

DANIEL AND THE REVELATION

The Response of History to the Voice of Prophecy



URIAH SMITH



Adventist Pioneer Library

DANIEL AND THE REVELATION

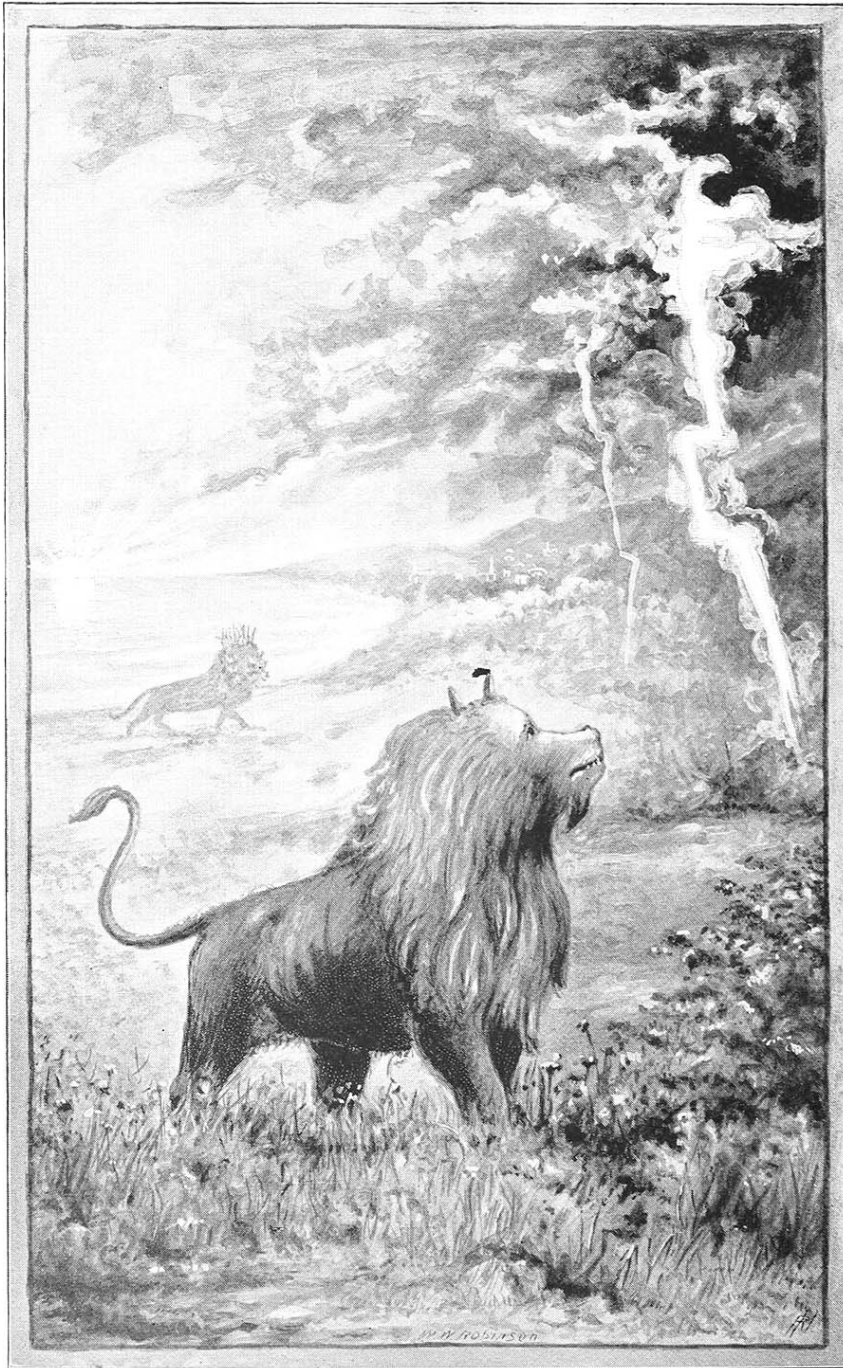
The Response of History to the Voice of Prophecy

A Verse by Verse Study of these
Important Books of the Bible

URIAH SMITH



Adventist Pioneer Library



THE TWO-HORNED BEAST—PROTESTANT AMERICA.

