

# Zion's Landmarks.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

'TO THE LAW AND TO THE TESTIMONY.'

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## Communicated.

### THE SECOND BEAST.

"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. 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. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. 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. 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. 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 forehead.—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, Rev. 13—11, to 17 inclusive.

Mahomet, we understand, is called the "False Prophet." Heathen Rome the "Dragon." Papal Rome the first beast and the Protestant World, the "second beast." The second beast if so, is therefore a professed christian power, taking root in Germany (the earth) under Luther and his associates, it spread into England and many other countries in Europe and has taken a very extensive range in America. It exerciseth all the power of the first beast, before it, whenever it can gain political ascendancy.

In those states or nations where its power has been curtailed, either by constitutions or wholesome laws, it has sought to create a popular prejudice against the true church of Christ so that persecution has been the result even there. All classes of people, from time to time, have more or less felt its baneful influence.

The reformation gave the first beast a deadly wound, but it was soon healed, by reason of the Lutherans and protestants generally adopting the same system of government as that which they sought to overthrow viz, a union of church and State,

ecclesiastical and secular power combined in one head as the two horns of a lamb are combined or united to one head.

Such a power has never yet failed to persecute the church. It seeks to propagate its religion by force and to punish all non-conformity even with death if it should be found expedient. All this be it remembered is under the garb of christianity—not of heathen Mythology.

The two horns, church and State, are very lamblike but the voice is that of a dragon, for it breathes threatening and wrath against all who adhere to the true doctrine of Christ viz, salvation by grace.

Infant sprinkling is necessarily connected with a law religion of a professed christian character. Because Law Religion invariably designs to include every individual born in its country as a member of its church, and woe be to those who oppose it and refuse to bring forward their infants to the baptismal font so that they are retained in the arms of heathens and must be arraigned as those who disturb the public peace and lower the dignity of the land.

If the people freely pay tribute to the image there is the mark in the right hand, and if they put on its badge there is the mark in the forehead. When they do these things then they can buy and sell, trade and traffic freely unmolested by the powers that be, and those in and with them will also help them along amazingly. There is no real antagonism between the first and the second beast, as appears from the Record, and yet in outward show and in words, a great hue and cry is kept up by the daughters against their old mother, Mystery, Babylon, in all quarters of the globe.

The daughters deceive the people with their apparent miracles and lying wonders as did their old mother, and as she does to the present day. They give life unto the image of the beast, and cause the image to speak and declare war against all those who do not worship it.

This war has been urged on by the sword in church and State countries, the priest being the informer and the magistrate the executioner. But in other countries, such as what was once the United States of America, where this union has not yet been perfected, this war is conducted by appeals to the passions of the people. Priestcraft leads the vanguard and fanaticism brings up the rear guard. Odium is cast upon the true church of Christ. Every vile epithet is ap-

plied to her doctrine, and the reputation and influence of her ministers and members are sought to be destroyed. When priestcraft and kingcraft shall be united in this country, when religion shall have been incorporated in the Organic Law, as seems now likely to be the case ere long, then the flood gates of persecution will be lifted sure enough, and the children of the kingdom may look out for a march through great tribulation towards their celestial home. True soldiers of the cross will stand the trial however, and after many reverses will overcome the wicked one at last through and by him who died for them.

Gog and Magog shall be gathered together to battle, the camp of the saints and beloved city shall be compassed, and their destruction be hourly expected, when all on a sudden fire shall come down from God out of heaven and devour their enemies. And the devil that deceived these enemies shall be cast into the lake of fire, and the false prophet are and shall be tormented day and night for ever and ever. So we conclude brother Hardie that no real harm can come to the saints from either heathen, pagan or so-called christian powers! What think you of it?

C. B. HASSELL.

WILLIAMSTON, N. C.,  
April 2d, 1874.

Elder P. D. Gold:—

Dear Brother in Christ,—Amidst the cares and duties of this life I am often led to adopt the language of the poet.

"Mid scenes of confusion and creature complaints  
How sweet to my soul is communion with saints."

Although I feel unworthy to have a name or a place amongst them who are the "excellent of the earth," yet I sometimes feel a disposition to write you a few lines and converse a little with the faithful and beloved in Christ. I trust there is a spirit within me that desires truly to make mention of the loving kindness and tender compassion of our God toward poor lost and ruined sinners. If I am not a child of grace the people of God are those with whom I delight to dwell and when I can meet and worship with them it is the sweetest and highest privilege I enjoy on earth &c., I sometimes feel as though I wanted to speak of the love of Jesus, his truth and grace seem so precious. But then the question will immediately arise, what have you to say? What a message can such a weak wayward

creature as you bring to those who are found walking in the truth and who follow their blessed Redeemer through evil as well as good report? My spirit falters and I draw back. Am I a follower of Jesus? What signs or marks do I show that I belong to that little flock to whom it is the "Father's good pleasure to give the kingdom?" These questions with many others revolve in my mind when I take my pen to write.

Dear brother, I am all weakness and unworthiness and poverty stricken. But the super-abounding grace and mercy of our high Priest can cover all our deformity with his pure and spotless robe. My heavenly father has ever abundantly showered upon my unworthy head his mercies, they have come flowing to me in rich profusion although some of them have been afflictions deep and sore, yet rich with the love and tender compassion of a God. I have nothing in and of myself which I can boast of, but sin encompasses me all round, so that I have continually to say "unclean, unclean," "God be merciful to me a sinner." And with hasty steps do I desire to flee to Calvary for safety, and there bathe in his flowing blood: my only safety, peace and comfort is in the cross of Christ. I can come boldly and with humility with his testimony to all those who love the Lord and know the power of his grace. Christ is my only hope. I have no good deeds to lean upon and if his robe of righteousness does not cover me I shall certainly be found without the wedding garment.

But dear Brother, strange to tell, notwithstanding all this, I find myself almost continually looking within, searching and digging in my poor polluted heart for something great as though some pearl or gem could be found in the mass of ruin to offer to the high and holy one (creature man wants to rest so much upon self.) Is it so with you that love the Lord? But O the sad truth when I am searching for some good. I have to turn away with utter abhorrence and should sink into despair was it not for the blessed testimony that Jesus came into the world to seek and save that which was lost. "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Jesus is the only Saviour, he is the bright and morning star and if our eye can be steadily fixed on him it will lead us safely to the port of peace, to the bank of eternal deliverance where the king or