

THE  
ADVENT SHIELD,  
AND  
REVIEW.

JANUARY, 1845.  
VOLUME I.—NUMBER 2.

CONTENTS.

|   | PAGE. |  | PAGE. |
|---|-------|--|-------|
| ART. VI.—The Reformation of Luther—its Similarity to the Present Times. | 145   | ART. X.—Exclusiveness.   | 189   |
| ART. VII.—Satan's last Parochial Calls.                                 | 163   | ART. XI.—The Bereaved to the De- parted.                       | 202   |
| ART. VIII.—Version of Dan, ii. vii. viii. ix.                           | 167   | ART. XII.—Reply to Prof. Bush's "Valley of Vision."            | 204   |
| ART. IX.—Prophetic Use of a day for a Year.                             | 181   | ART. XIII.—The Impossibility of the World's Conversion—Popery. | 223   |
|   |       | ART. XIV.—The Seventh Month Movement—our Position, &c.         | 267   |

EDITED BY  
J. V. HIMES, S. BLISS, & A. HALE.

Boston :  
PUBLISHED BY J. V. HIMES,  
No. 14 DEVONSHIRE STREET.

45  
197

THE

# ADVENT SHIELD.

ARTICLE VI.

*The Reformation of Luther—its Similarity to the Present Times.*

THERE is, in every great reformation, a similarity in the evils to be corrected, in the instruments by which they are to be corrected, and in the character of the opposition to the progress of truth. In reading D'Aubigné's History of the Reformation of Luther, we have been particularly struck with the number of coincidences which it presents to what we have witnessed in the progress of the doctrine of the Advent in our own day. It had the same humble beginning, encountered the same obstacles, was attacked by the same weapons, with the same spirit, and met with the same hindrances in its progress. These coincidences are so numerous, that with a change of names and places we could almost fancy we were reading the history of the Advent doctrine.

We find that the great truths which were then about to be agitated, had slumbered in the church so long, that their existence was almost unknown; while the errors which prevailed, and which it was necessary to expose and eradicate, had so long been the prevailing belief, that they had been supposed to have been the faith of the Church from the days of the apostles. God chose an obscure monk—LUTHER—a man of great natural ability, as the first instrument in the great work which was then commenced. "An old wooden chapel, thirty feet long, and twenty broad," was the cradle of the Reformation, in which it was first to any purpose preached; and a contem-

porary remarked that it might "be aptly compared to the stable in which Christ was born." Among the thousand cathedrals and parish churches with which the world was filled, not one was chosen for the glorious announcement of everlasting life. Such a beginning forcibly reminds us of Mr. Miller and our own Chardon Street Chapel, which was but a stable at first.

"In a short time," says D'Aubigné, "the little chapel of Luther could no longer contain the crowds that flocked thither;" his doctrines astonished his auditors, his fame spread far and wide, and many flocked from distant places to hear. Luther obtained a profound knowledge of the word of God; he reasoned out of the Scriptures in a way that was new and astonishing to the people, and God raised him up friends. He then went forth supposing the church had only to hear the truth—to be shown the evidences of its authenticity, and she would receive it. His motto was,—“The writings of the apostles and prophets are more certain and sublime, than all the sophisms of the schools.” Multitudes listened to him with admiration, and marvelled that they had not earlier seen and acknowledged, truths, which he made so plain; and they compared his preaching to a new light arising after so long a night. Pious souls were attracted and penetrated by the sweetness of his doctrine. The firmness with which Luther appealed to the Scriptures gave power to his teachings, and his audiences acknowledged that he believed what he taught, and that his life corresponded with his precepts. The more men loved the Christian virtues, the more they inclined towards him. As Luther continued his labors, he saw more of the corruptions of the Church, and of the hopelessness of the expectation that she would embrace the truth. Those who wished to stand well with Rome and with society, spoke of him as a proud fellow and an ignorant monk, instead of meeting him with opposing arguments. For a time Luther's works were read in the theological schools with but little sensation; at a later period all gave ear to admire or oppose. He had no desire of becoming a reformer; he was distrustful of his own powers, and moved only as God seemed to open the door for him. He sought not to please men, but God; and so followed where his Master called. He had no settled purpose; his only wish was that the watchmen of the Church should arouse themselves, and endeavor to put a stop to the evils that were laying it waste. But the princes of the church

closed their ears to the voice of God, which was making itself heard in so affecting and energetic a manner by the voice of Luther. They would not understand the signs of the times; they were struck with that blindness which had been the ruin of so many. But, said Erasmus, "I observe that the more irreproachable men's morals, and the more evangelical their piety, the less are they opposed to Luther."

All Luther's efforts might have been spent on the air; but the partizans of Rome prevented their ending thus. They fanned the flame instead of extinguishing it. Eager to crush the audacious monk, they raised a shout of indignation; they disputed with and reviled him. On one occasion Tetzels opposed Luther with a series of propositions; but they were overthrown by John Knipstrow—a boy of twenty: and yet Tetzels is made a Doctor as a recompense, and contents himself with hurling his anathemas at Luther. The priests raised a shout against the poor monk, and "Luther's name resounded from all the Dominican pulpits." "They stirred up the passions of the people, called him a madman, a seducer, a wretch possessed of the devil;" and "his teaching was decried as the most horrible of heresies."

Luther saw the necessity of meeting his adversaries boldly; "but at the same time their weakness discovered to him his own strength, and inspired him with a consciousness of what it really was." Said he, "they are so ignorant both of human and divine things, that it is humbling to have to dispute with them; and yet it is this very ignorance which gives them their inconceivable boldness, and their brazen front." At Rome, for a time, they would not condescend to meddle with Luther's opinions; it is a "squabble among the monks," said Leo X., "the best way is not to notice it." But when a Roman censor sees fit to attack him, he employs "ridicule, revilings and threats."

Luther's fundamental proposition was—"the word of God, the whole word of God, and nothing but the word of God." His opponents relied "only on the phrases and opinions of St. Thomas." They discovered more malice, than argument. John Eck, a Doctor of Divinity, speaks of Luther as "his feeble adversary," a "pestilent man," "a heretic," "seditious," "insolent," "rash," "dull," "stupid," and "ignorant;" but this only gave Luther fresh courage, who shows in reply that he is not convicted of heresy, either by the Scriptures, or the fathers of the Church; and only by mere opinions. The

more Luther was opposed, the more his opinions were read. To every objection the Doctors made, Luther always had a ready reply ; “but,” said he, “it is useless to talk to a deaf man : these doctors cling to their petty distinctions, though they confess they have nothing to confirm them, but what they call the light of reason.” When he appealed to the princes of the church, some laughed at him ; others turned a deaf ear ; but Luther ever expressed his wishes, that if they were able from the Scriptures, they would convict him of error. When arraigned before the Legate of the Pope, he said, “Deign to inform me wherein I have erred.” To the Elector of Saxony he wrote, “Let them bring forward their reasons : let them instruct me who desire to be instructed ; let the Lord deprive me of his grace, if, when I am shown a better doctrine, I do not embrace it.” But all who attempted the task, were obliged to retire in silence after a vigorous reply from the Reformer. Many replied to him to advance their own fame, but injured their cause by so doing. When they attempted, by contemptible decretals of Roman Pontiffs, not four centuries old, to prove the primacy of the Roman Church, he arrayed against this claim the credible history of the early Church, the express declarations of Scripture, and the conclusions of the council of Nice,—the most venerable of all councils.

While the pulpits were all open to the enemies of the Gospel, they were shut to those who proclaimed it ; and “it was currently reported of Luther in the meetings of the clergy, that he carried about with him the devil in a small box.” Said Doctor Eck, “I am astonished at the humility and diffidence with which Luther undertakes to stand alone against so many illustrious Fathers ; thus affirming that he knows more of those things, than the Sovereign Pontiff, the councils, divines, and universities ; it would, no doubt, be very wonderful if God had hidden the truth from so many saints and martyrs, till the advent of him.” Luther replied, “The Fathers are not opposed to me—St. Augustine, St. Ambrose, and the most eminent divines say as I do ;” and he claimed that Eck “ran over Scripture without touching it.” D’Aubigné says, that in Luther’s controversy with Dr. Eck, the Doctor “obtained the victory in the opinion of those who do not understand the question, and who had grown grey in scholastic studies ; but Luther, in the judgment of those who have intelligence and modesty.” They saw Luther relying on the word of God, while Eck took his stand on the tradi-

tions of men ; and though defeated, he “ gave himself up to the intoxication of what he tried to represent as a victory ;” and “ the more he felt his weakness, the louder were his clamors.” At another time a princess inquired, “ Who is this Luther ? an ignorant monk ; well, you are learned and so many, write against him ; the world will surely believe a company of learned men, rather than a single monk of no learning.” But the learned found it easier to condemn and burn his writings, than to reply. The Pope attempts to silence him by a *bull* of excommunication ; Luther, in return, excommunicates the Pope. When overwhelmed with reproaches, and accused of standing alone, teaching new doctrines, he replied, “ Who knows whether God has not called me for this very purpose ? Moses was alone when the Israelites were led out of Egypt ; Elijah was alone in the time of king Ahab ; Ezekiel was alone at Babylon. God has never chosen for his prophet, either the high priest, or any person of exalted rank ; but generally men of mean condition—like Amos, a simple shepherd. The saints in every age have been called upon to rebuke the great of this world ; and they have more reason to fear, because I am alone and they are many. Of this I am sure, that the word of God is with me, and it is not with them. They affirm that I bring forth novelties ; but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the Doctors of the Church ; I reject them not, but test their writings by the Bible. It is objected that I am censured ; but the Scriptures show that they who persecute are in error ; and that the majority are always on the side of falsehood.”

Such was the manner in which the Reformation was ushered in. Who cannot see that it encountered the same elements which the reformation of our day has been called upon to encounter ?

Failing of intimidating Luther, the Church began to exert its influence over those who had embraced his doctrines. At the confessional, the questions were, Have you read Luther's writings ? and do you approve of his works ? And if they would not renounce them, they were anathematized. This expedient brought many under the yoke of the Church ; but it strengthened others in their faith. Luther bade his followers to adhere to the truth of God, if it was at the expense of the “ altar, the priest and the church.” And he proved from the

prophecies of Daniel, John, Paul, Peter, and Jude, that the Papacy is the Anti-christ predicted in the Bible; and, said he, "may God hasten the day of the glorious coming of his Son, in which he shall destroy that man of sin." This caused the people to renounce their attachment to a church, which appeared, in every particular, so directly opposed to the example of its Founder. A man of humble station, holding the word of God in his hand, had stood in the presence of earthly dignities, and they had quailed before him. Learned divines and astonished theologians saw the weapons of their scholastic logic shivered in their hands. "Academicians, lawyers, nobles, the inferior clergy, many even of the monks, and vast numbers of the common people, embraced the Reformation."

The Papists, in answer to Luther's arguments from the Scriptures, replied: "The Bible—it is like wax; you may stretch and mould it any way, and prove from it any doctrine you please." But they could not disprove from it Luther's doctrines. Their cry was, "He refuses to be set right;" "these Lutherans are a motly rabble of insolent grammarians, disorderly monks, and ignorant, misled and perverted plebians." Again, when seeing Luther's advantage, they would say, "Only give up" such and such points which are unimportant, "and all will be well;" "we agree in all essential points—the only question between us relates to some secondary points."

When Luther visited Worms, at the summons of the Emperor Charles V., crowds flocked to see him; some of whom had conceived an idea of him as a prodigy of wisdom; others as a monster of iniquity; and yet on hearing him, all were struck with the joy of his countenance, and the wisdom of his discourses, which the Papists ascribed to the influence of the devil; and any one, who manifested the least interest in his cause, was instantly cried down as a heretic. The enemies of the truth never failed to circulate inventions of pretended doctrines of Luther; and nothing was too absurd and silly for them to ascribe to his belief: but all those things only recoiled on their own heads. The Reformation, which only sprung up in the hearts of a few monks, spread abroad, lifted itself on high, and assumed a station of publicity. Like the waters of the sea, it rose by degrees, until it overspread a wide expanse. The Bishop of Constance complained that evil-minded persons were reviving doctrines, which

had been condemned; and that learned and unlearned men were alike every where irreverently discussing the most exalted mysteries. And the partisans of Rome, with that blind infatuation common to those who have long held power, were pleasing themselves with the thought, at every seeming advantage, that the Reformation was for ever at an end. Many of those weak persons, who, when things were nearly balanced, were found on the side of truth, whenever their own interest was concerned, were quite willing to take up again with error. When such left the cause, the priests were ready to exclaim, "we have silenced him who troubles Israel." The most celebrated schools and professors gave their verdict against the Reformation, and pronounced the doctrines of Luther heretical; he, however, showed them that the heresy was in Rome and the schools, while the catholic truth was in Wittemberg.

When all the efforts of Rome, to crush the Reformation, had failed, and the frail bark, which had been tossed in every direction by so many winds, and been well nigh wrecked, had now apparently righted itself, it was called to encounter obstacles in another form. Says D'Aubigné:—

"Whenever a great ferment is working in the Church, some impure elements are sure to mingle with the testimony given to truth; and some one or more pretended reforms arise out of man's imagination, and serve as evidences or countersigns of some *real* reformation in progress. Thus many false Messiahs in the first century of the Church, were an evidence that the true Messiah had already come. The Reformation of the sixteenth century could not run its course without presenting the like phenomenon, and it was first exhibited in the little village of Zwickau.