“He doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.”—Rev. 13: 13.

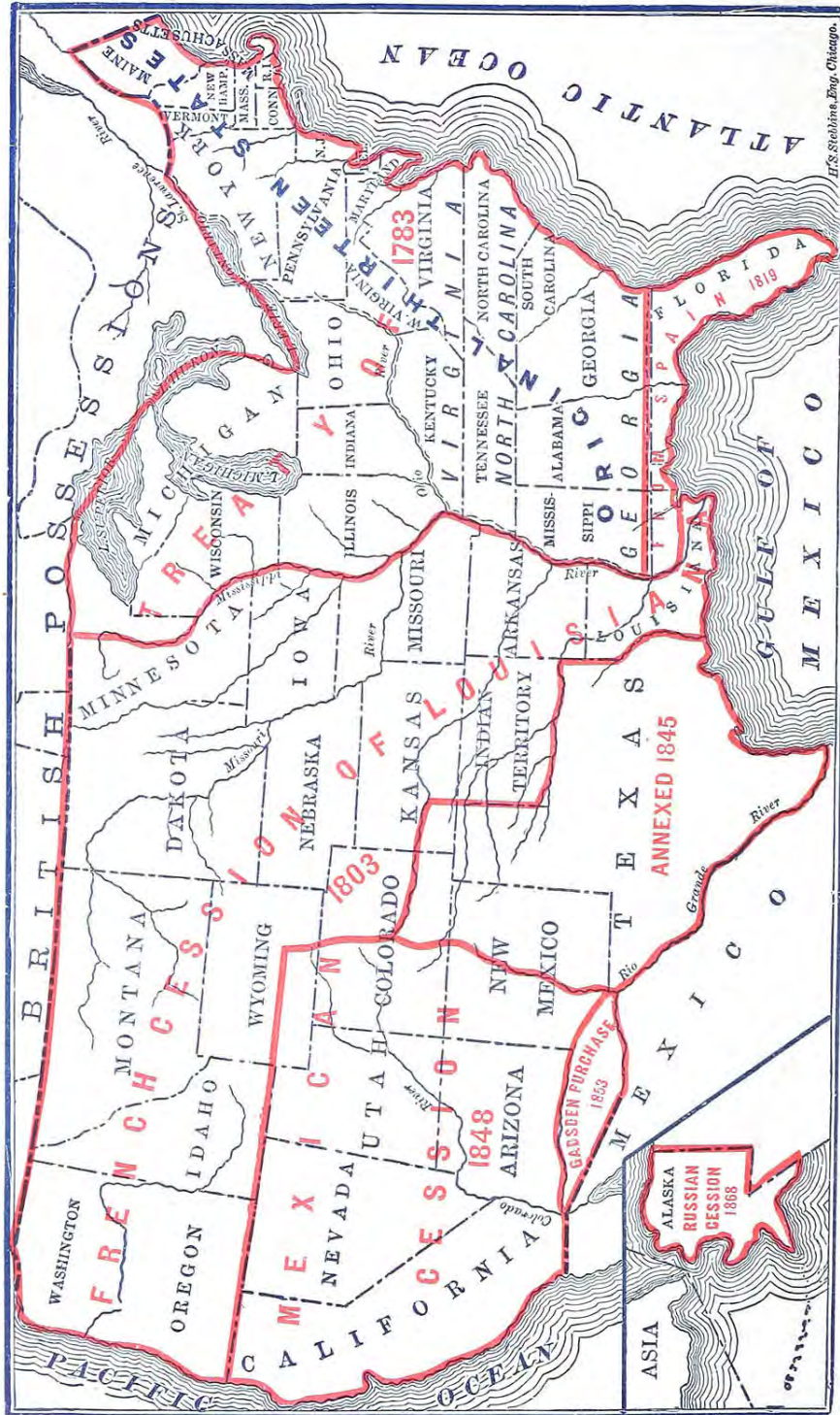
bolized by it is likewise no part of that which is intended by that beast. This is fatal to the claim of those, who, to avoid the application of this symbol to our own government, say that it denotes some phase of the papacy; for in that case it would be a part of the preceding, or leopard beast.

