he that is of a broken and a contrite heart, may be good and may exult in the joy of his own heart.

"If ye be willing and obedient, ye shall eat the good of the Lord."—ISAIAH.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

MARION, LINN COUNTY, IOWA

TERMS: - - - - \$1 50 per year.

TUESDAY, - - - - JUNE 12, 1866.

W. H. BRINKERHOFF, Editor.

THE NUMBER "666" OF REV. XIII, 18.

That there has been much conjecture and many theories proposed, concerning the "number of the Beast," there can be no question; but that God designed it to be understood, we have no doubt. One class of expositors claim that the government under which we live, occupies an important place in said chapter; and is, or will be, an active agent in aiding or enforcing the "mark, name and number" of the Beast; and as said exposition is of such importance in their religious system, that he who rejects said view, with what they have attached to it, cuts himself off from the privilege of having a home in the Kingdom of God, therefore we have, in view of the above, concluded to present to our readers a brief exhibit of their past and present teachings, aided by what they claim to be "inspiration." He who claims to have a system of Prophetic exposition, of such a nature, that the rejection of his application of it would deprive one of Life, should be able to present a clear record, and especially when such expositions are aided by "present inspiration," it should certainly be "yea and amen."

But instead of a clear record, their past and present views are antagonistic, and the testimony given by "vision" ignored.

We will let them speak for themselves. Said Elder J. White, in a pamphlet published by him, called, "A word to the Little Flock," and dated May 30, 1847:

"This last power that treads down the saints is brought to view in Rev. xiii, 11-18. His number is 666. Much of his power, deception, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the 'seven last plagues,' about the time of his coming to his end."

This places the number upon the two horned beast, of this thirteenth chapter, and not upon the "first beast." But we will hear him again on this subject and also the present Editor of the *Review and Herald*.

Said Elder White in *Review* of Vol. 18, No. 7, in answering the objections of Elder Phelps:

"Some have made a grand mistake in defining 'the number of his name.' They suppose this refers to the two horned beast, and that his number is 'six hundred three-score and six,' the number of existing organizations, and in order to get the victory over the number of his name, it is supposed to be necessary to reject all sectarian names. This may not be your position. But whether it is, or is not, we wish here to show that the 'number of his name' is the number of the name of the Papal beast. The

'beast' and 'his image' are mentioned five times or more in the Revelation, without the explanation in connection, showing what beast, or what image, as if elsewhere fully explained. The definite specifications are given in Chap. xiii.—The 'beast' represents the Papacy, the 'image' is the image of Papacy, the 'mark' is the mark of the Papal beast, and the 'number of the beast' is the number of the Papal beast."

Said U. Smith in *Review* of Vol. 20, No. 24, in "Thoughts on Revelations:"

"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."

Now, the question arises, which of these two theories is the correct one? The number belonging to the two horned beast as taught in 1847, or the number applied to the "first beast," as now taught. They are satisfied that their present view is a correct one on this subject, in the application of the number to the "first beast;" and we are also of the opinion they are correct. As we are living in an age when "knowledge shall be increased," we need not be surprised at the false application of 1847, in the "Word to the Little Flock." This is not the difficulty. A point of far more importance than this is at stake here. Could any one for a moment imagine that He who ruleth in the heavens above, and who knoweth the thoughts and intents of the heart, could also be mistaken on the application of the number "666."

If the "visions" of E. G. White are of God, the above must be true.

We now invite your attention to what she saw in 1847, as published by Eld. James White, in "A Word to the Little Flock," on page 19, and bearing date of "Topsham, Maine, April 7, 1847:"

"I saw all that 'would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands,' could not buy or sell. I SAW THAT THE NUMBER (666) OF THE IMAGE BEAST WAS MADE UP; and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his Image."

Here she "saw that the number (666) of the Image Beast was made up." Now it so happens that the Image Beast has no number, and, per consequence, the view here given could not have come from the Lord.

