*Christ*.1 Thus they identify themselves with the  
resurrection of the Usurper. Thus, too, the Image and  
the Mark stand easily connected. The image, we  
may be sure, will wear the *mark* or scar of the wound.  
On the resurrection turns the worship, and thus the  
mark is connected with the worship. So there have been  
Romish “saints” (so called) who have gloried in inflicting on themselves, or in *miraculously* possessing, the five  
*wounds of Christ:* two of which would, of course, be in  
the *hands*. And as Jesus’ rites of baptism and the  
Supper are connected with His death and resurrection,  
so this “sacrament” of the False Christ stands associated with his death and resurrection.  
 Hindooism is the system which comes the nearest to  
the misbelief of Antichristianity—in its idolatry, its  
abstinence from flesh-meat, and its marks on the skin.  
 The places on which are to be set these marks are  
next defined for us. This proves them to be literal.  
The stamp is to be either on the “right hand,” or on  
“the forehead.”  
 Both these parts of the body are generally uncovered  
and exposed to view: and thus they are the fittest to  
give testimony to all. God demands confession with  
the mouth, after faith with the heart. The confession  
of Antichrist will be a visible one.  
 Maundrell observes, p. 75:—  
 “The next morning nothing extraordinary passed:  
which gave many of the pilgrims leisure to have their  
*arms marked with the usual ensigns of Jerusalem*. The  
  
1 Of this idea a remarkable confirmation is given by Herodotus.  
“When the king of the Scythians dies, they make a procession.  
On this procession every tribe, when it receives the corpse,  
imitates the example which is first set by the royal Scythians:  
every man chops off a piece of his ear, crops his hair close, *makes  
a cut all round his arm*, lacerates his forehead and his nose, and  
thrusts an arrow through his left hand.” Herod. iv. 71.