There were dwelling at Zwickau a few men, who, being deeply moved by the events passing around them, looked for *special* and *direct revelations* from the Deity, instead of desiring, in meekness and simplicity, the sanctification of their affections. These persons asserted that they were commissioned to complete that Reformation which in their view Luther had but feebly begun. 'What is the use,' asked they, 'of such close application to the Bible? Nothing is heard of but the BIBLE. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven! It is only the SPIRIT that can enlighten! God himself speaks to us, and shows us what to do and say.' Thus did these fanatics, playing into the hands



of Rome, impugn the fundamental principle on which the whole Reformation is based; namely, the perfect sufficiency of the Word of God.

Nicolas Storch, a weaver, publicly declared that the angel Gabriel had appeared to him by night, and after revealing to him matters he was not allowed to divulge, had uttered the words—'Thou shalt sit on my throne!' A senior student of Wittenberg, named Mark Stubner, joined Storch, and forthwith abandoned his studies,—for, according to his own statement, he had received immediately from God the ability to interpret holy Scripture. Mark Thomas, also a weaver, associated himself with them; and another of the initiated, by name Thomas Munzer, a man of fanatical turn of mind, gave to the new sect a regular organization. Resolving to act according to the example of Christ, Storch chose from among his followers twelve apostles and seventy disciples. All these loudly proclaimed, as we have lately heard it asserted by a sect of our own days,\* that apostles and prophets were at last restored to the Church.

Such preaching made a deep impression on the popular mind. Not a few devout persons were startled by the thought that prophets were again given to the Church, and those on whom the love of the marvellous had most power, threw themselves into the open arms of the eccentric preachers of Zwickau.

But scarcely had this heresy, which had shown itself of old in the days of Montanism, and again in the middle ages, drawn together a handful of separatists, when it encountered in the Reformation a strong opposing power. Nicholas Haussman, to whom Luther gave that noble testimony—'What we teach, he acts,' was at this time the pastor of Zwickau. This good man was not led away by the pretensions of the false prophets. Supported by his two deacons, he successfully resisted the innovations Storch and his followers were seeking to introduce. The fanatics, repelled by the pastors of the church, fell into another extravagance; they formed meetings, in which doctrines subversive of order were publicly preached. The people caught the infection, and disturbances were the consequence; the priest bearing the sacrament, was pelted with stones, and the civil authority interfering, committed the most violent of the party to prison. Indignant at this treatment, and intent upon justifying themselves and obtaining redress, Storch, Mark Thomas, and Stubner, repaired to Wittenberg.

Making sure of co-operation, they waited upon the University Professors, to receive their sanction. 'We,' said they, 'are sent by God to teach the people. The Lord has favored us with special communications from Himself; we have the knowledge of things which are coming upon the earth. In a word, we are apostles and prophets, and we appeal, for the truth of what we say, to Doctor Luther.' The Professors were amazed.

\* The Mormons.

‘Who commissioned you to preach?’ inquired Melancthon of Stubner, who had formerly studied under him, and whom he now received at his table.—‘The Lord our God.’—‘Have you committed any thing to writing?’—‘The Lord our God has forbidden me to do so.’ Melancthon drew back, alarmed and astonished.

‘There are indeed spirits of no ordinary kind in these men,’ said he; ‘but *what* spirits? . . . none but Luther can solve the doubt. On the one hand let us beware of quenching the Spirit of God; and on the other, of being seduced by the spirit of the devil.’

It was not long before one who listened to these enthusiasts might have thought that there were no real Christians in all Wittemberg, save only those who refused to come to confession, persecuted the priests, and ate meat on fast days. The bare suspicion that he did not reject, one and all, the ceremonies of the Church as inventions of the devil, was enough to subject a man to the charge of being a worshipper of Baal. ‘We must form a church,’ they exclaimed, ‘that shall consist of the saints alone!’

Thus it was that doctrines were put forth directly opposed to the Reformation. The revival of letters had opened a way for the reformed opinions. Furnished with theological learning, Luther had joined issue with Rome;—and the Wittemberg enthusiasts, similar to those fanatical monks exposed by Erasmus and Reuchlin, pretended to trample under foot all human learning! Only let Vandalism once establish its sway, and the hopes of the world were gone; and another irruption of barbarians would quench the light which God had kindled among Christian people.

It was not long before the results of these strange lessons began to show themselves. Men’s minds were diverted from the Gospel, or prejudiced against it: the school was almost broken up; the demoralized students burst the bands of discipline, and the states of Germany recalled such as belonged to their several jurisdictions. Thus the men who aimed at reforming, and infusing new vigor into every thing, had brought all to the brink of ruin. ‘One more effort,’ thought the partisans of Rome, who, on all sides, were again lifting their heads, ‘and all will be ours!’

The prompt repression of these fanatical excesses was the only means of saving the Reformation.

The evil, therefore, was gaining ground, and no one stepped forward to arrest its progress. Luther was absent far from Wittemberg. Confusion and ruin impended over the city. The Reformation beheld, proceeding, as it were from its own bosom, an enemy more to be dreaded than Popes and Emperors. It was as if on the brink of an abyss.

‘Luther! Luther!’ was the cry from one end of Wittemberg to the other. The burghers were clamorous for his re-appearance. Divines felt their need of the benefit of his judgment; even the prophets appealed to him. All united in entreating him to return.

We may guess what was passing in the Reformer’s mind. The harsh usage of Rome seemed nothing when compared with what now wrung his heart. It is from the very midst of the Reformation that its enemies have gone forth. It is preying upon its own vitals; and that teaching, which, by its power, had sufficed to restore peace to his troubled heart, he beholds perverted into an occasion of fatal dissensions in the Church.

‘If I knew,’ said Luther, at an earlier period, ‘that my doctrine had injured one human being, however poor and unknown,—which it could not, for it is the very Gospel,—I would rather face death ten times over, than not retract it. And lo! now, a whole city, and that city Wittemberg itself, is sinking fast into licentiousness.’ True, indeed, the doctrine he had taught had not been the cause of all this evil; but from every quarter of Germany voices were heard that accused him as the author of it. Some of the bitterest feelings he had ever known oppressed his spirits at this juncture, and his trial was of a different kind. Was this, then, he asked himself, to be the issue of the great work of Reformation? Impossible! he utterly rejected the doubts that presented themselves. God has begun the work—God will fulfil it. ‘I prostrate myself in deep abasement before the Eternal,’ said he, ‘and I implore of Him that His name may rest upon this work, and that if anything impure has mingled in the doing of it, He will remember that I am but a sinful man.’

Luther was aware that the ancient and primitive Apostolic Church must, on the one hand, be restored and opposed to that Papal power which had so long oppressed it,—and on the other hand, be defended against enthusiasts and unbelievers, who affected to disown it, and were seeking to set up some new thing, regardless of all that God had done in past ages.

He set about his work in the spirit of an humble pastor—a tender shepherd of souls. ‘It is with *the Word* we must contend,’ observed he, ‘and by *the Word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious;—nor even against unbelievers! Whosoever believeth let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of Faith.’

The most noted of the prophets were not at Wittemberg when Luther arrived there. Nicolas Storch was on a progress through the country. Mark Stubner had quitted the hospitable roof of Melancthon.

Stubner exhorted them to stand firm. 'Let him come forth,' interposed Cellarius; 'let him give us the meeting; let him only afford us opportunity to declare our doctrine, and then we shall see . . . .'

Luther had but little wish to meet them. He knew them to be men of violent, hasty, and haughty temper, who would not endure even kind admonitions, but required that every one should, at the very first summons, submit to them as to a supreme authority. Such are enthusiasts in every age. Nevertheless, as an interview was requested, Luther could not decline it.— Besides it might be doing service to the weak of the flock to unmask the imposture of the prophets. Accordingly the meeting took place. Stubner opened the conversation. He showed how he proposed to restore the Church and reform the world. Luther listened to him with great calmness. 'Of all you have been saying,' replied he, at last, gravely, 'there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction. At these words Cellarius lost all self-possession. Raising his voice like one out of his mind, he trembled from head to foot, and striking the table with his fist, in a violent passion, exclaimed against Luther's speech as an insult offered to a man of God.' On this Luther remarked, 'Paul declared that the signs of an apostle were wrought among the Corinthians, in signs and mighty deeds. Do you likewise prove your apostleship by miracles?'—'We will do so,' rejoined the prophets. 'The God whom I serve,' answered Luther, 'will know how to bridle your gods.' Stubner, who had hitherto preserved an imperturbable silence, now fixing his eyes on the Reformer, said, in a solemn tone, 'Martin Luther, hear me while I declare what is passing at this moment in your soul. You are beginning to see that my doctrine is true.' Luther was silent for a few moments, and then replied, 'The Lord rebuke thee, Satan.' Instantly the prophets lost all self-command. They shouted aloud, 'The Spirit, the Spirit.' The answer of Luther was marked by the cool contempt and cutting homeliness of his expressions: 'I slap your spirit on the snout!' said he. Hereupon their outcries redoubled. Cellarius was more violent than the rest. He stormed till he foamed at the mouth,—and their voices were inaudible from the tumult. The result was, that the pretended prophets abandoned the field, and that very day they left Wittenberg.

'The Sacred Writings,' said Luther, were treated by them as a dead letter, and their cry was, 'the Spirit! the Spirit!' But assuredly, I, for one, will not follow whither their spirit is leading them! May God, in His mercy, preserve me from a Church in which there are only such saints. I wish to be in fellowship with the humble, the weak, the sick, who know and feel their sin, and sigh and cry continually to God from the

bottom of their hearts to obtain comfort and deliverance.' These words of Luther have a depth of meaning, and indicate the change which his views were undergoing as to the nature of the Church. They, at the same time, show how opposed the religious principles of the rebels were to the religious principles of the Reformation.

The most noted of these enthusiasts was Thomas Munzer; he was not without talent; had read his Bible, was of a zealous temperament, and might have done good, if he had been able to gather up his agitated thoughts, and attain to settled peace of conscience. But with little knowledge of his own heart, and wanting in true humility, he was taken up with the desire of reforming the world, and, like the generality of enthusiasts, forgot that it was with himself he should begin. Certain mystical writings, which he had read in his youth, had given a false direction to his thoughts. He made his first appearance in public at Zwickau;—quitted Wittemberg on Luther's return thither,—not satisfied to hold a secondary place in the general esteem, and became pastor of the small town of Alstadt, in Thuringia. Here he could not long remain quiet, but publicly charged the Reformers with establishing by their adherence to the written Word a species of Popery, and with forming churches which were not pure and holy.

'Luther,' said he, 'has liberated men's consciences from the Papal yoke; but he has left them in a carnal liberty, and has not led them forward in spirit towards God.'

He considered himself as called of God to remedy this great evil. The Revelations of the *Spirit*, according to him, were the means by which the Reformation he was charged with should be effected. 'He who hath the Spirit,' said he, 'hath true faith, although he should never once in all his life, see the Holy Scriptures. The heathen and the Turks are better prepared to receive the Spirit than many of those Christians who call us enthusiasts.' This remark was directed against Luther. 'In order to receive the Spirit,' continued he, 'we must mortify the flesh—wear sackcloth—neglect the body—be of a sad countenance—keep silent—forsake the haunts of men—and implore God to vouchsafe to us an assurance of His favor. Then it is that God will come to us, and talk with us, as he did of old with Abraham, Isaac, and Jacob. If He were not to do so, he would not deserve our regard. I have received from God the commission to gather together His elect in a holy and eternal union.'

The agitation and ferment which were working in men's minds were not a little favorable to the spread of these enthusiastic ideas. Men love the marvellous and whatever flatters their pride. Munzer having inoculated with his own views a portion of his flock, abolished the practice of chaunting, and all the other ceremonies annexed to public worship. He maintained that to

obey princes 'devoid of understanding,' was to serve, at one and the same time, God and Belial; and then setting off at the head of his parishioners to a chapel in the neighborhood of Alstadt, to which pilgrims were accustomed to resort from all quarters, he totally demolished it. After this exploit, being obliged to leave the country, he wandered from place to place in Germany, and came as far as Switzerland, everywhere carrying with him, and communicating to all who gave ear to him, the project of a general revolution. Wherever he went he found men's minds prepared. His words were like gunpowder cast upon burning coals, and a violent explosion quickly ensued.

That moral agony which Luther had first undergone in his cell at Erfurth, was perhaps at its height after the revolt of the peasants. On the side of the princes it was repeated, and in many quarters believed, that Luther's teaching had been the cause of the rebellion; and groundless as was the charge, the Reformer could not but feel deeply affected by the credit attached to it. On the side of the people, Munzer and all the leaders of the sedition represented him as a vile hypocrite and flatterer of the great, and their calumnies easily obtained belief. The strength with which Luther had declared against the rebels, had given offence even to men of moderate opinions. The partisans of Rome exulted, all seemed against him, and he bore the indignation of that generation: but what most grieved him was that the work of heaven should be thus degraded by being classed with the dreams of fanatics.

This fanaticism broke forth in lamentable disorders. Alleging, in excuse, that the Savior had exhorted us to become as little children, these poor creatures began to go dancing through the streets, clapping their hands, footing it in a circle, seating themselves on the ground together, and tumbling each other in the sand. Some there were who threw the New Testament into the fire, exclaiming, 'The letter killeth, the spirit giveth life;' and several, falling into convulsions, pretended to have revelations from the Holy Spirit."