The management of this "vision" next claims our attention. What has become of it? and where can it be found? Is it in Volumes 1 to 4? No. Is it in the testimonies to the Church? No. Do the brethren at large have an understanding of it? They do not. Yet all of said Vision but that which we have quoted, can easily be found. Why leave this out? Why take away from the words of this book?

Reader, the above is a painful, yet faithful picture. Let not that system bind you under

its influences, that has to be based upon such a foundation as this, but the rather cling closely to the "Holy Scriptures which are able to make thee wise unto salvation through faith in Christ Jesus."

PREJUDICE AND ITS ANTIDOTE.

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."—John I., 46.

Our text contains an interrogation and an answer. Nathanael was a stern devotional Jew—Philip, a sincere disciple of Jesus Christ. But Nathanael was under the influence of a very common, yet pernicious evil; he was the victim of prejudice. Philip, beaming with joy upon his countenance in having found Christ, and when meeting with Nathanael, he exclaimed, "We have found him of whom Moses, in the law and in the prophets, did write, Jesus of Nazareth, the son of Joseph." When Nazareth was mentioned, Nathaniel readily exclaimed, "Can any good thing come out of Nazareth?"

If Philip had said, "Jesus of Jerusalem," without examination he would have hailed the tidings with gladness; but a small, insignificant and unimportant place like Nazareth, brought out the latent weakness of Nathanael, and exhibited that spirit of prejudice and caused him to exclaim in the language of the text.

Philip treated him, and the prejudice he manifested, most properly. He wanted him to investigate; decide for himself, and thus be enlightened, as he said, "COME AND SEE."

Nathanael's case is not an isolated one, as may be easily discovered in the world at the present time. Prejudice is prejudging, or concluding on any subject, without previous examination, and generally the less the one knows of the thing he is judging, the more violent the denunciation.

There are different classes of prejudices in the religious world. There are those who admire religion as far as attending church or chapel; a form; going through the outward ceremonies; but all else they call fanaticism, or hypocrisy.—If religion is real, must it not be internal, ardent and sincere? Give us the life, the vital part, "without which we are nothing," and let the formalist exclaim, "Can any good come out of such things as these?"

There are, also, the prejudices of the different sects of christians, against each other. Many are so prejudiced that they can see nothing excellent beyond their own circle, or denomination; and no matter how benevolent, how much of the "spirit of Christ" and christian character one may manifest; because he does not belong to "my church," it is all overlooked as no "good can come out of Nazareth." The Catholics unchristianize all Protestants; the Church of England, all Dissenters; Dissenters one another, and so on, through a long category, down to this time.

Where is there a sect but has had its ornaments, and noble, pious-minded and God fearing advocates and friends; and thus,

"Some few, like good Elijah stand,
While thousands have revolted,
In earnest for the heavenly land,
They never yet have halted."

While we should hate error—have fixed prin-

ciples—hold fast every grace of truth—we should yield to all credit for the excellencies they may embody, or the truths they may hold. Prejudice is not always confined to the low and illiterate. It may often be found with those high in authority, even where talents and learning abound. We may attribute it to some of the following causes :

1st. Ignorance : That is, of the subject, person or thing in question.

2d. To the manner in which persons have been educated.

3d. To pride : We esteem ourselves and our opinions so highly that we can not examine others.

4th. To our reading and the influence of friends. That is, we wont read or consult anything that does not harmonize with our views.

5th. To the working of the flesh.

The evils of prejudice are many, among which we may notice the most prominent as follows :

1st. It is grievous to God.

2d. It retards man's improvement.

3d. It is a mental and moral evil, and,

4th. It is a great injury to our fellow creatures.

