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THE "FOUR HEADS" OF THE SYMBOLIC LEOPARD.

BY JAMES A. BEGG, GLASGOW.

In illustration of Rev. 13: 1, 2, I have referred to Daniel's vision of the Four Great Beasts; and have noticed the "four wings" on the symbolic leopard's back. They are usually interpreted as expressive of the rapidity of the conquests made by Greece in the acquisition of its dominion—an interpretation in which I quite concur, and believe that here the four wings indicate more rapid conquest than the two on the lion. But besides those four wings, "the beast had also four heads." Dan. 7: 6. It is a feature peculiar to the leopard; the lion, the bear, and the beast which symbolizes the fourth kingdom, have each but one head. Although introduced briefly and without explanation, these "four heads" are important for after illustration, and admit of easy interpretation, from two visions subsequently given to Daniel.

The prophet, after briefly referring to the conquests of this Persian ram, in which "he did according to his will, and became great," continues, "And as I was considering, behold an he-goat came from the west on the face of the whole earth, and touched the ground: and the goat had a notable horn between his eyes." Dan. 8: 4, 5. That the goat was the emblem of Greece, is shown by Wintle, Hewlett, and Kitto. The interpretation of these symbols is expressly stated: "The ram which thou sawest, having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Ver. 20, 21. Here, then, we have again the kingdom of Greece in antagonism to the kingdom of Medo-Persia, a goat being now the symbol of Greece, instead of the leopard of the former vision; as the ram is now the symbol of Medo-Persia instead of the bear, formerly. And by "the great horn" between the eyes of the goat, "the first king," Alexander the Great, is distinctly indicated. In the vision, Daniel saw the goat come "from the west" against the ram, "and run into him in the fury of his power," and smote the ram, and brake his two horns; and there was no power in the ram to stand before him." Ver. 5-7.

"Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven." Here is the correspondence with the "four heads" of the leopard, in chapter seventh. When the great horn of the Grecian goat, interpreted of its first king, was broken, there came up for it four other horns. And of this, again, Gabriel's interpretation is, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Ver. 22. Alexander died suddenly at Babylon, in the prime of life, and in the height of his prosperity and power. He was the conspicuous horn, the first king; "or rather, as Sir Isaac Newton suggests, (Obs. chap. 9, p. 116,) the first kingdom continued through the life of Alexander, that of his brother Antiochus, and his two sons Alexander and Hercules."

In a subsequent vision it was revealed unto Daniel, that there should yet be "three kings in Persia," and that afterwards the fourth, by his strength through his riches, would "stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the west and the east."

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WHOLE NO. 833.

For the Sabbath Recorder. LIFE AND FAITH. BY AMANDA LIND. There are some lives which gently flow, Like strains of a holy psalm, Peaceful and pure; nor sin, nor woe, Disturbs their heavenly call.

A double parapet, looped on the north side. As far as the eye can follow the mountain range it winds over the ridges of the precipitous black rocks like a gigantic serpent crawling along, and with its breath poisoning all around; for, turn where you will, nothing meets the view but the desolate, dreary tract, unrelieved by a blade of grass or a tuft of moss, and huge boulders strewn the base of the mountain sides.

tears and the farewells of her children, who knew not the fatal cause and import of those tears; she reached the house of those who were to bury her, and in two days she was no more.—The Plague in Italy.

GOING TO FIGHT. Little Jessie stood by the window of her father's house, which was in one of the busy streets in a great city, and looking out saw a long procession of men passing down the street. They walked two by two; each of them wore a small rosette of red, white and blue ribbon upon his breast, and in front of them were several men with drums, and two with files, playing "Yankee Doodle."

But patience! God will guide aright Each spirit-laden bark; He knows when the sky is bright, And when the storm is dark.

BE STILL! In this night of sorrow bow, Oh, my heart! contend not thou! What avails thee God's will—Peace! Be still!

PHILOSOPHERS AND SAINTS. I was walking through the streets of a great town on a warm Autumn evening. A high wind was driving huge masses of cloud across the sky, a sight which, by some curious association, always awakens the deepest thoughts in my mind.

SWEARING FOR A FAMILY. Rev. R. S. Maclay, for thirteen years a missionary in China, has written a book, in which he relates the following anecdote: "During one of our examinations for candidates for baptism at Ngu-kang, I observed that one woman and some three or four young people had the same surname. This circumstance led to the following conversation between myself and one of the young men:

A VISIT TO THE GREAT WALL OF CHINA. Mr. Fonblanque communicates to the London Times a graphic description of a visit to the Great Wall of China. The following are extracts: "Accompanied by Mr. Dick, an excellent Chinese scholar, and attached as interpreter to the Commissariat, I left Tien-tsin on the 18th of March, and after a three-days' ride through as uninteresting a country as can well be conceived, came in sight of the fine solid wall which encloses the straggling mass of ruin, dirt and decay called Peking."

POWDER-MILL PIETY.—Said a little girl who had just been reading the newspaper account of an explosion, "Ma, don't you think that people who work in powder mills ought to be pious?" There was a great deal of human nature in that question. The world, like the little girl, thinks that all who are especially exposed, ought to be prepared for sudden death. But is not the whole world a vast powder mill? Is it not filled everywhere with the elements of destruction?

ANECDOTE OF THE PLAGUE. In the village of Careggi, whether it were that due precautions had not been taken, or that the disease was of a peculiarly malignant nature, one after another—first the young and then the old of a whole family—dropped off. A woman who lived on the opposite side of the way, the wife of a laborer, the mother of two little boys, felt herself attacked by fever in the night; and in the morning it greatly increased, and in the evening the fatal tumor appeared. This was during the absence of her husband, who went to work at a distance, and only returned on Saturday night, bringing home the scanty means of subsistence for his family for the week.

A SCORE OF IMPOLITE THINGS, IN WHICH YOUNG PERSONS RENDER THEMSELVES DISAGREEABLE. 1. Loud and boisterous laughter. 2. Reading when others are talking. 3. Reading aloud in company without being asked.

Children's Department.

TO MY BROTHER. Neath a mound where insect-eyed daisies In their artless beauty bloom— Where the eager and kindred rose Breathes around their sweet perfume, Early dying, He is lying In the graveyard's solemn gloom.

THE STONE THAT REBOUNDED. "Oh, boys, boys, don't throw stones at that poor cat-bird," said an old, gray-headed man. "Why, sir," said a little fellow, "she makes such a squalling that we can't bear her."

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