The fanatics, unrestrained, ran into the greatest excesses; revolt was encouraged, blood was shed, and towns were pillaged; and the mercy of God alone preserved His cause. But the firmness with which Luther, and those whom God had made foremost in the work, met and protested against those delusions, showed to the world that the Reformation was entirely distinct from the fanaticism of those spirits. Its character was distinctly seen; and it was demonstrated that its mission was to keep constantly a middle course between all extremes—remote alike from fanatical distortion and political disorders, on the one hand; and from the death-like

slumber of the papal rule on the other. The battle which the Reformation fought was not one, but manifold. It had to combat at once several enemies; and after having protested against the decretals, and the sovereignty of the Popes—then against the cold apothegms of rationalists, philosophers, and schoolmen,—it took the field against the reveries of enthusiasm, and the hallucinations of mysticism; opposing alike to these three powers, the sword and the buckler of God's Holy Revelation. Says D'Aubigné,—

“We cannot but discern a great resemblance,—a striking unity,—between these three powerful adversaries. The false systems which, in every age, have been the most adverse to evangelical Christianity, have ever been distinguished by their making religious knowledge to emanate from man himself. Rationalism makes it proceed from reason; Mysticism from a certain internal illumination; Roman Catholicism from an illumination derived from the Pope. These three errors look for truth in man; Evangelical Christianity looks for it in God alone: and while Rationalism, Mysticism, and Roman Catholicism acknowledge a permanent inspiration in men like ourselves, and thus make room for every species of extravagance and schism,—Evangelical Christianity recognises this inspiration only in the writings of the Apostles and Prophets; and alone presents that great, noble, and living unity which continues to exist unchanged throughout all ages.

The office of the Reformation has been to re-establish the rights of the word of God, in opposition, not only to Roman Catholicism, but also to Rationalism and Mysticism.”

Luther perseveres in his soul-charming enterprise. He translates the entire Scriptures, and gives them to the people in their own language. This was joyfully welcomed by such as loved the Lord Jesus Christ; but it was scornfully rejected by such as preferred the traditions and ordinances of men. The ignorant priests were dismayed at the thought, that burghers, and even rustics, would now be able freely to discuss with them the precepts of the Lord. And Rome, in the 16th century, used the same means to destroy the religion of Jesus, that heathenism did in the first; but without effect.

The more Rome prohibited the reading of the Scriptures, so much the more people were anxious to read them. All who knew how to read, studied the New Testament with eager delight. They carried it about with them and committed large portions of it to memory.

Henry VIII., the royal king of England, indignant that an humble monk should set the learned world at defiance, laid aside his royal dignity, and descended from his throne into the arena of theological dispute ; expecting, at one full blow, to annihilate the Reformation from the earth. He could not conceal the contempt which he felt for his “ feeble adversary ; ” and was not sparing of hard epithets, calling him “ an infernal wolf,” a “ poisonous serpent,” and “ a limb of the devil.”

When his work appeared, the Catholic party set no bounds to its praises, and it was by them received with “ profound adulation ; ” they styled it “ the most learned work the sun ever saw.” He was compared to a St. Augustine, a Constantine, a Charlemange, and a “ Second Solomon ; ” and the whole Roman world exulted with joy.

Luther read Henry’s work with a smile, mingled with disdain. The falsehoods, and insults, and personalities it contained, the air of contempt the king affected, and the thought that the Pope and enemies on all sides regarded it as having demolished the Reformation, filled him with indignation. He showed how Henry only supported his statements by “ decrees and doctrines of men.” “ As for me,” says he, “ I do not cease my cry of the Gospel ! the Gospel !—Christ ! Christ !—and my enemies are as ready with their answer—Custom ! Custom !—Ordinances ! Ordinances !—Fathers ! Fathers !—‘ That your faith should not stand in the wisdom of men, but in the power of God,’ says St. Paul. And the Apostle, by this thunder clap from heaven, at once overturns and disperses, as the wind scatters the dust, all the foolish thoughts of such a one as Henry ! Alarmed and confounded, the Aquinases, Papists, Henrys, fall prostrate before the power of these words. “ To all the decisions of Fathers, of men, of angels, of devils, I oppose,” says he ; “ not the antiquity of custom, not the habits of the many, but the word of the Eternal God—the Gospel—which they themselves are obliged to admit. It is to this book that I keep—upon it I rest—in it I make my boast—in it I triumph and exult. The King of heaven is on my side ; therefore I fear nothing.” And thus, with argument drawn from the word, did Luther demolish and scatter to the winds all the sophisms of his opposers. And though all seemed to combine against him, yet this new sect, few in number, with no organization, or acting in concert, or concentration of power, carried consternation to the heart of Rome.



Luther's writings were read in the boroughs, cities and hamlets; even the village school-master had his fire-side audiences. Some persons in every place would be impressed with the truth and receive the word, and men were raised up to proclaim it far and wide, at whose eloquence the people were astonished. Such preaching excited terrible opposition; and the clergy, aided by the magistrates, used every means to win back their hearers, whose souls were escaping from bondage. But there was an irresistible energy, and accordance with the Scriptures, in the new preaching, which won the heart; and sometimes the people, irritated at the thought how long they had been duped, drove away their priests. Persecution often scattered the favorers of the Reformation to new places, where it had never before been heard. There they would find some hospitable roof where they would preach to the listening townsmen, and sometimes from the pulpit of a church. If not permitted to enter there, any place became a temple; and their words would spread like fire through the town, and no effort could stay their progress. Simple Christians with the Bible in their hand, were ever ready to defend their doctrines. Says D'Aubigné,

“Individuals were often seen with the New Testament in hand, offering to justify the doctrine of the Reformation. The Catholics, who adhered to Rome, drew back in dismay; for the study of Holy Scripture was reserved to the priests and monks alone. The latter being thus compelled to come forward, discussion ensued; but the priests and monks were soon overwhelmed with the Scriptures quoted by the laity, and at a loss how to meet them. ‘Unhappily,’ says Cochläus, ‘Luther had persuaded his followers that their faith ought only to be given to the oracles of Holy Writ.’ Often clamours were heard in the crowd, denouncing the shameful ignorance of the old theologians, who had till then been regarded by their own party as among the most eminently learned.

“Men of the humblest capacity, and even the weaker sex, by the help of the knowledge of the Word, persuaded, and prevailed with many. Extraordinary times produced extraordinary actions. At Ingolstadt a young weaver read the works of Luther to a crowded congregation, in the very place where Doctor Eck was residing. The university council of the same town, having resolved to oblige a disciple of Melancthon to retract,—a woman, named Argula de Staufen, volunteered to defend him, and challenged the doctors to a public disputation. Women, children, artizans, and soldiers, had acquired a greater knowledge of the Bible than learned doctors or surpliced priests.”

Thus on public occasions, in their encounters with the Roman Doctors, they would carry on the assault with an ease and confidence that embarrassed the dullness of their adversaries, and exposed them before all to deserved contempt. The clergy, in the irritation of their defeat, went the length of calling the Gospel truth, "an invention of hell." And the different parties of Romanists, the Dominicans, Augustines, Capuchins, so long opposed to each other, were reduced to the necessity of living together—an anticipated *purgatory* for those poor monks.

The whole of the authorities, civil and ecclesiastical, combined to crush the Reformation, which they called "a new and strange heresy," which was taught "by those who were neither priests or monks, and had no business to preach." The torch and the fagot were lighted; and men were called to testify to their faith by their blood, and seal it with their lives. And yet it spread; and men went every where preaching the word. Throughout Germany, particularly in the Saxon states, in France, and Holland, in Switzerland, and England, and still in other lands, the Lord caused the truth to take deep root, and to spring up and bear much fruit. All the persecutions of the civil and ecclesiastical authorities only served to extend it farther; and all the fanaticism which the devil endeavored to infuse into its ranks, served but to envelop it in darkness. It was the cause of God; and he preserved it from dangers which assailed it alike on either hand; so that it became like a goodly tree, with stately trunk its roots extended deep, and its boughs far and wide, and clothed with perennial verdure; withstanding all the assaults of Rome for near three hundred years.

But, alas! How obscured have become the principles for which Luther so strenuously and triumphantly contended! In these last days the reformed church has sunk into the same lethargy and stupor, from which Luther, with the thunders of the Gospel, aroused it. The odious practices of Rome, and her disgusting mummeries, it is true, have not been again embraced. But there are again the same respect for the opinions of men, the same fear of the human church, the same reliance upon creeds and formulas, the same worldly-mindedness, and love of the things which now exist, the same deadness, and coldness, and lukewarmness, and putting far off the day of the Lord, and the same substitution of human commentaries for the unadulterated word of God; so that

when the angel, flying through the midst of heaven, began to preach the everlasting Gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come ; she was unwilling to heed the cry. And when the servants were sent forth at supper time, to say to them that were bidden, "Come, for all things are now ready," the great body of them began with one consent to make excuse ; and they turned away, one to his farm, another to his merchandise, and another to his marriage feast, saying, I pray thee have me excused, I cannot come ; and so they refused to go out to meet the Bridegroom.

But He who never slumbers or sleeps has set in progress another reformation, the anti-type of that of the days of Luther. He has raised up men of the same energetic, self-denying spirit, who have gone into the field wielding the same weapons, with the same results that were then witnessed. In the days of Luther one of the German princes dreamed that he saw a monk writing with a mighty pen, the feather end of which reached to Rome and caused the lions there to growl and roar ; and that from out of this pen proceeded thousands of others, all of which were busily employed in writing against the Pope. So has the same pen, with all its auxiliary helps, been called into exercise now ; and it has caused the lions of the church to snarl and growl with all the venom that was manifested then. The reformation now encounters the same obstacles which it encountered then ; it meets the same contumely and reproach ; the same contempt is manifested towards it ; the same arguments and sophisms are arrayed against it ; it encounters alike the hatred of the church and world ; and every legal measure is resorted to, to crush it. It also has the same internal enemies, endeavoring to eat out its very vitals, and to wreck the ship of Zion on the rocks and quicksands of fanaticism, by leading those who favor it into unseemly excesses, and the extravagancies of mysticism. The battle which it is called to fight is as manifold as was that of Luther. Like that, it is called to contend against the cold apothegms of rationalists, philosophers, and schoolmen, and against the reveries of enthusiastical hallucinations. It is showing to the world that its mission is to keep constantly a middle course, between all extremes ; remote alike from fanatical distortions, and the death-like slumber of the church. It also is crowned with the same success in its encounters

with the Doctors of the day, whose efforts to crush it have only displayed their own weakness. The most humble individuals, with the word of God in their hands, have distanced those who, pleading the customs of men, have retired abashed.

This cause, like that, is also the cause of God. It is His Almighty power which has thus far sustained it. He will continue to preserve it from foes without, and foes within, until it has accomplished all that God designs of it. But we may learn from the history of the reformation of Luther, how every good cause will be assailed in manifold and divers manners; and thus be enabled to shun the pit-falls which beset our path, and the snares which are laid on every side. To accomplish this, we need much wisdom from on high; but if we take the word of God alone, and look to Him for guidance, He will sustain our feeble steps and refresh our waiting spirits, until the last loud trump shall shortly break upon the listening ear, and all the sleeping saints, arising from their dusty beds, shall with the righteous living join in one glad chorus, to sing the song of Moses and the Lamb.

B.

*Bliss, x*


---

ARTICLE VII.

*Satan's last Parochial Calls.*

## I.

Dark frowns are on his brow—  
 And shuddering in his heart;  
 He fears his kingdom now  
 Will speedily depart:—  
 Portentous signs marked in the sky,  
 Have warned the Tempter's doom is nigh.

## II.

The darkening sun at noon,  
 Brought fear and trembling dread—  
 The falling stars and bloody moon  
 Pale consternation fed:—  
 Yet th' quaking doomed-one, with his host,  
 Strives to arouse with empty boast.

X *The author of David's Chronology.*

## III.

And so hell's deeps resound  
 With the "grizzly terror's" voice ;  
 And the legions to be bound  
 Fiendish and grim rejoice !  
 But their sinning hearts are seared and dry,  
 For they know their torment time is nigh !

## IV.

"Up, Beelzebub ! Lucifer ! Chieftains of hell !  
 Ye princes of strength, to the 'field !'  
 For six thousand years we have ruled the 'world' well,  
 And now shall we passively yield ?

## V.

"Has the 'time' of our 'torment' arrived so soon ?  
 Has the earth already waxed old ?  
 No ! no ! in Time's day 'tis only just noon,  
 As we earthly subjects have told !

## VI.

"For ages to come, in our millennium,  
 We'll till our parsonage farm !  
 (Aside—Yet, I tremblingly fear, this is the last year—  
 In secret I am in alarm !)

## VII.

"And in great wrath I'll down on the earth,  
 And work all my engines with fury ;  
 For, surely, long yet on my throne shall I sit,  
 Undoomed by the Judgment's Grand Jury."

## VIII.

Thus in his destroying, as eager as ever,  
 He seeks his ancient domain—  
 Proclaims to his subjects—submit he will never !  
 But o'er earthly kingdoms will reign !

## IX.

Lo, the chief in high places his mission he takes—  
 Breathes a thought that works like a spell  
 Of sweet peace and safety, an opiate, makes  
 Men quaff it—on earth proudly dwell !

## X.

"How fair is the world—its colors how bright !  
 Our tabernacle here let us build !  
 For Time's golden age is dawning in light—  
 Soon with glory the earth will be filled !

## XI.

“Mechanics, machinery, and every art,  
 Their maximum soon will attain ;  
 The thought that these things are soon to depart,  
 Is foolish, nonsensical, vain !

## XII.

“How flames the red torch of each chariot car !  
 As it rages in thundering tone,—  
 See ! ‘they run like the lightning,’ and speed them afar,  
 Raging,—and gleaming,—and gone !

## XIII.

“Yes, Earth, thou hast goods for many a year  
 Laid up in rich bountiful store !  
 ‘Eat, drink, and be merry,’ have never a fear,  
 The Judge is not yet at the door !