If this is “another” beast, it must be found in some locality not covered by any other symbols. Let us, then, take a brief survey of those symbols found in the word of God, which represent earthly governments. These are found chiefly, if not entirely, in the books of Daniel and the Revelation. In Daniel 2, a symbol is introduced in the form of a great image, consisting of four parts, — gold, silver, brass, and iron, — which is finally dashed to atoms, and a great mountain, taking its place, fills the whole earth. In Daniel 7, we find a lion, a bear, a leopard, and a great and terrible nondescript beast, which, after passing through a new and remarkable phase, goes into the lake of fire. In Daniel 8, we have a ram, a he-goat, and a horn, little at first, but waxing exceeding great. In Revelation 9, we have locusts like unto horses. In Revelation 12, we have a great red dragon. In Revelation 13, we have a blasphemous leopard beast, and a beast with two horns like a lamb. In Revelation 17, we have a scarlet-colored beast, upon which a woman sits, holding in her hand a golden cup full of filthiness and abomination.

What governments and what powers are represented by all these? Do any of them symbolize the United States? Some of them certainly represent earthly kingdoms, for so the prophecies themselves expressly inform us; and in the application of nearly all of them there is quite a uniform agreement among expositors. The four parts of the great image of Daniel 2 represent four kingdoms, — Babylon, or Chaldea, Medo-Persia, Greece, and Rome. The lion of the seventh chapter also represents Babylon; the bear, Medo-Persia; the leopard, Grecia; and the great and terrible beast, Rome. The horn [533] with human eyes and mouth, which appears in the second phase of this beast, represents the papacy, and covers its history down to the time when it was temporarily overthrown by the French in 1798. In Daniel 8, likewise, the ram represents Medo-Persia; the he-goat, Grecia; and the little horn, Rome. All these have a very clear and definite application to the governments named; none of them thus far can have any reference to the United States.

The symbols brought to view in Revelation 9, all are agreed in applying to the Saracens and Turks. The dragon of Revelation 12 is the acknowledged symbol of pagan Rome. The leopard beast of chapter 13 can be shown to be identical with the eleventh horn of the fourth beast of Daniel 7, and hence to symbolize the papacy. The scarlet beast and woman of Revelation 17 as evidently apply also to Rome under pagan and papal rule, the symbols having especial reference to the distinction between the civil power and the ecclesiastical, the one being represented by the beast, the other by the woman seated thereon.

There is one symbol left, and that is the two-horned beast of Revelation 13. On this there is more difference of opinion; and before seeking for an application, let us look at the ground covered



MAP SHOWING THE TERRITORIAL GROWTH OF THE UNITED STATES.

fact that it is the heaven-born right of every man to worship God according to the dictates of his own conscience. But rulers are loth to lose their power, and religious intolerance still oppressed the people. Under these circumstances, a body of religious heroes at length determined to seek in the wilds of America that measure of civil and religious freedom which they so much desired. In pursuance of their noble purpose, one hundred of these voluntary exiles landed from the Mayflower, on the coast of New England, Dec. 22, 1620. “Here,” says Martyn, “New England was born,” and this was “its first baby cry, — a prayer and a thanksgiving to the Lord.”

Another permanent English settlement was made at Jamestown, Va., in 1607. In process of time, other settlements were made and colonies organized, which were all subject to [537] the English crown till the Declaration of Independence, July 4, 1776.

The population of these colonies, according to the *United States Magazine* of August, 1855, amounted in 1701 to 262,000; in 1749, to 1,046,000; in 1775, to 2,803,000. Then commenced the struggle of the American colonies for independence. In 1776, they declared themselves a free and independent nation. In 1777, delegates from the thirteen original States, — New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, — in Congress assembled, adopted Articles of Confederation. In 1783, the war of the Revolution closed with a treaty of peace with Great Britain, whereby the independence of the United States was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787, the Constitution was framed, and ratified by the foregoing thirteen States; and on the 1st of March, 1789, it went into effect. Then the American ship of state was fairly launched, with less than one million square miles of territory, and about three million souls. Thus are we brought to the year 1798, when this government is introduced into prophecy. And now, passing over a little more than a hundred years, to the last decade of the nineteenth century, the territory of the United States government has expanded to 3,678,392 square miles, and its population has increased to about 70,000,000 people. Its growth in all industrial pursuits, agricultural productions, cattle raising, newspapers, schools, production of the precious metals, and wealth of all kinds which pertain to a civilized people, has been equally remarkable, and furnishes an ample basis for the application of the prophecy.