What is the antidote or remedy for this great evil ? Philip said, "Come and see." Investigate for yourselves ; judge from careful investigation ; exercise forbearance ; observe the Golden Rule of "doing unto others as you would they should do to you." Fanaticism and bigotry cannot stand before a candid investigation.—Truth is like the diamond, the more it is polished, (investigated,) the more it shines. It courts investigation, and would say, "Come and see ;" tread its threshold ; enter into its portals ; survey its spacious mansions ; partake of its food that giveth life and joy, that your soul may be enlarged, and, out of its fullness, send rays of love and good will around. While prejudice, like the "green-eyed monster," jealousy, or the blighting "simoon," leaves a desolation around, and neither receives not imparts blessings to man, or glory to God. Let all endeavor to have the heart full of the spirit of God, that prejudice may not be found.

PAGANISM.

"The ruin of Paganism in the age of Theodosius is, perhaps, the only example of the total extermination of any ancient and popular superstition ; and may, therefore, deserve to be considered as a singular event in the history of the human mind."—[Gibbon, Vol. III, Page 131.]

"In a full meeting of the Senate the Emperor proposed, according to the forms of the Republic, the important question, as to whether the worship of Jupiter, or that of Christ should be the religion of the Romans. The liberty of suffrages, which he affected to allow, was destroyed by the hopes and fears his presence inspired ; and the arbitrary exile of Symmachus was a recent admonition that it might be dangerous to oppose the wishes of the Monarch. On a regular division of the Senate, Jupiter was condemned

and degraded by the sense of a very large majority"—[Ibid, Page 137, 138.]

"The generation that arose in the world after the promulgation of the Imperial laws, was attracted within the pale of the Catholic Church : and so rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator"—[Ibid, Page 154.]

There can be no mistaking the language of Gibbon on the question of the fall of Paganism, or the Dragon of Rev., 12th Chapter. This event occurred between the years, A. D. 378, and A. D., 420.

Query ! If Paganism fell at that time, how could it fall in A. D., 508, as certain prophetic writers claim ! If Paganism fell when Gibbon says it did, in the reign of Theodosius, how could Justinian, a Greek Emperor, cause its fall in A. D., 508 to 538 ? If Justinian was the representative head of the Dragon, how came he to be such a fanatic in the Catholic Church, advocating her doctrines and views ? Where is Justinian ever called a Pagan ?—[Ed]

COMMUNICATION FROM BRO. H. E. CARVER.

BRO. WHITE:—Having, in consequence of recent investigations, felt myself compelled to give up a portion of the faith held by the Seventh Day Advent Church, of which I have been a member for a number of years past, and as such a course is considered by some, sufficient cause to disfellowship me as a brother, and also to consign me to eternal death, I ask the privilege, through the Review, of telling my brethren what I have given up and why I have done so. I ask this privilege on the ground that I have tried to live a consistent life in the church, and have always tried to think and act in harmony with my brethren, and I think it is due to them as well as to myself, that my present position should be understood, especially by those who know me personally, and may feel an interest in my welfare.

First, then, I wish to state distinctly, that I have not given up my faith, nor interest in nor love for the Law of the Lord. If I know my heart it is fixed and settled in the service of God to the best of my knowledge and ability, and I only regret that I have not been more faithful in my efforts in his service during a christian experience of about thirty years.

Secondly, whilst I love and revere that pure and holy law by which is the knowledge of sin, and for the violation of which I should stand condemned to the second death, if no redemption had been provided, my heart swells with gratitude to God for the rich provision he has made for the salvation of penitent sinners, by means of that great remedial system of which his son Jesus Christ is the head and centre, and I love my Saviour who has done so much for me, and

I am willing to do or suffer anything for his sake that may be clearly marked out as my duty. I also love his second appearing, and now after what I deem a cloud of error has been swept away from my vision, my heart springs forward in joyful expectation of soon realizing that for which I have waited, for the last twenty-two years.

