

The Land Beast of Revelation 13

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. [THB 1.1](#)

"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." [Revelation 14:9, 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 [Revelation 13](#), from the [18th verse](#), to the [6th verse](#) of [chap 14](#). 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. [THB 1.2](#)

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." [THB 2.1](#)

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 [Revelation 19:20](#)."-*Litch's Restitution*, pp. 131, 133. [THB 2.2](#)

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, [[Revelation 13](#),] or the little horn of [Daniel 7](#); 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. [Revelation 13](#). 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 [Revelation 12](#), 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." [Matthew 2:16](#). And second, in the tribunal, of which Pontius Pilate had the charge. If the dragon symbolizes Pagan Rome, how can the beast of [chap 13](#), 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." [Luke 2:1](#). 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. [THB 2.3](#)

"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, [[Revelation 12:9](#),] 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 Thessalonians 2:6, 8](#),] and would give the saints into the power of the Bishop of Rome. [Daniel 7:25](#). 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 1260 years of Papal supremacy." *Remarks on. [Revelation 13, 6](#)*, Published, Sept. 1844. [THB 4.1](#)

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. [THB 5.1](#)

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 between the Pope and Buonaparte, which reached its crisis about that time. [THB 5.2](#)

“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.* [THB 6.1](#)

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 horns of the first beast. The Franks conquered a portion of the Roman kingdom and settled in France, a. d. 407. [THB 6.2](#)

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 2:1](#). Second. Power was given to the Papal beast “over all kindreds, and tongues, and nations.” [Revelation 13:7](#). 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.*” [THB 7.1](#)

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, [[Daniel 7,](#)] also the first beast, [[Revelation 8,](#)] are said to rise out of the sea,

(sea or “waters,” denoting “people, nations,” etc. [Revelation 17:15](#).) 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, [[Daniel 7](#).] 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 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*. [THB 8.1](#)

“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. [THB 9.1](#)

“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. [THB 9.2](#)

“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. These three states will cover an area equal to one half the European continent. [THB 9.3](#)

“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. [THB 10.1](#)

“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.” [THB 10.2](#)

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. [THB 10.3](#)

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. [THB 11.1](#)

	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. [THB 11.2](#)

The rise of this nation, since the time of the settlement of these colonies, just prior to the reformation in the territory of the Papal beast, has not a parallel in human history. And who would dare to say in regard to its spread of dominion, (were it not for the coming of the long-expected and just One,) “Thus far 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*. [THB 11.3](#)

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, [Daniel 8,] 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, [Daniel 7:23; 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. **THB 12.1**

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 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 1:29**. 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 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. **THB 12.2**

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." [Deuteronomy 23:15](#). 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. [THB 14.1](#)

"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." [THB 15.1](#)

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. 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, [[Revelation 12,](#)] 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 23, 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 slaveholders. 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*. THB 15.2

"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." THB 17.1

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. THB 17.2

"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." THB 18.1

"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." THB 18.2

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. THB 18.3

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.