6. *Character of the Government Symbolized by the Two-horned Beast.* — Under this division of the subject we find still further evidence that the symbol represents the United States government. In describing this power, John says that it had “two horns like a lamb.” The horns of a lamb indicate, first, youthfulness, and secondly, innocence and gentleness. As a [538] power which has but recently arisen, the United States answers to the symbol admirably in respect to age; while no other power, as has already been proved, can be found to do this. And considered as an index of power and character, it can be decided what constitutes the two horns of the government, if it

or compelled, to do so by the government. The fact that the people of this government do not render this worship till caused to do so by the civil power, shows that the religion they entertain is not Catholicism. As an almost inevitable consequence, it follows that it is Protestantism; for these are the only two religions of any consequence in Christendom. The United States is a Protestant nation, and meets the requirements of the prophecy admirably in this respect. Thus again the prophecy points directly to this government.

9. *The Dragon Voice.* — After contemplating all the good features presented in this symbol, it is with pain we read that “he spake as a dragon.” Before entering upon a discussion [540] of this topic, let us look at the points already established. It has been shown, —

(1.) That the government symbolized by the two-horned beast must be some government distinct from the powers of the Old World, whether civil or ecclesiastical.

(2.) That it must arise in the Western Hemisphere.

(3.) That it must be seen assuming a position of prominence and influence about the year 1798.

(4.) That it must rise in a peaceful and quiet manner, not augmenting its power, as other nations have done, by aggressive wars and successful conquests.

(5.) That its progress must be so rapid as to strike the beholder with as much wonder as would the perceptible growth of an animal before his eyes.

(6.) That it must be republican in its form of government.

(7.) That it must be Protestant in its religion.

(8.) That it must exhibit before the world, as an index of its character and the elements of its government, two great principles which are in themselves perfectly just, innocent, and lamblike.

(9.) That it must perform its work in the present century, or this side of 1798.

And we have seen that of these nine specifications, it can be said: first, that they are all perfectly met in the history of the United States thus far; and secondly, that they are not met in the history of any other government on the face of the earth. It is therefore impossible to apply the symbol of Revelation 13:11 to any other government but that of the United States.

But after describing the lamblike appearance of this symbol, the prophet immediately adds this, “And he spake as a dragon.” The dragon, the first link in this chain of prophecy, was a relentless persecutor of the church of God. The leopard beast, which follows, was likewise a persecuting power, grinding out for 1260 years the lives of millions of the followers of Christ. The third actor in the scene, the two-horned beast, speaks like the first, and thus shows himself to be a dragon at heart; “for out of the abundance of the heart, the mouth [541] speaketh,” and in the heart, actions are conceived. This, then, like the others, is to be a persecuting power; and the

reason that any of them are mentioned in prophecy, is simply because they are persecuting powers. And if the United States is the power intended by this symbol which speaks as a dragon, it follows that this government is to enact unjust and oppressive laws against the religious profession and practice of some of its subjects.