But there are some things I formerly believed that I do not now, and, let me ask, who is there among us who has not changed in some respects. I have believed that the Two Horned Beast of Rev. xiii, is a symbol of the United States, and about the best reason I can give now why I believed it, is because I gave it a merely superficial examination. When the harmony that exists between the law of God and the Gospel of Jesus Christ was so clearly presented and impressed on my mind, I was prepared to accept other expositions of Scripture coming through the same human channels, without that critical examination the importance of the subject demands, and which I have done to the best of my ability, when I learned that it was considered necessary to salvation to understand the matter correctly and here let me add that if the position assumed by Bro. Ingraham recently, at Marion, is the position of the Seventh Day Advent Church as a body, then in my opinion the church has left the simplicity of the Gospel of Christ, and is preaching another Gospel. This is my serious conviction, else I should not run the risk of offending those whom I have esteemed my best friends, by making this statement.

The great reason why I do not believe our government to be the Two Horned Beast, is simply, because I fail to distinguish a harmony or parallel between the figure and the alleged fulfillment, and I can see no tendency in that direction. We are told in Rev. xiii, 12, that he, (the Two Horned Beast,) exerciseth all the power of the first beast before him, (understood to be the papacy.) In the 7th verse we are told what power the first beast had, viz : "power over all kindred and tongues, and nations, and it was even given unto him to make war with the saints, and to overcome them ;" and in the 15th verse we are distinctly told that the Two Horned Beast had power among other things to 'cause that as many as would not worship the image of the beast should be killed.' Thus we see that the Two Horned Beast in connection with the "first beast before him," in the exercise of power over all kindred, and tongues, and nations, makes war upon, overcomes and puts to death the saints, hence, if these United States be the Two Horned Beast, then we must expect, somewhere in the future, that this government, in conjunction with the Pope of Rome, will inaugurate a system of tyrannical persecution of the people of God, as great in intensity, if not in duration, as the great papal persecution of the dark ages. I can see no way to avoid this conclusion, because the Scriptures tell us in plain terms, that ALL the power

of the first beast or Papal Rome, (as understood,) shall be exercised (not merely possessed, but exercised) by the Two Horned Beast.

But the Scriptures also inform us that the character under consideration is a wonder-working deceiver, or, as delineated in the 19th chapter, a "false prophet," with the power to work miracles, showing evidently a strongly marked religious or ecclesiastical phase. Now our government is so far from presenting any of the above characteristics, the tendency of the public mind so far as I am able to discover, is directly the opposite, tending rather to a carelessness and looseness on the subject of morals and religion, and this is in harmony with the repeated declarations of the Bible relative to the condition of the world and church just before the Lord comes the second time. Neither do I believe there are any influences now in operation, or likely to be set in motion, to change the general tendency of the times. Should spiritualism become the ruling principle in our land, as many suppose, the result would be, judging from its teachings and tendency, to over-ride every principle of moral restraint and create a state of things in which every one shall do what seemeth right in his own sight, without regard to law or gospel, a state of public mind very different from that which would be necessary to put a man to death because he will not observe Sunday as the Sabbath.

In conclusion on this point, allow me to call attention to a few facts necessary to be considered in this connection. This government is emphatically a government of the people, and no laws can be enacted and executed without the general consent of the people. The people have provided by an article in the Constitution, that Congress shall not interfere with the free exercise of religion, I am informed (whether correct or not I do not know), that the highest judicial authority in the land, the U. S. Supreme Court has decided in effect, that the observance of a day as a Sabbath, is purely of a religious nature, with which the government has no right to interfere.

Now besides those few who sincerely keep the Lord's Sabbath, there is a very large proportion of the people, embracing many in the Orthodox Churches, as well as Universalists and other denominations not regarded as orthodox, also Jews and Spiritualists, and a multitude who make no profession of religion, who would oppose any change in the Constitution, that would compel them as well as us, to keep Sunday as the Sabbath on pain of death.