## XIV.

“For many are running ‘up and down’—to and fro,  
 And the knowledge doth greatly increase :  
 That the Lord is at hand, we choose not to ‘know ;’  
 Long yet may our churches have peace !”

## XV.

So speak the deluded, by tempter inspired  
 To prophecy out of the heart ;  
 To conquer the world all Christendom’s fired :  
*By the world she is conquered in part !*

## XVI.

Thus “the god of this world,” he covers the truth  
 With his lies and specious devices ;  
 And each liege subject deems blindly, forsooth,  
 ‘Tis another his master entices.

## XVII.

He well can deceive, and makes them believe  
 That the judgment is not surely nigh ;  
 He tempts men to wrest the precious truth blest,  
 And swift to destruction they fly !

## XVIII.

His snare it is laid with the fowler’s tried skill,  
 And catches “both people and priest,”  
 Save those who would do only Jesus’ blest will,  
 Of the flock, the simplest and blest.

## XIX.

The Savior's right hand is extended to save  
 These "little ones," humble and meek ;  
 And when to his care they tremblingly yield,  
 Thus to them he kindly doth speak :—

## XX.

"Fear not, little flock, my Father's good will  
 Is to give you the kingdom prepared ;  
 In patience keep watching—all righteousness fill—  
 The kingdom shall shortly be shared."

## XXI.

But the "spirits of devils," that miracles make,  
 Adown on the earth gather now ;  
 And the kingdoms from slumber affrighted awake,  
 For battle-clouds threaten upon the night's brow !

## XXII.

Each minion of hell is abroad at his post,  
 For Satan in wrath has come down ;  
 Already they're making their Belshazzar boast  
 That the Lord on his people doth frown.

## XXIII.

For contest they gather, with hearts hissing strife,  
 All they who love not the Lord ;  
 But the tried and the faithful are watching for "life,"  
 And trustingly lean on his word.

## XXIV.

The tempter goes on his parochial way,  
 And gives to each hearer his portion ;  
 He tells them, afar, very far, is God's day,  
 So they worship the world with devotion.

## XXV.

Thus down on the earth he came in great wrath,  
 To work all his engines with fury ;  
 He hoped that long yet on his throne he should set,  
 Undoomed by the Judgment's Grand Jury.

## XXVI.

Yet the Judge from on high now stands at the door,  
 And Satan will shortly be bound ;  
 His boasted long reign on the earth will be o'er,  
 When the trump of the Judgment shall sound !

## XXVII.

Behold it is past ! *the second woe's past !*  
 And the third woe *quickly* will come !  
 The hosts of the wicked are numbering fast,  
 And hastening now is their doom !

E. C. C.

## ARTICLE VIII.

*Version of Daniel ii. vii. viii. ix.*

THE following article claims to be nothing more than the result of a careful collation of the common English translation with the original. That original is Hebrew, from the commencement to the words found in the fourth verse, "O king"—(*Malcá.*) The remainder is Chaldaic—(*Arámith*) or the eastern Syriac, to the end of the seventh chapter. The Hebrew is then used by the prophet, until the book is finished.

N. N. W.

- 1 AND in the second year of the kingdom of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was agitated, and his sleep was ended for him.
- 2 And the king commanded to call the sacred scribes, and the magicians, and the sorcerers, and the astrologers, to show the king his dreams. So they came and stood before the king.
- 3 And the king said to them, dreaming I have dreamed, and my spirit was agitated to know the dream.
- 4 Then spoke the astrologers to the king in Syriac, O king, live for ever : tell thy servants the dream, and we will show the interpretation..
- 5 The king answered and said to the astrologers, the thing hath gone from me : if ye shall not make known to me the dream and its interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill.
- 6 But if ye show the dream, and its interpretation, ye shall receive of me gifts and rewards and great honor : therefore show me the dream, and its interpretation.



7 They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.

8 The king answered and said, Truly I know that ye would gain the time, because ye see the thing hath gone  
9 from me. But, if ye will not make known to me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me its interpretation.

10 The astrologers answered before the king, and said, There is not a man on the earth that can show the king's matter: therefore *there is* no king, lord, or ruler, *that* asked such a thing of any sacred scribe, or magician, or  
11 astrologer. And *it is* a difficult thing that the king asketh, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.  
13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his companions to be slain.

14 Then Daniel answered with prudence and wisdom to Arioch, the captain of the king's guard, who had gone  
15 forth to slay the wise *men* of Babylon: He answered and said to Arioch, the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the  
16 thing known to Daniel. And Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel departed to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would entreat mercies from the God of the heavens concerning this secret; that Daniel and his  
18 companions should not perish with the rest of the wise *men* of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the heavens.  
20 Daniel answered and said, Blessed be the name of God  
21 for ever and ever: for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom to the  
22 wise, and knowledge to those who are intelligent: He revealeth the deep and secret things: he knoweth what

- is in the darkness, and the light dwelleth with him.
- 23 I thank and praise thee, O God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast made known to us the king's matter.
- 24 Therefore, Daniel went in unto Arioch, whom the king had appointed to destroy the wise *men* of Babylon: he departed and said thus to him: Destroy not the wise *men* of Babylon: bring me in before the king, and I will show the interpretation to the king.
- 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, who will make the interpretation known to the king.
- 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known to me the dream which I have seen, and its interpretation?
- 27 Daniel answered before the king, and said, The secret which the king hath asked, the wise *men*, the magicians, the sacred scribes, the astrologers, cannot show to the king; but there is a God in the heavens who revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream,
- 28 and the visions of thy head upon thy bed are these: As to thee, O king, thy thoughts came up *into thy mind* on thy bed, what should come to pass hereafter; and he who revealeth secrets maketh known to thee what shall
- 29 come to pass. But as to me, this secret is not revealed to me for wisdom that I have more than all the living, but in order that the interpretation might be made known to the king, and that thou mightest know the thoughts of thy heart.

## THE DREAM.

- 31 Thou, O king, didst look, and behold a great image. This huge image, whose brightness *was* excellent, stood
- 32 before thee; and its appearance *was* terrible. This image's head *was* of fine gold, his breast and his arms
- 33 of silver, his belly and his thighs of brass. His legs of iron, his feet, a part of them was iron and a part of them
- 34 clay. Thou didst look till that a stone was cut out without hands, which smote the image upon his feet *that*

35 *were* of iron and clay, and broke them in pieces. Then  
was the iron, the clay, the brass, the silver, and the gold,  
broken in pieces together, and became like the chaff of  
the summer threshing-floors; and the wind carried them  
away, that no place was found for them: and the stone  
that smote the image became a great mountain and filled  
36 the whole earth. This *is* the dream; and we will tell  
its interpretation before the king.

## ITS MEANING.

37 Thou, O king, *art* a king of kings: because the God  
of the heavens hath given thee the kingdom, the power,  
38 and the strength, and the glory. And wheresoever the  
children of men dwell, the beasts of the field and the  
birds of the heavens hath he given into thy hand, and  
hath made thee ruler over them all. Thou *art* this head  
39 of gold. And after thee shall arise another kingdom in-  
ferior to thee, and another third kingdom of brass, which  
40 shall rule in all the earth. And the fourth kingdom shall  
be strong as iron: forasmuch as iron breaketh in pieces  
and crusheth all *things*, and like iron that shattereth all  
41 these, shall it break in pieces and shatter. And whereas  
thou didst see the feet and toes, a part of them of pot-  
ter's clay, and a part of them of iron, the kingdom shall  
be divided; but there shall be in it of the strength of  
the iron, forasmuch as thou didst see the iron mixed with  
42 miry clay. And *as* the toes of the feet, a part of them  
*was* of iron, and a part of them of clay, *so* the king-  
43 dom, a part shall be strong, and a part broken. And  
whereas thou didst see iron mingled with miry clay, they  
shall mingle themselves with the seed of man: but they  
shall not cleave one to another, even as iron is not min-  
44 gled with clay. And in the days of these kings shall  
the God of the heavens set up a kingdom, which shall  
never be destroyed: and the kingdom shall not be left  
to another people, *but* it shall break in pieces and make  
an end of all these kingdoms, and it shall stand for ever.  
45 Forasmuch as thou didst see that the stone was cut out  
of the mountain without hands, and that it broke in  
pieces the iron, the brass, the clay, the silver, and the  
gold; the great God hath made known to the king what  
shall come to pass hereafter: and the dream *is* certain,  
and its interpretation sure.

- 46 Then the king Nebuchadnezzar fell on his face, and  
 47 prostrated himself to Daniel, and commanded that they  
 should offer an oblation and sweet odors to him. The  
 king answered to Daniel, and said, Of a truth *it is*, that  
 your God *is* a God of gods, and a Lord of kings, and a  
 48 revealer of secrets, because thou couldst reveal this se-  
 cret. Then the king made Daniel a great man, and gave  
 him many great gifts, and made him ruler over the whole  
 province of Babylon, and chief of the governors over all  
 the wise *men* of Babylon.
- 49 Then Daniel requested of the king, and he set Sha-  
 drach, Meshach, and Abed-nego, over the affairs of the  
 province of Babylon: but Daniel *sat* in the gate of the  
 king.

## NOTES.

Verse 2.—“Astrologers.”] Hebrew *Casdim*. This word usually translated Chaldeans, has a special signification, that of astrologers. The nation was particularly devoted to astrology.

Verse 18.—“Rest of wise men,”] or “the remnant of the wise men.”

Verse 32.—“Brass.”] Chaldaic, *nechâsh*. This word, like the corresponding Hebrew *nechosheth*, is used for copper, and likewise for a factitious metal composed of copper and tin, which admitted of being tempered and wrought into armor, spears, swords, and various cutting instruments. The article, which is now termed brass, was unknown to the ancients.

Verse 33.—Although the word “clay” has been retained, yet the original term *chasaph*, (as well as the phrase *chasaph tinah*, ver. 41, “miry clay,”) signifies *baked clay* or *earthenware*, and not *soft clay*, as the English reader might suppose from the language of our common version.

Verse 35.—“Mountain,”] *Toor*. This word signifies either *a mountain* or *a rock*.

## CHAPTER VII.

- 1 In the first year of Belshazzar, king of Babylon, Daniel  
 saw a dream and visions of his head on his bed: then  
 he wrote the dream, *and* told the sum of the matters.
- 2 Daniel spoke and said, I saw in my vision by night,  
 and behold the four winds of the heaven rushed upon  
 3 each other on the great sea. And four great beasts  
 4 came up from the sea, different one from another. The  
 FIRST *was* like a LION, and had eagle’s wings; I  
 looked until its wings were plucked off, and it was raised  
 from the earth, and made to stand on two feet like a  
 5 man, and a man’s heart was given to it. And behold  
 another beast, a SECOND, like a BEAR, and it raised

up itself on one side, and *had* three ribs in its mouth,  
6 and they said thus to it, Arise, devour much flesh. After this, I saw and behold ANOTHER, like a LEOPARD, and it had four wings of a bird on its back: the beast had also four heads; and dominion was given to  
7 it. After this I saw in the night visions, and behold a FOURTH beast, DREADFUL and TERRIBLE, and exceedingly strong: and it had great iron teeth: it devoured and broke in pieces, and trampled the remnant with its feet: it *was* different from all the beasts that  
8 *were* before it: and it had ten horns. I considered the horns, and behold, another little horn came up among them, before which there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 I looked until thrones were placed, and the Ancient of Days did sit, whose garment *was* white as snow, and the hair of his head like pure wool; his throne *was*  
10 flames of fire, *and* his wheels burning fire. A fiery river flowed and came forth from before him: a thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment sat, and books  
11 were opened. I beheld then because of the voice of the great words which the horn spoke: I beheld *even* till the beast was slain, and its body destroyed, and given to the  
12 burning fire. As to the rest of the beasts, they had had their dominion taken away: yet their lives had been  
13 prolonged for a season and time. I saw in the night visions, and behold, *one* like a son of man came with the clouds of the heaven, and came to the Ancient of  
14 days, and they brought him near before him. And to him was given dominion, and glory, and a kingdom, that all the people, the nations, and the languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom, *that* shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of *my*  
16 body, and the visions of my head terrified me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings,

- 18 *who* shall arise from the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
- 19 Then I wished to know the truth concerning the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth *were of* iron, and his nails *of* brass: *which* devoured, broke in pieces, and trampled
- 20 the remnant with his feet: And concerning the ten horns that *were* in its head, and the other which came up, and before which three fell; even that horn that had eyes, and a mouth that spoke very great things, whose look
- 21 *was* bolder than its companions. I had seen, and the same horn had made war with the saints, and prevailed
- 22 against them; until the Ancient of Days came, and the judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.
- 23 Thus he said, The FOURTH BEAST shall be the FOURTH KINGDOM on the earth, which shall be different from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in
- 24 pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be different from the first, and he shall bring
- 25 down three kings. And he shall speak words against the Most High, and shall oppress the saints of the Most High, and think to change times and law: and they shall be given into his hand until a time and times and the
- 26 dividing of a time. But the judgment shall sit, and they shall take away his dominion to ruin and to destroy
- 27 *it* unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all the dominions shall serve and obey him.
- 28 Thus far *is* the end of the matter. As for me Daniel, my thoughts troubled me much, and my countenance changed on me: but I kept the matter in my heart.

## NOTES.

Verse 13.—“A son of man.”] The Chaldaic word *bār* is not in the emphatic state, and hence it is not to be translated “the son,” but “a son.” Though it refers to Christ, still a *literal* translation seems the most proper.