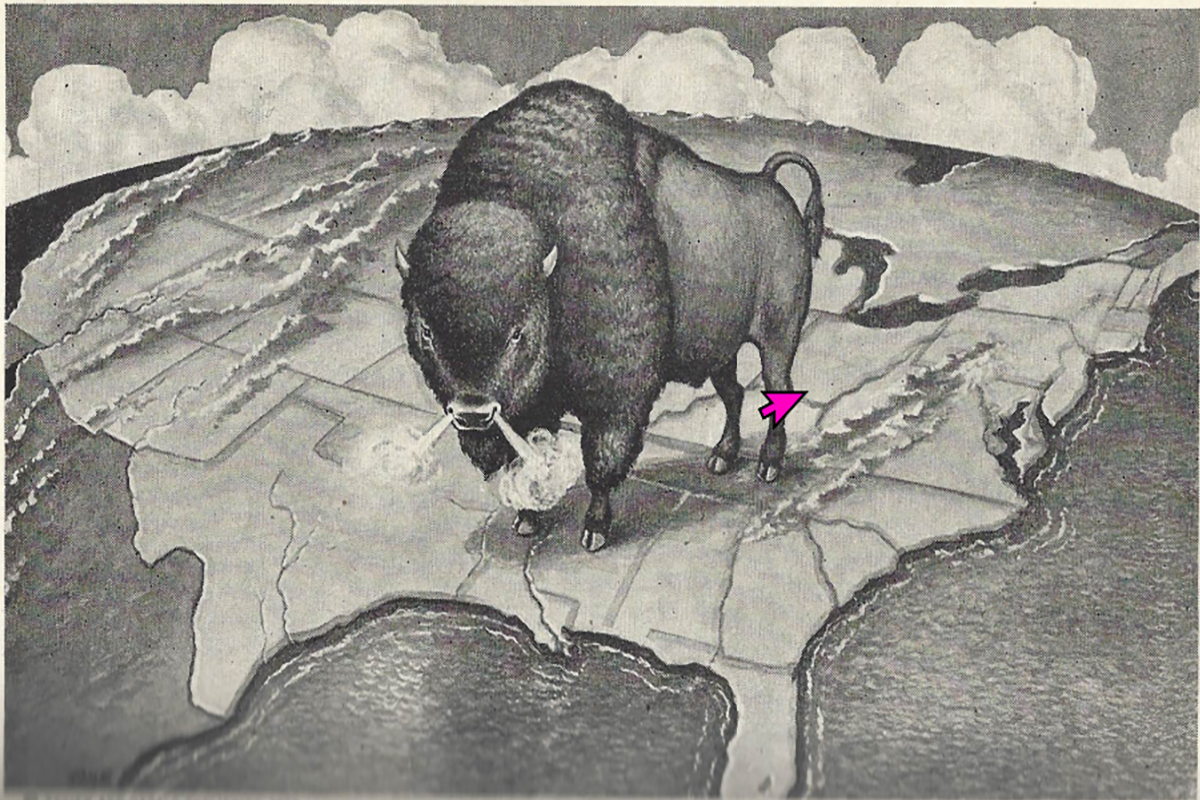
Nor is this so improbable an event as might at first appear. We must remember that in the last days the vast majority of the people of the most favored lands are to relapse into the low moral condition described in such scriptures as Matthew 24:12; 2 Timothy 3:1-5; 2 Peter 3:3, 4; Luke 17:26-30; 18:8; and it is from such that those who live godly in Christ Jesus will suffer persecution. 2 Timothy 3:12.

Evil is also threatening from another quarter. Roman Catholicism which has grown strong through immigration, has fixed its rapacious eyes on the United States, determined to bring this government under its power. Votes rule here, and Romanism controls an immense suffrage, which it carefully manipulates to its own ends. With such a weapon in its hands, its power for evil is almost unlimited; for multitudes of unscrupulous politicians, who under their country's pay, labor not for their country's good but for their own selfish aggrandizement, stand ready to help any party carry out any scheme, no matter how wicked, if that party will keep them in office.

And in the Protestant churches there is that which threatens to lead to equally serious evils. Wealth, pride, selfishness, love of display, and worldliness in general, are fostering a spirit of religious aristocracy fatal to godliness and true piety. But above all the creed-power is binding — perhaps it may be said, has bound — the churches as in iron bands. Charles Beecher's celebrated sermon on creeds arraigns the whole church polity of Protestantism as ruinous in this respect to religious liberty. Though uttered many years ago, it is still growing more true each day. He says: — [542]

“Our best, most humble, most devoted servants of Christ are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. ... The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. ... There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.”

In addition to this, we have Spiritualism, infidelity, socialism, free love, and trades unions, or labor against capital, and communism, — all assiduously spreading their principles among the masses. These are the very principles that worked among the people, as the exciting cause, just prior to the terrible French Revolution of 1783-1800. Human nature is the same in all ages, and like causes will surely produce like effects.



THE BEAST WITH LAMB LIKE HORNS

H. M. FLORIDE, ARTIST