If I could see any tendency in that direction, I could have held on to my opinion on that subject, but as the matter now stands, I am forced to yield, and especially, when I am told that I cannot be saved and deny these points. I cannot believe that the salvation of man is based upon a foundation so precarious, as our expositions of those prophecies connected with the two horned

beast; and if for taking the stand I have, I am to be cast off by those I have been accustomed to regard as the best people on earth, I will try and bear it patiently for Jesus's sake, but without faltering or looking back, I will press my way on to the heavenly world.

In conclusion I would just say, I believe the two horned beast existed many years before the United States arose, and hence does not stand in the way of the Lords coming speedily, which is more than those can say who yet expect to feel its power; neither does my view say in effect, it not in words "my Lord delayeth his coming," which can with some force be charged to that theory that teacheth the rise of a great persecuting power in this country before the Lord comes.

Of course if our view of the two horned beast is an error and must be given up, it carries with it all that is necessarily connected with it, and this will be startling to the mass of the brethren and sisters. I know something of the power of preconceived opinions on the mind, and have felt their force in this connection, and have acted so that my brethren have considered me fickle and unstable. Well I cannot help that. I have been a searcher for truth these many years, and if in my haste, I have stumbled into some errors and fanaticism in the past, I thank God that I have a High Priest who can be touched with a feeling of my infirmities, and who I believe is just as willing now as ever he was, to take me by the hand, and lead me into his heavenly kingdom.

And now brethren farewell if we must part, but I trust in God that if you never hear my voice again in this world, and never see my name again in the Review, you shall one day and that before long, hear me join in the "new song" on Mount Zion, and find my name enrolled in the Lambs book of Life. God grant that we may all meet there is the prayer of one who wishes you well.

Yours in hope of eternal life.

H E CARVER.

AN EXPOSITION OF REVELATIONS XIII.

BY H. E. CARVER.

[Continued from page 6.]

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."—Rev. xiii, 11.

In order to obtain a correct understanding of this prophecy, it will be necessary to consider, not only its own peculiar characteristics brought to view in this passage, but also the relations subsisting between this and other clearly revealed prophetic characters, not only of this book but also of other portions of the word of God.

There are at least twelve distinct features that characterize the subject or power brought to view in Rev. xiii, 11, and as no power, kingdom, or empire, can be represented by the two horned beast, that does not bear all these distinguishing

marks, the important inquiry is, can we discern these characteristic marks in any power now existing, or must we yet expect the rise of this great idolatrous persecuting power, before the glorious appearing of our Lord.

It is the general opinion of the students of prophecy that the two horned beast is a religious or ecclesiastical character, and this view is strengthened, if not rendered necessary, by a consideration of his many peculiar features.

This is the position of Seventh Day Adventists who have held at least two diverse positions on this subject; first holding and teaching that both horns of this beast are ecclesiastical, one representing "papists," and the other "protestants," as will appear by a close examination of the old charts used by the Ministers in preaching. This position, however, has been abandoned or changed by the substitution of "republicanism" for papists, and "protestantism" for "protestants."

As it is conceded that this is an ecclesiastical power, we shall proceed with our inquiry as to the past, present, or future location of the two horned beast. First, then, as to his peculiar features. It is said, "HE HAS TWO HORNS." The horns of a beast may represent a kingdom, or power, divided into two or more parts, as in the case of Greece or Rome, or two or more kingdoms or powers, united together under one head, as in the case of Medo-Persia. I suppose none will deny that the two horned beast is the union of two distinct powers under one head, hence, it is not necessary to argue the point here.

Two points then have been stated, on which most, if not all, will agree, viz: that the beast is an ecclesiastical one, and that it is constituted by the union of two distinct powers. Now we ask as to the nature of this power; is it pagan, mahometan, jewish, or christian? Is there anything in the prophecy to indicate its nature? It is said that the horns of this beast are "like a lamb." The term lamb, is used in the scriptures as a symbol of Christ, hence, these two powers that unitedly constitutes the beast, are professedly, at least, christian.