Verse 22.—“And the judgment was given.”] In modern phraseology the idea may be expressed thus—“and sentence was given in favor of the saints,” &c. Rev. xx. 4.

Verse 25.—“Oppress” or “afflict.”

#### CHAPTER VIII.

#### *Vision of the ram, he-goat, and “little-horn,” which waxed “EXCEEDINGLY GREAT.”*

1 In the third year of the reign of king Belshazzar a vision appeared to me Daniel, after that which appeared to me formerly.

2 And I saw in the vision; and it came to pass, when I saw, that I *was* at Shushan in the palace, which *is* in the province of Elam; and I saw in the vision, and I

3 was by the river Ulai. And I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns *were* high; but one *was* higher than the second, and the higher coming

4 up last. I saw the ram pushing westward, and northward, and southward; so that no beasts could stand before him, neither *was there any* that could deliver from his power; but he did according to his will, and became great.

5 And I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a conspicuous horn

6 between his eyes. And he came to the ram having two horns, which I had seen standing before the river, and

7 ran to him in the fury of his power. And I saw him coming to the ram, and he was enraged against him, and smote the ram, and broke his two horns: and there was no power in the ram to stand before him, and he cast him down to the ground and trampled on him: and there was no one that could deliver the ram from his

8 power. And the he-goat became very great: and when he was strong, the great horn was broken; and instead of it came up four conspicuous ones towards the four winds of heaven.

9 And from the one of them came forth a little horn, which became exceedingly great towards the south, and  
10 towards the east, and towards the beautiful *land*. And

it became great, *even* to the host of the heavens ; and it cast down *some* of the host and of the stars to the  
11 ground, and trampled on them. Yea, he magnified *himself* even to the prince of the host, and by him the continual *sacrifice* was taken away, and the dwelling of  
12 his sanctuary was cast down. And a host was given *him* against the continual *sacrifice* by reason of transgression, and it cast down the truth to the ground ; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said to that certain *saint* who spoke, Until when, the vision, the continual sacrifice, and the transgression of the desolator, to give both the sanctuary and the host to  
14 be a trampling down ? And he said to me, Until two thousand and three hundred days ; then shall the sanctuary be cleansed.

15 And it came to pass, when I, *even* I Daniel had seen the vision, and sought understanding, then behold, there  
16 stood before me as the appearance of a man. And I heard a man's voice between *the banks of Ulai*, who called, and said, Gabriel, make this *man* to understand the vision.

17 And he came near where I stood : and when he came, I was afraid, and fell on my face : and he said to me, Understand, O son of man : for to the time of the end *shall be* the vision.

18 And as he was speaking with me, I was in a deep sleep on my face towards the ground : but he touched me, and made me stand.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the  
20 time appointed the end *shall be*. The ram which thou didst see having the two horns, *signifies* the kings of  
21 Media and Persia. And the shaggy goat *is* the king of Greece : and the great horn that *is* between his eyes *is*  
22 the first king. Now that being broken, whereas four stood up instead of it, four kingdoms shall stand up out  
23 of the nation, but not with his power. And in the last time of their kingdom, when the transgressors shall have completed *their sins*, a king of fierce countenance, and  
24 understanding stratagems, shall stand up. And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and



- 25 shall destroy the mighty and the holy people. And through his cunning also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and in peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken
- 26 without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall* be for many days.
- 27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but no one explained *it*.

## NOTES.

CHAP. viii. 1. "After," Heb. achäre. This Hebrew word always signifies *subsequent*, and never *like* or *similar*.

Ver. 2. "Palace.—Heb., Birah. This word signifies a fortress, castle, or fortified palace. The phrase "Shushan the palace," often signifies not only the royal palace or citadel, but also the whole city. Esther i. 5; ii. 5; compare Ezra vi. 2.

Ver. 9. "Beautiful *land*."—Heb., Tzebi. This word is often joined with "eretz," land or earth, as in Dan. xi. 16, 41. So in Dan. xi. 45, "har tzebi kodesh," mount of holy beauty."

Ver. 11. "Prince of the host."—Heb., Sar tzebâ. This is the identical phrase which occurs in Joshua v. 14, 15, where it is rendered in our common version, "Captain of the host." "Continual"—tamid. This word, when used as a substantive, signifies *continuance*, and is employed only in the genitive case after other substantives, as in Ezek. xxxix. 14, "anshe hattamid," *men of continuance*, that is, "men hired continually," and not for a short period. So it is used in Ex. xxx. 8, ketoreth tamid, "a perpetual incense," or literally, "an incense of continuance." Num. iv. 7, "lechem hattamid,"—"the continual bread," or "bread of continuance." So in Ex. xxix. 42, olath tamid, "a continual burnt offering." The same phrase is found in Numbers xxvi. 6, 10, 15, 23, 24, in all which cases the literal translation is, "the burnt offering of continuance." Strictly speaking, there seems to be but one instance in which it is an *adjective*, viz., Prov. xv. 15, "mishteh tamid," "a continual feast." It is frequently used as an adverb, as in Ps. xvi. 8, xxv. 15, xxxiv. 1. It is a singular fact that in Daniel, tamid (or with the article, hattamid) is used without any qualifying word, such as *sacrifice*, *burnt offering*, &c. Hence it simply signifies here the continual or the continuance. In this chapter it seems probable that the word "sacrifice" has been correctly supplied by the translators. The context justifies this, but this may not be so, in subsequent passages.

Ver. 11. "Dwelling"—mecôn—or "habitation." The phrase may not be improperly translated, "his holy habitation."

Ver. 12. "A host was given *him*," we tzaba tinnâthên, or "a host was delivered up."

Ver. 14. "Until two thousand three hundred days." Heb., "ad erêb boker alpayim ûshelôsh meôth," literally "until evening-morning two thousand three hundred." That the phrase "evening-morning" is used

like the Greek *nuchthemeron*, "night-day," for a day of twenty-four hours, will be obvious by a comparison of Gen. i. 5, where the same words occur.

Ver. 14. "Cleansed," *nitzdak*, the niph'al or passive form of the verb "tzadak," to be right, just, &c. Although some have proposed the translation of "shall be avenged," in the place before us, still "be cleansed" would seem equally appropriate.

Ver. 27. "Explained."—Heb., *Mabin*. This participle is in Hiph'il in the *causative* conjugation, and might with equal propriety be rendered "was causing to understand."

## CHAPTER IX.

### *Daniel's Confession and Prayer, and Gabriel's Visit to teach him understanding in the Vision.*

- 1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the
- 2 kingdom of the Chaldeans; in the first year of his reign I Daniel understood in the books the number of the years, concerning which the word of JEHOVAH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.
- 3 And I set my face to the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes:
- 4 and I prayed to JEHOVAH my God, and confessed, and said, O Lord, the great and dreadful God, keeping the covenant and kindness to those who love him, and to those who keep his commandments; we have sinned, and have acted perversely, and have done wickedly, and have rebelled, even by departing from thy precepts and
- 6 from thy judgments: neither have we hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people
- 7 of the land. O Lord, righteousness *belongeth* to thee, but to us shame of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* shame of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of Jehovah our God, to walk
- 10

- in his laws, which he set before us by his servants the  
11 prophets. Yea, all Israel have transgressed thy law,  
even by departing, that they might not obey thy voice ;  
therefore the curse is poured upon us, and the imprecation  
that *is* written in the law of Moses the servant of  
12 God, because we have sinned against him. And he hath  
confirmed his words, which he spoke against us, and  
against our judges that judged us, by bringing upon us  
a great evil : for under the whole heaven hath not been  
13 done as hath been done on Jerusalem. As *it is* written  
in the law of Moses, all this evil hath come on us : yet  
have we not entreated the face of Jehovah, that we  
might turn from our iniquities, and understand thy truth.  
14 Therefore hath the Lord watched over the evil, and  
brought it on us : for Jehovah our God *is* righteous in  
all his works which he doeth ; for we obeyed not his  
15 voice. And now, O Lord our God, that hast brought  
thy people forth out of the land of Egypt with a mighty  
hand, and hast gotten thyself renown, as at this day ; we  
16 have sinned, we have done wickedly. O Lord, accord-  
ing to all<sup>a</sup> thy righteousness, I beseech thee, let thine  
anger and thy fury be turned away from thy city Jerusa-  
lem, thy holy mountain : because for our sins, and for  
the iniquities of our fathers, Jerusalem and thy people  
17 *became* a reproach to all who *are* around us. Now  
therefore, O our God, hear the prayer of thy servant,  
and his supplications, and cause thy face to shine on thy  
18 sanctuary that is desolate, for the Lord's sake. O my  
God, incline thine ear, and hear ; open thine eyes and  
behold our desolations, and the city which is called by  
thy name : for we do not present our supplications be-  
fore thee for our righteousness, but for thy great mercies.  
19 O Lord, hear ; O Lord, forgive ; O Lord, hearken and  
do ; defer not, for thine own sake, O my God : for thy  
city and thy people are called by thy name.  
20 And while I was speaking, and praying, and confes-  
sing my sin, and the sin of my people Israel, and pre-  
sented my supplication before Jehovah my God for the  
21 holy mountain of my God ; while I *was* speaking in  
prayer, even the man Gabriel, whom I had seen in the  
vision formerly, being caused to fly swiftly, touched me  
about the time of the evening offering.  
22 And he made me understand, and talked with me,

and said, O Daniel, I am now come forth to teach thee  
 23 understanding. At the beginning of thy supplications  
 the commandment came forth, and I am come to shew  
*thee*; for thou *art* greatly beloved: therefore understand  
 24 the matter, and consider the vision. Seventy weeks  
 have been cut off upon thy people and upon thy holy  
 city, to finish the transgression, and to make an end of  
 sin-offerings, and to make atonement for iniquity, and to  
 bring in everlasting righteousness, and to seal the vision  
 25 and prophecy, and to anoint the Most Holy. Know  
 therefore and understand, *that* from the going forth of  
 the commandment to restore and to build Jerusalem to  
 the Messiah the Prince, *shall be* seven weeks, and sixty  
 and two weeks: the street shall be built again, and the  
 26 trench, even in troublous times. And after the sixty and  
 two weeks shall Messiah be cut off, but not for himself:  
 and the people of the prince that shall come shall destroy  
 the city and the sanctuary; and the end thereof *shall*  
*be* with a flood, and to the end of the war desolations  
 27 are determined. And he shall make a firm covenant  
 with many one week: and in a part of the week he shall  
 cause sacrifice and offering to cease, and for the over-  
 spreading of abominations, he shall make *it* desolate,  
 even until the consummation, and that determined shall  
 be poured upon the desolate.

## NOTES.

CHAP. ix. 21. "Being caused to fly swiftly"—*mûâph bêâph*. These words may be translated "wearing by going swiftly." In this case, the root is not *ûph*, to fly, but *ydaph*, to run or move swiftly.

Ver. 24. "Have been cut off,"—*nechtak*—*niphel* form of "chathak." This verb occurs in no other instances in the Hebrew Bible. In Chaldaic it has the signification to cut, cut off, &c. In the Chaldeo-Rabbinic Dictionary of Stockius, the word *chathak* is thus defined:

"Scidit, abscedit, conscidit, insecidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. In the same work, he gives the substantive under three forms, derived from this verb, *chethek*, *chittuk*, and *chathikah*, rendered *csœura*—a cut, *incisio*—an incision, *excisio*—a cutting off, *segmentum*—a slice, *pars secta*—a part cut off. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, "châthikah shelbasar," a piece of flesh, or "cut of flesh." He translates the word as it occurs in Daniel ix. 24, by "prœcisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisa est," was cut off; in the marginal reading, which is *grammatically* correct, it is rendered by the plural "decisae sunt"—were cut off.

In the Latin version of Junius and Tremellius, *nechtak* is rendered "decisae sunt"—were cut off.

Again, in Theodotion's Greek version of Daniel, which is the version used in the Vatican copy of the Septuagint as being the most faithful, it is rendered by *sunetmethésan*, "were cut off," and in the Venetian copy by *tetméntai*, "have been cut." The idea of *cutting off* is pursued in the Vulgate, where the phrase is "abbreviatae sunt," "have been shortened."

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb. Should it be inquired why a tropical sense has been attributed to it, such as "determining" or "decreeing," it may be answered that the reference of the verse (in which it occurs) to Dan. viii. 14, was unobserved. It was therefore supposed that there was no propriety in saying "seventy weeks are cut off," when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23, compared with Dan. viii. 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the "matter" (the commencement of the 2300 days)—the literal (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of "cut off."

"Vision and prophecy," literally, the vision and prophet, or in other words, the prophetic vision.

Ver. 25. "Trench."—Heb., *chárútz*—derived from the verb *cháratz*, to cut, cut in, dig. Hence it signifies the trench or ditch of a fortified place.

Ver. 27. "Covenant with many"—or literally, "He shall make a covenant for many."

"For the overspreading of abominations, he shall make it desolate." This translation rests on the authority of Rabbi Kimchi. The earliest translators give the passage a very different version. Vulgate—"And the abomination of desolation shall be in the temple." Septuagint—"And on the temple the abomination of desolations." Either of these translations corresponds better with the original than our common version, and the words of the Savior, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"—these words (evidently quoted from the Hebrew,) would seem to be decisive on this subject.

The Hebrew "*weal kenaph shikkútzim meshômém*," literally rendered is, "And on the pinnacle, (i. e., of the temple,) abominations (or idols) the desolator."

The word "*kanaph*" has the signification of "wing," and derived from it, those of extremity, corner, skirt of a garment, corner or end of the earth, the highest point, pinnacle, or battlement of the temple. In the case before us, the part is put for the whole. Hence the Septuagint, "on the temple."