But he also "spake as a dragon." To understand this we must inquire as to what is meant by "dragon," and also his peculiarities. The dragon is generally understood to refer to Pagan, or heathen Rome, and the dragonic speaking of the two horned beast indicates, among other things, the introduction by these false teachers, of many of the old pagan or heathen idolatries and false doctrines, into the christian church.

"And he exerciseth all the power of the first beast before him." To ascertain the extent of the power wielded by the two horned beast, we need only refer to the 6th and 8th verses of this same chapter, where we learn that the "first beast before him" opened his mouth in blasphemy against God, and against his name, and his tabernacle, and them that dwell in heaven; and it was given him to make war with the saints, and

to overcome them; and power was given him over kindreds, and tongues, and nations, etc.

Such is the extent of power "EXERCISED" by the two horned beast, and if the theory of that beast, as held by S. D. Adventists, is correct, the world and church have yet to witness a persecution of the Church of Christ, by this Government of the United States, equaled only by that long and bloody persecution by the Roman Catholic church, in which millions of the children of God were put to death in every conceivable manner, and with tortures too horrible to contemplate, for it is said that he "exerciseth ALL the power of the first beast before him, and causeth them that dwell on the earth to worship the first beast whose deadly wound was healed."

The means used by this beast in his exaltation, is the doing of great wonders and miracles, by which he deceives them that dwell upon the earth.

It is claimed that this is partially fulfilled by the wonderful discoveries in this country of railroads, the telegraph, etc. Whilst it is true that great discoveries have been made in late years, in various branches of useful science, yet they are in no sense of a miraculous nature, nor calculated to deceive mankind as to the character or object of this Government.

The power of this beast is exerted in the creation of "an image to the beast, that had the wound by a sword and did live."

If the United States be the two horned beast, and the wounded beast is the Romish hierarchy, or Papacy, then there is yet to be established by the authority of our country, a great centralized, persecuting, professedly christian, but really anti-christian, hierarchy, similar to that of Rome.

This is not all, for "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." "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, and that no man might buy or sell, save he that had the mark or name of the least or the number of his name."

Here then, are at least twelve distinguishing features of this beast, and we look in vain to the United States Government for their development. There is no union of two distinct powers or orders, either political or religious, existing in this country for the purposes specified in the prophecy, and the balance of the prophecy being dependent on this initiatory step, cannot be in the course of fulfillment, hence, we must either wait for future developments, or turn our attention elsewhere for a solution of this subject.

[Continued.]

To BE ready for the coming of Christ is the christians daily concern. "Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke, xii, 37.

TRICHINÆ SPIRALIS.

We clip from the Linn County Register, the following statement relative to the recent discovery of that fell disease, "Trichinosis," in our own beautiful city:

"No little degree of excitement has been occasioned in this vicinity during the past week by the fact being made known that almost every member of a large family of this place have been affected with that dreadful disease, Trichinosis. It seems that the family, or those of the family who were and are affected with the disease had been partaking of portions of uncooked but well cured ham, from hogs of their own raising, and that each of those who were in the habit, are affected, and those of the family who remain healthy, were not in the habit of eating pork in any shape. Mr. Lansing, son-in-law of Mr. Bemis, is the only one unaffected, and he is one of a family of ten. In some of them the disease is much less severe than in others, in proportion as they partook of the pork. They were all affected about the same time, and the train of symptoms was alike in each, and was of a typhoid character in some degree. Indeed, taking into consideration the fact that they were grouped together in temporarily constructed and illy ventilated apartments over the clothing store of Bemis, Justice & Co., (where the Bemis family, the one affected, lived,) and the circumstances that they were using the water from a well in the rear of Fisher's saloon, which was supposed upon investigation to be impure, and that there was vegetable and animal matter near in a state of decomposition, some of the causes of typhoid fever, they were treated for some two weeks or more for that complaint by the attending physician, and not until consultation was called and minute investigations were instituted was the disease diagnosed in its true light. Willy Lansing, the son of a son-in-law of Mr. Bemis, was the first to succumb to the disease, which he did last Friday morning, June 1st. At six p. m., of the same day, all the physicians of the place held a *post mortem* over the boy, and have since found innumerable Trichinæ in the different muscles of the subject. Multitudes of anxious, inquiring people, of all ages, sexes and colors, have flooded the office and drug store of Dr. Ristine & Co., McElhenny's drug store, (the office of Dr. Smith,) and the office of Drs. Bardwell and Wilson. Especially was the latter place crowded, all day Sunday, with excited men, women and children, each and all desirous of having a view of the wondrous parasite which infests the human flesh, and has already severed two links from a once happy and healthy family circle in our community. Drs. May and Coulter, of Cedar Rapids, had a splendid microscope up with them here, which afforded a fine and greatly magnified view of the destroying "worm." Mr. Henry Bemis, an uncle to the first victim to the disease, died the next day, and was buried Sunday afternoon. These, we believe, are the first authentic cases which have occurred in this country of Trichinosis, and they will, no doubt, cause quite an excitement in the medical world, and especially among the physicians of this country."

REV. DR. L. BEECHER.

The doctor once engaged to preach, by way of exchange, for a country minister, and the Sabbath proved to be excessively cold, stormy and uncomfortable. It was mid-winter, and the snow was piled in heaps all along the roads, so as to make the passage very difficult. Still the doctor urged his horse through the drifts, till he reached the church, put his horse into a shed, and went in. As yet, there was no person in the house, and after looking about took his seat in the pulpit. Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat.

The hour came for commencing service, but there were no more hearers. Whether to preach to such an audience or not, was only a momentary question with Lyman Beecher. He felt that he had a duty to perform, and that he had no right to refuse to do it, because one man only could reap benefit: and accordingly he went through all the services, praying, singing, preaching and the benediction, with his *one* hearer.—and when all was over, he hastened down from the desk to speak to his "congregation," but he had departed.

So rare a circumstance was, of course, occasionally referred to, but twenty years after a very delightful discovery came to light in connection with this service. The good doctor was traveling somewhere in Ohio, and alighting from the stage in a pleasant village, a gentleman stepped up to him and familiarly called him by his name. "I do not remember you," said Dr. B. "I suppose not," said the stranger, "but we spent two hours together in a house alone, once, in a storm." "I do not recall it, sir," added the old minister; "pray where was it?"—"Do you remember preaching twenty years ago in such a place, to a single person?" "Yes, yes," said the doctor, grasping his hand, "I do, indeed; and if you are the man, I have been wishing to see you ever since." "I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"

So striking a result made no little impression on the doctor's mind. He learned that the man was at the time a lawyer, who was in the town on business, and tired of a Sunday morning at a country hotel, went, in despite of the storm, to church, and heard the sermon. The doctor added, "I think that was about as satisfactory an audience as I ever had."—SEL.

NOTICE.—The next Conference of the brethren in Michigan, is appointed to be held at Hartford, commencing Friday, June 29, '66, to continue over Sabbath and First day: A meeting of the Ministers and Elders will be held on Wednesday and Thursday previous. Come brethren, one and all. Come in the spirit and labor of the Lord, and we shall have a good meeting. H. S. CASE.

To LOVE Christ is the great engagement of the christians affections. "We love him because he first loved us.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JUNE 12, '66.

LOCAL ITEMS.

WE designed to have inserted the words "Present Series" in the heading of our paper, which, through mistake, was omitted in the first Number. We correct in this issue.

FOUND.—A wallet, or pocket-book, on the road between Marion and Cedar Rapids. The owner can have it by calling on A. ALDRICH, of this city, proving property and paying charges.

WEATHER.—The weather has been, in the main, cool and dry here for some time, but yesterday, (5th,) we were visited with a bountiful shower, which imparts new life and vigor to vegetation.