## ARTICLE IX.

*Prophetic Use of a Day for a Year.—The New Theory of Interpretation.*

IT is well known that the *theory* which teaches us that the prophets never reckon a *day* for a *year*, stands opposed to the judgment of almost every Protestant commentator, notwithstanding it has been approved by Romanists, though not with all the latitude, which is now claimed for its application. It is not difficult to ascertain the origin of the partiality of Papal writers for this theory. If they are allowed to apply various predictions respecting the rise of a persecuting power, which should make war and prevail against the saints, to Antiochus Epiphanes, or to Pagan Rome, then much of the prophetic language, which has been hitherto supposed to bear with irresistible force against their church, can be no longer employed to describe its rise, progress, or fall. Hence, we find Rollin, Jahn, and others of that church, interpret Daniel in harmony with this view. Among the Protestant commentators are Mede, Sir Isaac Newton, Thomas Newton, Bishop of Bristol, Faber and Scott. This theory has been strongly advocated by the German Neologists, such as Eickhorn, and others. The motive of these men is quite obvious. They deny *the inspiration* of the Scriptures. Being well aware that prophecy is regarded as an invincible proof of inspiration, they have labored to bring the prophetic writings into contempt, and to represent their authors as idle dreamers, whose visions and predictions were unworthy of any serious regard. It has long been supposed, that the irreligious characters of these men might be a sufficient guarantee, that their sentiments should not obtain a currency among those, who are termed Evangelical Christians in this country; but it seems that this confidence was not well founded. The theory to which we have referred, has been adopted by Prof. Stuart in his "Hints," repeated by Prof. Stowe in his pamphlet "On the Utter Groundlessness of all Millennial Arithmetic," and others of minor note.

The high position, which Prof. Stuart occupies as a Hebrew scholar, has led many to adopt his sentiments without

much reflection or examination. The results which legitimately flow from the theory, are such as have already produced some alarm among the "Orthodox," who, while they strenuously contend that the calculations of Mr. Miller are wrong, are still unwilling to believe that the prophecies of Daniel terminate with the cleansing of the temple by Judas Maccabeus, or that those of the Apocalypse did not reach much beyond the death of Nero. In short, there are a few among the enemies of Adventism who see the gulf, which is open at their feet, and hesitate to make the plunge, even for the sake of proving that Adventists are fools and fanatics. "A prudent man foreseeth the evil, and hideth himself."

But whatever may be thought of the origin of this theory, I deem it worthy of an examination. If it is sustained by the oracles of truth, let it be believed—if not, let no deference for names or talent lead any man to embrace it. Eternal interests are not to be hazarded on mere human authority.

I submit the following results of an examination of the Bible in reference to this subject.

1, The word "day" is used in the plural for a year, by the *historical* writers, as well as others, in the Old Testament.

Lev. xxv. 29.—"then he may redeem it within a whole year after it is sold: within a full year may he redeem it."

הַחֵרֶשׁתָּה בְּאַפְתּוֹ עַד־תֵּתֶם שָׁנַת מִמְּכֹרֶיךָ יָמִים תְּחַרְתֶּהּ בְּאַפְתּוֹ

Here יָמִים *yāmîn*, "days," (the plural of יוֹם *yôm*) translated a "full year," evidently designates the same period as תוֹם שָׁנָתָה "*Tôm shenath*," "a whole year," (literally "the completion of a year.")

Judges xvii. 10.—"ten *shekels* of silver by the year"—  
עֶשְׂרֵת בְּסֶפֶף לְיָמִים

In this instance we find יָמִים used with the preposition לְ Lamed ("for") translated "by the year."

2 Chron. xxi. 19.—"after the end of two years"—  
וּבְקֵצַת שְׁנַיִם שָׁנָתַיִם יָצָאתָ הַסֶּף לְיָמִים שְׁנַיִם

It is worthy of notice in this case, that יָמִים the plural, is used for *years*, as the next word שְׁנַיִם "*shanayim*," *two years*, clearly shows; and such is the translation given by Gesenius in his Lexicon. Now, then, we are furnished with an instance where a historical writer would lead us to the conclusion that יוֹם *yom*, day (in the singular,) might be employed for *a year*, inasmuch as its plural evidently signifies *years*.

Amos iv. 4.—“after three years:” לְשָׁנָה שְׁלֹשָׁה יָמִים (literally, “after a triad, or a three of years.”)

Numb. ix. 22.—“Or whether it were two days, or a month, or a year” —אִרְיוֹמִים אִרְחֻשׁ אִרְיָמִים

1 Sam. xxvii. 7.—“a full year and four months” —יָמִים וְאַרְבַּעַת חֳדָשִׁים

No good reason can be given for using “a full year,” instead of the term, “a year,” in this case. The same usage prevails in reference to the phrase “year by year,” or “yearly” —1 Sam. i. 3 —מִיָּמִים יָמִימָה. In the seventh verse, we find the equivalent expression שָׁנָה בְּשָׁנָה *Shanah beshanah* —being the usual word for *year*.

These quotations prove the proposition. As they exhibit a peculiar idiom in the language of the inspired writers, they allow us also to infer that to employ the word *day* as the representative of a year, especially by prophetic writers, whose style is certainly somewhat peculiar, would not appear to their Hebrew countrymen quite as absurd as some men of later times have imagined.

2. We find that the prophets have used *peculiar terms* to designate time, which are not employed in *historic style*. For instance, the word מוֹעֵד (*Móéd*) in the historic style indicates a *set time*—an appointed season—an assembly or congregation—a festival—a festive offering; but the prophets have employed it for a *year*, thus, Dan. xii. 7, “For a time, times and a half,” לְמוֹעֵד מוֹעֲדִים וְחֶמֶץ *Lěmóéd móádim wáchétzi*. Compare this with the prophetic usage of language in Rev. xii. 14—“for a time, and times, and half a time” *καὶ ὄν καιρὸς καὶ καιρὸς καὶ ἥμισυ καιρὸς*. See also verse 6th of this chapter—“a thousand two hundred and threescore days” —*ἑξήκοντα χίλιας διακοσίας ἐξήκοντα*. The context shows that “a time and times, and half a time,” is equal to “a thousand two hundred and threescore days”—especially when Rev. xi. 2, 3, teaches us that “forty-two months” (reckoning the month at thirty days) are equal to 1260 days, or three years and a half. The prophetic use of the Greek word *καιρος*, which, in the *historic style*, signifies a *point or period of time*—a *definite or set time*, is precisely similar to that usage in the Old Testament, when מוֹעֵד indicates a *year*. The Greek in the passage just cited from Rev. xii. 14, is translated in the Peshito Syriac, (the earliest version of the New Testament,) *Edónó wédóné úphelgúth édónó*—“a time and times, and a



division of time." In the Chaldaic portion of Daniel, the word עֲדָן, *iddán* which, in *historic style*, merely signifies *time*, is employed to signify *a year*. Gesenius, in his Hebrew and Chaldaic Lexicon, gives *a year* as an especial signification of this word in Daniel iv. 16, 23, 25, (in the original, these verses are numbered 13, 20, 23 and 29.) In these passages, שִׁבְעָה עֲדָנִין *Shibáh iddánin*, is *literally* rendered in our version, "seven times."

Josephus, in his Antiquities, 13, B. cap. 10, sec. 7, makes the following remark respecting Nebuchadnezzar: "A little after this, the king saw in his sleep again another vision, how he should fall from his dominion and feed among the wild beasts, and that when he had lived in this manner, in the desert, for *seven years* he should recover his dominion." In Daniel vii. 25, we find the Chaldaic phrase עַד-עֲדָן וְעַד-נְיָן וְפַלְג עֲדָן "until a time and times, and the dividing of time." The agreement of this sentence with the Hebrew of Daniel xii. 7, and the Syriac of Rev. xii. 14, is obvious at the first glance.

These authorities, then, prove that the prophets, in predicting future events, employ the word *time* to signify a year, and that this usage is *peculiar* to them. In those instances where they write *historically*, they use words to designate time, like other writers in the same language, whether it is Hebrew, Chaldaic or Greek. Should we find another word besides מֵעַד, עֲדָן or *zaiqos*, employed in prophetic usage to mark time, by the prophets, it would be in accordance with a practice which has already been shown to exist, in their writings, nor would such a fact present an absurd anomaly, as some late authors have asserted.

The language which occurs in Daniel ix. 24, if compared with historical testimony and with the Scriptures, proves that *days* are used for *years*, by the prophet, "Seventy weeks"—(שִׁבְעִים שָׁבָעִים—*Shábúim shibím*—"weeks seventy")—are determined (נִחַתָּק—*nechtak*—"cut off") upon thy people and upon thy holy city, &c. The 25th verse fixes the commencement of these weeks at "the going forth of the commandment to restore and to build Jerusalem." This commandment was given in the seventh year of Artaxerxes, B. C. 457. See Ezra vii. Those who have fixed on the commission granted to Nehemiah in the 20th year of this king, still reckon the same period of time with others, who fix on the

seventh year. In short, all agree that 490 years expired from the going forth of the commandment until the crucifixion, when the Savior "made reconciliation for iniquity," and they are equally agreed in reckoning each day of these seventy weeks as a year. Unless this is done, the prophesy would be absolutely falsified. Now it is worthy of notice, that our version is strictly literal. There is no qualifying term in the Hebrew, connected with *Shabúim* "weeks," nothing in the passage like "weeks of years." The advocates of "the new theory," aware that this passage is fatal to their views, have labored to get rid of its testimony by a criticism on the word "week," which is equally novel and ill-founded. They tell us that the word שָׁבִיעַ ("shábúa," or שֶׁבִיעַ shēbúa, in the masc.) construct form, שָׁבִיעַ, dual שְׁבִיעִים shēbúayim, plural שְׁבִיעִים shábúim — feminine plural שְׁבִיעוֹת shábúóth,) merely signifies *seven*, and of course that its plural signifies *sevens*. Hence, say they, the word, if employed in the sense of our English word *week*, must be followed by the word *days*, and that in such cases, it would imply "a seven of days."

Now I maintain, that with the exception of a single passage in Ezek. xlv. 21, which will be noticed hereafter, Hebrew usage does not afford *a shadow* of proof in favor of this criticism, and that even this passage, on examination, will be found to give them no aid; that the Hebrew word "shábúa" has *precisely* the same signification with the English word "week," and like that word, it signifies a period of *seven days*. An English reader, on perusing the assertion made by the friends of "the theory," would conclude that there was not in Hebrew any appropriate word for *week*; in short, that such was the poverty of their language, that the Jews were compelled to use the phrase, "seven days," or "a seven of days," when they wished to express the idea, which we can convey by the single word *week*. Nothing can be more false than such a supposition.

To make this apparent, it may be proper to state, that the word "days," (*yámim*,) is used *pleonastically* after words designating a *definite* portion of time. Gesenius, the Hebrew Lexicographer, under the word יוֹם, (*yóm* — "day,") says, "יָמִים (*yámim*,) in the accusative is often put *pleonastically* after words designating a certain and definite time." Thus, in Gen. xli. 1, "two years," (E. V., "two full years,") is expressed in Hebrew, by *shénáthayim yámim*, literally "two

years *as to days*." So in Gen. xxix. 14—"the space of a month," "chodesh yamim"—literally "a month as to days." See Deut. xxi. 13; 2 Kings xv. 13. In Daniel x. 2, *shēlō-sháh shēbūim yámim*, "three weeks *as to days*," E. V., "three full weeks." Daniel x. 3, *shelosheth shēbūim yamim*—"a three of weeks *as to days*." In these and similar cases, it is obvious that *days* is used simply with the sense of *time*, as a correct translation would properly be "a time [or space] of two years," "a time of three weeks," &c. The same kind of logic used by the new interpreters to prove, that because the word "days" may *sometimes* be found in connection with shebuim, (weeks,) that therefore it merely signifies *sevens*, would also prove, that the word translated *month* or *year* had no definite signification unless followed by *days*. In all the passages, which have been quoted (and many more might have been added,) the word *yámim* is not in the genitive, but in the accusative case, the word, which immediately precedes it, not being in the construct form.

It is true that the word שֶׁבַע (feminine gender,) *shēbā*—and שֶׁבַע (masculine,) *shibáh*, *seven*, has the same radical letters as the word *shábúa*, *week*, that the latter is a derivative of the former; but the new theory would lead the English reader to believe that they are *identical*, which is not true.

In the construct form, שֶׁבַע, *shēbā*, becomes שֶׁבַע, *shēbā*—"a seven of," while שֶׁבַע, *shibáh*, becomes שֶׁבַע, "a seven of." The plural of שֶׁבַע is שֶׁבַעִים, "*shibím*," (not *seven*, but) *seventy*. It is worthy of notice, that the *plural* forms of the numerals (if we except אֶחָד, *échád*, *one*—plural, אֶחָדִים, *échadim*, *ones*, or *certain ones*, and עֲשָׂרָה, *ásáróth*, *tens*)—always represent *ten times* as much as the *singular*; hence שָׁלוֹשׁ, *three*, in the plural form, is שָׁלוֹשִׁים, *thirty*, not *threes*. To express the idea of *threes*, the Hebrews would repeat the ordinal thus, שָׁלוֹשׁ שָׁלוֹשׁ—*three, three*—or, "by threes." Thus, Gen. vii. 2, "Of every clean beast thou shalt take to thee by sevens"—שֶׁבַע שֶׁבַע *shibáh shibáh*—*seven seven*, and so in all similar cases.

The result of these facts is that *week* and *seven* are distinct words in Hebrew—as distinct as they are in English, Latin or Greek; that in Scriptural usage, they are never confounded or interchanged, and that the assertion, which would lead us to suppose the contrary, is not supported by proof.

I shall now quote the passages where *week* or *weeks* occur in the Hebrew Testament, and also some in which such phrases as *seven days*, &c., occur, that we may arrive at a result founded on facts.

Deut. xvi. 9 — “Seven weeks (שִׁבְעָה שָׁבֻעוֹת, *shibáh shábú-óth*) shalt thou number unto thee: begin to number the seven weeks (*shibáh shábúóth*) from such time,” &c. Now if the “theory” were true, and *shábúóth* signified merely *sevens*, the qualifying word *yámim*, days, ought to be used after *shábúóth*, which is not the fact. In this chapter we have “seven days” in verses 3, 4, 13, 15, here expressed in Hebrew by שִׁבְעַת יָמִים, *shibath yámim*, “a seven (*heptade*) of days.” So in verses 10, 16, we have the phrase “feast of weeks” expressed by חַג שָׁבֻעוֹת *chag shábúóth*. In this case, had it been the design of the writer to say “feast of seven days,” the words would have been “*chag shibath yámim*.”

Genesis xxix. 27, 28 — “week,” *shēbúā* — without any qualifying term like *days*, which would certainly have been necessary, if *shēbúā* signified *seven*, or *a seven*.

So in Levit. xii. 5 — “two weeks” is the proper translation of the dual number, שְׁבַע יָמִים, *shēbuáyim*. Numb. xxviii. 26 — “your weeks,” שְׁבַע הַיָּבֵקֶם, *shábúóthekem* — by comparing this verse with Levit. xxiii. 15, it will be seen that “weeks” has reference to the period of שִׁבְעַת שַׁבָּתוֹת, *shēbā shabbáthóth*, “seven sabbaths.” Jer. v. 24 — “appointed weeks — שְׁבַע יָמִים, ‘*shēbúóth*’ — of harvest.” No qualifying term occurs here.

The phrase “feast of weeks” occurs in Exod. xxxiv. 22; Deut. xvi. 10, 16; 2 Chron. viii. 13, without the word “days.” In Heb. חַג שָׁבֻעוֹת, *chag shábúóth*.

In the prophesy of Daniel, *week* and *weeks* occur in the following passages. Daniel ix. 27, (twice,) “week,” שָׁבֻעַ, *shábúa*. Daniel ix. 24 — “seventy weeks,” שְׁבַע יָמִים, *shábúim shibím*. Verses 25, 26; threescore and two weeks, שְׁבַע יָמִים וּשְׁמֹנֶה עָשָׂר יָמִים, *shábúim shabuim úshēnayim*.” Verse 25 — seven weeks — שְׁבַע יָמִים, *shábúim shibah*. In none of these cases does the word *days* or *year* occur, as must have been the case if *shebua* merely signified *seven*.

Two other cases occur in this prophesy, in which *shábúim* occurs, both referring to the very same period of time, viz. Dan. x. 2, שְׁלֹשָׁה שָׁבָעִים יָמִים, *sheloshah shebuim yamim*. Here, although the word *days* occurs, it is used, as has already been

noticed, *pleonastically*, and merely signifies *as to time*. If the idea designed to be conveyed had been “three sevens of days,” then shebuim must have had a *construct form*, *shebúé* — שֶׁבֻעֵי — although no instance of such a form of this word is found in the language. The other case occurs in Dan. x. 3, which differs from the last quotation only in placing *three* in the *construct form*, “shelosheth,” so that the phrase signifies “a three of weeks as to time.”

I now come to the only passage in which שֶׁבֻעוֹת *shabúóth* occurs, in which “the new theorists” find a plausible argument for their scheme. Ezek. xlv. 21, “In the first *month*, in the fourteenth day of the month, ye shall have the pass-over, a feast of seven days — תֵּג שֶׁבֻעוֹת רְמִים ‘*Chag shēbúóth yamim*,’ unleavened bread shall be eaten.” It may be said that as shebuoth is in the construct form, yamim must be in the genitive, and that as the feast of the passover lasted only seven days, shebuoth must certainly signify “sevens,” instead of “weeks,” more especially as we read in the 23d verse, “and seven days of the feast” — שִׁבַּת יָמֵי הַחֵג *shibath yemé hechag*.” I have thus presented a view of the strong-hold of the “theorists,” yet, it is strong only in appearance. Shabuoth, in this case, is merely an instance of anomalous orthography, such as occurs in various parts of the Hebrew Testament; and is quite familiar to all biblical scholars. Numerous anomalies of this kind may be found in the writings of this very prophet. Thus, in Ezek. xiv. 5, we find נֶעֱנִיתִי “*nañnéthi*,” used instead of the future of *kal* אָנֹכִי *añneh*.” “I will answer,” compare xiv. 5, קַח *cach* for לָקַח *lacach*, &c. Now, in the passage before us, שֶׁבֻעוֹת רְמִים “*shēbúóth yamim*” is an irregular orthography for שִׁבַּת רְמִים “a seven of days” (*shibath yamim*.) In proof of this, I adduce a case of *the very same kind* in this chapter, verse 7th. “And the length shall be over against לְעֻמּוֹת *l’ēummóth*,’ one of the portions,” &c. Here the word *leummoth*, “over-against” is used, as every Hebrew scholar will allow, for the usual form לְעֻמָּה the construct form of עֻמָּה “*ummah*,” which as a noun signifies, a conjunction or joining — and with the preposition lamed (ל) prefixed, “over-against.”

Hence, in various translations we find the phrase shebuoth yamim, in this passage *only*, correctly rendered “seven days,” because the word “shebuoth” is an anomalous orthography

for shibath — “a seven of.” In the Thesaurus Linguae Sacrae of Pagninus, edited by Mercerus, the following remark is made on this passage: “Solennitas שִׁבְעֵיּוֹת רְמִיזָה hebdomadae dierum infermentata comedentur, *quod est sicut solennitas שִׁבְעֵיּוֹת septem dierum.* [ut licet plurale sit, tamen pro singulari habeatur, hoc est pro semel septem tantum.] Et enim שִׁבְעֵיּוֹת per cholem, sicut שִׁבְעָה per Pattach; et sic habet Targum; *septem dierum,*” &c. “A solemnity (solemn festival) of a week of days, unleavened bread shall be eaten,” which is the same as “a solemnity of seven days,” although it (shebuoth) is plural, yet it is used for the singular, that is, for once seven (a week) only. Also שִׁבְעֵיּוֹת has Cholem as שִׁבְעָה has Pattach, and thus the Targum (Chaldaic Paraphrase) has “seven days,” &c.

The result of this investigation is, that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz., that the word translated in our version *week*, signifies *seven* or *sevens*.

---

## ARTICLE X.

### *Exclusiveness.*

ADVENTISTS are often charged with being exclusive in their religious feelings and actions. That some among them may be impeachable under this head, it is not our intention to dispute: but that as a body they stand guilty of this accusation, we do seriously doubt, nay, we unhesitatingly deny it. Our partialities aside, and, candidly, we believe none are more free from a sectional or exclusive spirit. We can only conjecture on what ground this allegation is put forth and endeavored to be sustained.

Have not Adventists as good a right as any other class of religionists, to select for themselves a *name*, by which their peculiar and distinguishing views may be understood? Conscience, the origin and law of all technicalities and appellatives, justifies them in so doing. If this act constitutes their exclusiveness, then, in common with all religious bodies, they

must submit to the sentence pronounced. But let it be borne in mind at the same time, that there are the exclusive Congregationalists: and what right have these to such a name, as though no other church or body of Christians are congregational in their government? There are also the exclusive Baptists, why should these appropriate to themselves this special title, as though no other order of Christians practised immersion? And so we might advance and show how universally, distinctive and exclusive appellatives are employed for different Christian bodies, religious journals and the like. Now there is at least as much propriety in the designation of the term Adventist by us, as there is in the use of like cognomens by others: perhaps more, since the doctrine of our Lord's personal coming again to this earth is questioned by some, and boldly disavowed by others claiming for themselves a place in the evangelical party of the religious world; while on the other hand, Adventists, so called, to a man contend for Christ's literal return. This particular doctrine, as well as that of the Lord's speedy coming again, are not the *only* distinguishing features of Adventism, as all candid readers of their publications will admit. The doctrine has its associate and corresponding views, on which our religious neighbors are divided among themselves, or to which as bodies they have not as yet assented. Thus it will be seen that our designation is not an invidious one—that it serves as a convenient clue to our peculiar class of tenets. We are not, any farther than this, strenuous for any name: we wish we could altogether dispense with one, or be known, as the disciples at Antioch, by that of Christians. There is an evil, arising imperceptibly perhaps, out of the use of such numberless names by the different branches of the professing church. It suggests to the mind of the sceptic and infidel the idea of intricacies and absurdities in the theory of religion, and in the doctrines of divine revelation, as also that of animosities among the disciples of Jesus. And probably it makes the members of these different branches of Christ's family feel their exclusiveness, and that they must care solely for their own particular party.

If, after this, our accusers will prove that we are unworthy of the title attached to us, or that it is improperly bestowed, we are always ready to consider amendments when proposed, and we would take this opportunity to hint, that they suggest a substitute for the one by which we have thus far been known. But do not let them be offended at our name.

Adventists have as good a right as others to *believe* what they honestly and conscientiously understand the Bible as teaching, and that without first asking liberty of the respective churches to which they may have belonged. The church assumes or undertakes to decide what the truth is, and then all who do not subscribe to the principles recognised by them are supposed to be opposed to the truth: or those among themselves who may finally conclude that their views need modification, addition or retraction, have, in the estimation of these respective bodies, fallen from the faith, or become heretical. We think that there is not sufficient credit given to the conscientious motives by which various Christians are led to reject old opinions for new: he who has had the trial of investigating his creed anew, and of parting with it for another, need not be reminded of this. If there be one trial sharper and more intolerable than another, it is that of sifting the opinions in which we have been educated, and which we have revered as religion itself, and of laying early prejudices, convictions, teachings, and the dear sweet friendships with which they are so closely interwoven, all on what is deemed the sacred shrine of truth. Nor is it duly considered that multitudes who associate themselves with the different denominations of Christians, are led to do so, not so much from an enlightened scriptural conviction that the body of Christians to which they are about joining themselves, entertain a larger share of the truth than another; or, in other words, that this particular creed to which they place their signatures, is the most orthodox in the world. No: we have frequently seen church members who never saw or heard the creed of their church read. Young converts more generally regard the various churches as one, and feel as though it is a matter of small importance to which they unite themselves. Considerations of a local or social nature, perhaps, induce them finally to give their preference to this or that church. In some instances, the sole idea of the religious superiority of one people over another, has guided them in the step which they have taken in becoming connected with this or the other church. It is not until the novelty of the connexion has subsided and religious opinions become matters of sober thought, of private and of public consideration, that they begin to see the grounds on which Christians are divided, or until some great doctrine is agitated which may seem to threaten the existence of those on which their own system is based: or final-



ly, until their experience suggests a defect in their professed belief, and then a revolution in doctrine may follow. Once more. It is too often forgotten that there is an intimate and reciprocal relation between grace and knowledge. He who never grows in knowledge can never grow in grace: the converse of this is also true. Therefore just in the proportion that man grows in grace, the field of truth will open before him in ever fresh and living beauties; one newly discovered truth will itself suggest a second, and a second will serve to reflect upon the former, and the influence of all upon the heart will not only sanctify, but awaken a new ambition to progress, in the attainment of divine knowledge. The medium through which truth is perceived, will give complexion to its developement. It is not surprising at all that some church members seem ever correct as to doctrinal subjects, who at the same time are a source of no little uneasiness to their associates in consequence of defects in practice. There is no danger of *their* becoming heretics, for they are too sluggish to listen to new theories in religion, and too idle to work the mines of wisdom. If they are not errorists, it is no virtue of their own. For ourselves we honor that man the most who makes it the labor of his life to seek and hold fast to truth, even though he occasionally fall into some gross extravagance or absurdity, or even though he be under the necessity of recanting to-day what he espoused yesterday. He is more like an honest independent man, and his conscience should be respected, if not his judgment.