The May number of *The Christian* came duly to hand, and, as usual, is filled with choice matter. We always welcome its arrival. It is a large and well executed sheet, and is published monthly at the Scriptural Tract Repository, No. 19, Lindall street, Boston, by H. L. HASTINGS, for the small sum of 60 cents per year. We can heartily commend it to the consideration of all.

We commence with this No. the publication of a series of articles from the pen of Bro. B. F. SNOOK, on the "Law of God." We commend them to you, and hope you will investigate this subject carefully. We are publishing a pamphlet on this subject, and as we shall not issue a very large edition, those who wish a copy should send soon.

BRO. CARVER'S articles on the Thirteenth chapter of Revelations, are written in an excellent spirit and are calculated to develop light upon that subject. Read carefully.

The article we have selected from the writings of H. L. Hastings, "Why Not Now," is written in that peculiar, yet impressive manner for which his writings are noted, and is calculated to awaken the mind to a sense of duty. If you are not a servant of the Lord, and obeying his word, let this thought, "Why not now," have its application.

THAT dreadful disease known as "Trichinosis," which has been claiming its victims in Germany and in different parts of the United States, has made its appearance in the midst of our own beautiful city, and at present writing, (June 4,) two have fallen beneath its destroying power, and six others are suffering from the same disease.

Through the kindness of Dr. BARDWELL, we examined, by the aid of a microscope, a portion of muscle in which Trichinae in large numbers were easily discovered. There is no known remedy for this disease, when once it fastens upon its victim. The only manner in which we can be certain to escape its ravages, is to abandon the use of swine flesh entirely, and those who have not been in the habit of eating pork in the past, will now have no fears. For full particulars see the 7th page of this No.

STATUTES OF MAINE AND MASSACHUSETTS ON SABBATH-KEEPING.

We present with this issue, from "Archbold's Criminal Pleading," the exemption clauses relative to Sabbath-keeping, favorable to those who conscientiously observe the Seventh day. And while the moral element of our Government is full of corruption, yet the tendency is not to bind down the conscience by legal enactments, nor to speak with the voice of the DRAGON, or, as Pagan Rome spoke. We will continue to publish, from time to time, the Statutes of the different States on this question, that those who wish the extracts can preserve them.—[ED.]

MAINE.

"Revised Statutes of Maine, C. 160—Page 688.

"SEC. 30.—No person who conscientiously believes that the Seventh day of the week ought to be observed, as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the said penalties for performing secular business and labor, on the Lord's day, or First day of the week, provided he disturbs no other person."

MASSACHUSETTS.

"Revised Statutes, Chap. 50—See 10.

Exemption clause the same as that of Maine.

SEEDS OF THOUGHT.—One thief in the house is worse than ten in the street.

One sin in the heart is worse than many outside faults.

Your one sin will hurt you more than your neighbor's hundred.

What God cannot bless he will surely curse.

If you boast of blessings they may prove curses.

If God's mercies make you proud, his rod will humble you.

Proud hearts and high mountains are cold and barren.

If your works lift you up, your sins will bring you down.

Humble souls and lowly vales are fruitful.

God and Heaven are often seen best through tears.—*Christian*.

RECEIPT FOR MAKING EVERY DAY HAPPY.—When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a left off garment to one who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves, light as air, will do it, at least, for the twenty-four hours. If you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you more gently and happily down the stream of time. It is too short for a sermon, too homely for ethics, and too easily done for you to object to it.—SEL.

PROCRASTINATION says, "Oh, it will be pleasant to do your work by and by; wait a little while." The Bible declares, "Do with all thy might, whatsoever thy hand finds to do." Which do you mind?

EVIL THOUGHTS.—Beware of evil thoughts. O, the mischief that they have done in the world! Bad thoughts come first, bad words follow, and bad deeds bring up the rear. Strive against them. Watch against them. Pray against them. They prepare the way for the enemy.

Bad thoughts is a thief; he acts his part;
Creeps through the window of the heart;
And if he once his way can win,
He lets a hundred robbers in.—SEL.

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