We have made these remarks with a desire that they may illustrate the case of Advent believers, and be understood as applying especially to them. And we should be happy to have them received as an apology for their present position, and with a hope that they may mitigate somewhat from the severity of the sentence which is now so generally passed upon them. We are guilty of the crime of having re-examined the ancient landmarks, and scanned anew with particular care the old paths. And wherefore have we so done? We answer: because we believe that we are individually responsible for the manner in which we hold the truth. We feel that however humble we are, we must each render to our God an account both for our faith and for our acts. We could find no bar, here, to which we could submit the various conflicting religious opinions of this day, on subjects of vast importance to every soul of man, with anything like a good confidence that

the decision rendered would be agreeable to God's word. Hence, we have prayerfully sought for the truth, in close retirement with Him who has promised us the guidance of the unerring Spirit to lead us into all truth. Our confidence in the scripturalness of our present views was never so strong before: we feel that now if never before we have a religious system, clear, harmonious and sure as the throne of God. If there be any thing to add or to take from it, we hope to see and to embrace or reject it as the case may be. We did not come to our religious guides to get their opinion of these views before we adopted them, because if for no other reason, we feared the curse of trusting in man rather than God. We have departed in some measure from what is generally received by the church at the present day: but this is no evidence of the truth or falsity of our faith. To be candid, we have been impelled to take what we have for truth until something better could be presented. We have changed our religious opinions on questions in themselves not affecting our salvation, because not that we love to occasion schism in the church, or because we love contention, but because our understandings and our whole souls assent to these as the imperishable doctrines of the Old and New Testament. We have been heartily sorry to be under the necessity of dissenting from the expositions of certain portions of God's word, which have been placed not only in opposition to the reasons of our hope, but, as it seems to us, in direct conflict with those rules of exposition by which evangelical views have heretofore been sustained. Moreover, we are confident that if we have, after all our pains and struggles, taken up with error instead of truth, we are willing this moment to see and confess it. Our hearts have ached as we have received from our opponents, jeers and railings, instead of anything like a scriptural refutation of our views. If we are wrong, we desire that *each point* in which we differ from our brethren, should be distinctly and fairly met, and if possible demolished: this we desire with our whole hearts; and we conceive that kindness to our souls and to the cause of truth, will prompt to such a measure, those who are confident that the truth is with them. Our present is a condition too trying to be occupied any longer than we can see our way to change it for that which is more sure and comfortable. Until we have a better way pointed out, *we must stand fast in our present faith*: adding, that if to think independently, and to believe each for

himself, justly entitles a man to the opprobrious charge of exclusiveness, then are we exclusive; but no more so we believe than are others. There are a great number of different denominations of professing Christians: diversity of doctrine, has occasioned this diversity of religious bodies: doubtless each in turn condemns the intolerant, pharisaic spirit of the other: and thus you have the whole body of Christians at war with themselves on the ground of real or fancied exclusiveness. If, therefore, Adventists are exclusive, so are their fellow Christians; so the church has always been; so it was in the days of the Reformation, and so perhaps it ever will be, Exclusive! The infidel charges the whole Christian world with exclusiveness: what then? are we to be frightened from a public avowal of our faith and hope? Never. Exclusive! in some sense every man, every family, every Christian, every church, is exclusive: exclusiveness is a part of our being, it is inseparable from truth, and from our relation to our fellow man; and until our accusers can show us by a practical example, that it is no necessary part of our present imperfect state, we suppose that we shall continue to be exclusive.

Perhaps Adventists may be thought exclusive, because engaged in the defence and promulgation of their favorite opinions. But we are at a loss to see how a fair and kind advocacy and circulation of any beings' views, entitles them to the charge of exclusiveness. That we should entertain such startling opinions as the immediate coming of the Son of Man—the great day of final judgment—the resurrection of the righteous dead and their associate events, and yet consent to be silent on them, how any man in his senses could expect of us, we are not able to divine. And yet some have thought us unkind because we *would* profess our faith on all fit occasions. Our opponents have professed a willingness that we should entertain our belief, providing we would say little or nothing about it. Strange and generous liberality this! Is such a faith worthy the name of Christian? Is it a Protestants', or the blind, submissive faith of a Papist? Should we tamely accede to such proposals, the very stones would cry out against us. If our doctrines be worth anything, they ought to be fearlessly defended and everywhere proclaimed. Nor should it be expected that Adventists would have their opinions opposed without endeavoring to repel every assault, which is made upon the citadel of truth. We are not the enemies but the friends of discussion; all that is asked by us

is fair and equal dealing: we are willing that others should disagree with us if they must, but we desire in return to freely express our disagreement with them, if we must needs disagree. In endeavoring to act up to our faith, we have established presses, opened depositories for the sale of our publications, and printed journals for the purpose of defining and promoting our views. Is it just that we should be reproached with exclusiveness for doing that which is practised by all of our neighbors, with not a single exception. Because our views differ from those of others, is it not possible that purity of motive may actuate us in the execution of means for their promulgation? Has mercenary considerations so mighty an influence over us, that these mainly, or partially, have given birth to our operations. We blush for Christianity, when her professed disciples can seek to weaken the strength of the opinions of others, whether they be Christians or Infidels, by insinuations of this kind. And yet charges like these have been boldly thrown into the faces of those who have stood to give direction to the operation of Adventists. Let a candid community judge *who* are the exclusives among us.

We can only offer in our defence that we are exclusive in common with all Christians. There is the churchman wasting his energies exclusively in vindication of "the succession." There is the Baptist exclusively poring over the dusty tomes of the Fathers, learnedly discanting upon the philology of Bapto and its cognates, and barring from church communion all who do not side with him in his partiality for a particular mode of baptism. And so is every religious and moral body upon earth, on the same ground with ourselves, liable to the sentence of exclusiveness, for not bringing every truth, duty and labor under their purview, instead of fixing their eye mainly on a single point of truth and endeavoring to elevate that over others. If Adventists have given the doctrine of our Lord's coming an undue prominence in their creed, it is because that doctrine has been so long lost sight of by the church and the world; it is because there is perceived by them such an extreme sensitiveness on the part of the great bulk of the professed ministers of Christ, and of the laity on broaching this doctrine directly or remotely; because they believe it is a doctrine which stands among the first on the pages of inspiration, and is a doctrine, which Heaven designed should have a prominent position in the final history of the church and of probation.

But while Adventists cannot dispense with the theme of their speedy redemption from the sins and sorrows of earth, while their minds are intently fixed on the grand and thrilling event of the introduction of God's everlasting kingdom, they do not forget that the Bible is a perfect store-house of divine instruction: nay, they have ascertained, to their delightful surprise, that these themes are like a golden chain, made up of separate links to be sure, but each united to the other, so as to form one beautiful and solid whole. We speak not from an extensive observation alone, but from a long experience, when we say that the doctrine of the advent is not a single idea: no man can arrive at the threshold of this tremendous truth without first having solved many a problem on his way thereto. We are sure we speak the experience of thousands, when we say that the Bible, the whole Bible, has of late become to us our dearest treasure: in fact, it has almost displaced from our tables and our libraries all other books. Are we to be condemned because we leave the first principles of the doctrines of Christ, that we may go on to perfection in knowledge? We can only reply to this, that so inspiration has exhorted us to do, and no insinuations of human incompetency to understand the deep things of revelation, or charges of being actuated by a criminal curiosity, shall deter us from the task. It is repeatedly said, that the doctrines of faith and repentance should limit the field of our study and of our toil, as ministers of Christ. Do our friends mean by this to imply that no other doctrines than these are useful—that all beyond these under the sacred lids, are of doubtful import and of questionable importance as themes for pious reflection. When the Great Teacher said "Search the Scriptures," he must have meant the whole word of God. We believe that one chief cause of the instability of the ministerial relation, and of the poor sickly piety of the present day, may be attributed to the narrow scope of the preachers' discourses. There is too little variety in the performances of the pulpit—too little to animate the soul both of speaker and hearer, too little to call out the giant energies of the religious teacher, and to awaken in the humble disciple a holy and exalted enthusiasm for divine instruction. As Christian ministers, we are not faithful to our calling, unless we make the Bible our text-book, become thoroughly acquainted with and baptized into all its glorious doctrines, and are able to lead those who are committed to

our guidance, steadily forward to the highest possible pinnacle of intellectual and spiritual attainment. Adventists are the friends of all truth and of all enterprizes, the tendency of which is to elevate and bless mankind. Many of the reforms of the day were brought into being through their humble exertions. They are the warm friends of the Bible and the Missionary causes; and to say they are not, is to imply an ignorance of their arduous doings and their personal sacrifices, both at home and afar off. But Adventists feel no authority to promise from these enterprizes what the leaders of them are accustomed to. We say, let the whole machinery of religious and benevolent operation be plied with all its power up to the very last moment of time. We honor those who have so long toiled and struggled in their respective departments of moral and religious effort. But we sometimes fear lest at the day of judgment it be reprovingly said to them, "these things ought ye to have done, but not to have left the others undone." The question whether their crimes will not at last be found greater than their virtues, by making themselves willingly blind in relation to the coming judgment, and diverting the attention of those who are confiding in their piety and wisdom, to duties commendable in their place, but to the neglect of those of infinitely vaster moment. If therefore to become acquainted with all of God's revealed mind and purpose is to be exclusive, then let us remain exclusive: we will bear the charge with pleasure.

One point more and we dismiss the subject. Have not Adventists an equal right with others to constitute themselves into a separate sect or church, if they choose? If not, then pray who has given to others their right so to do? Many who are now the first to fear, and the loudest to express their disapprobation of our forming a new sect, only a little while ago, within our own or the memory of our fathers, and when perhaps they had less occasion for it than ourselves, yet did they distract and divide the respective churches in whose communion they then were, and *came out* and organized themselves into separate and exclusive bodies. We shall not question the purity of their motives in so doing, but we want kindly to remind them of the class of feelings which were awakened in their bosoms by the incessant cries of illiberality and exclusiveness from those whose ranks they then deserted; by so doing, we hope to be spared some of their uncharitable remarks in relation to ourselves. Many, just now, talk as

though the formation of a distinct sect among us, was one of the greatest calamities to be apprehended: "another sect!" "another sect!"—"the body of Christ is already mangled and bleeding by the accumulation of sects." Admitted. But it is in your power by doing *your duty* as Christians and Christian ministers, to put a stop to that which occasions schisms and sects: the sin of sects lies at your own door if anywhere. But Adventists have no wish, no intention, no need of constituting themselves into a distinct body. If as yet, anything has occurred among them bearing a resemblance to organization, the force of circumstances has produced it. Both as ministers and as private Christians, we would gladly have retained both our names and our places with old and dearly beloved friends, had our rights been respected. If in this particular we have seemed exclusive, we must say in defence, others have made us so, contrary to our design or will. Were we a sect, and it depends very much upon the different ideas of men as to what constitutes a sect, it would by no means follow that we must of course be sectarians, as we understand the word in its popular use. Sectarianism, as we conceive, has its home in the heart, and not in the head. Among its developments are a hard and bitter spirit towards others who are not rallied under our own standard, but who are humbly striving to serve the Lord—envy and jealousy, lest other religious bodies should be equally as prosperous as ourselves. That Adventists envy the prosperity of their religious neighbors is not admitted: our hearts are always rejoiced to hear of genuine conversions and of the sanctification of believers everywhere. We have enjoyed such unbounded prosperity ourselves and reaped such extensive harvests, that we have almost pitied those who have had to toil on under so many discouraging circumstances, and have been rewarded with such trifling gains. That Adventists have given utterance to many severe truths, we will admit: that they have often exposed the hollow pretensions, the unblushing hypocrisies, the backslidings, the sins, the scepticism and the infidelity of multitudes in the church who have a name to live, is not denied. But Adventists have felt themselves bound by the most solemn sense of duty so to do. They have felt themselves under a more than ordinary obligation to God to speak the truth plainly and fearlessly. They have spoken of things as they appeared to their vision. And this they have done with the

as they appeared to their vision. And this they have done with the

deepest pain—it has been the sorest trial which has fallen to their lot in the execution of their commission,—it has been like tearing asunder the very heart-strings. It remains to be shown that they have no examples from Scripture for rebuking with great severity the inconsistencies and errors of the professed disciples of Christ. If we have, however, erred, we feel that we have erred on the safe side. Is it said that we have manifested a sectarian or bigoted spirit, by denouncing all who have disagreed with us? We think the charge is untenable; we have intended to condemn those only who, disagreeing with us, close their eyes to the light, and cavil and jeer at the truth. And such characters there are even in the pulpits of the day. We blame no man who has humbly and prayerfully used all the means within his power for ascertaining the truth, but has arrived at conclusions the opposite of our own. Is it said again that we have shown our sectarianism by making the doctrine of the advent a test question. If by this be meant that we have consigned to perdition all who have not taken with us the same view of the prophetic periods, we must deny the accusation, for many of our own beloved number, who have our strongest confidence and love, have differed with us here. Or, is it meant that we have adopted certain principles of doctrine to which others are expected, to assent in order to secure our Christian fellowship: this to some extent is true. But how do we differ in this respect from other religious bodies? Do they not draw up certain articles of faith to which others must subscribe in order to enjoy their confidence and love? An adherence to these views, is the ground of union; the renunciation of them, the breaking of the bonds by which that union has been preserved. This is proper: but nobody understands that a refusal to this or the other religious instrument, is *prima facie* evidence of heterodoxy, or the annexing of one's name to such and such a creed proof presumptive of orthodoxy? Adventists have reason to fear that many who have espoused and perhaps defended their views with great zeal, will not be known at last as Christians; so also do they hope to meet many around the throne whom they have never known as believers in the Coming One. But they cannot expect to mingle their hallelujahs with those, who here mock at the idea of Christ's coming to judgment, whether it be to-morrow or a thousand years hence. They have no confidence in the piety of those who have no love for the Lord's appearing, and are



smiting their fellow servants who are watching for their Master's return. This number we believe to be *exceedingly large*: for them we have no other feelings but of pure pity; we believe that a dismal and awful day will speedily overtake them. We pray God to make us exclusively his, by granting us better wishes, better feelings, better prospects and a better reward after the strifes and toils allotted us on earth. If Adventists have adopted a standard by which to judge of Christian character different from that brought to view in the New Testament, then they are not aware of it.

But Adventists *are* exclusive. We distinctly and indignantly repel the charge. Exclusive! God forbid it. We *have* known what it is to be a sectarian and perhaps a bigot; we *have* known men after the flesh, yet now henceforth know we no man after the flesh. We repeat it, God forbid that we should be sectarians or bigots; we have not as yet got over the smart of the cruel lash of sectarian zeal, laid on us by the very hands which a little while ago caressed us, to turn about and pour our sectarian fires upon others. Sectarianism! Exclusiveness! the charge comes with an ill grace from those who have branded us with heresy and *treated us as heretics!* Our accusers have rudely excluded us from their company, and then have had the effrontery to charge us with an exclusive spirit, because we have not continued to eulogize them for their sanctity!! If we know anything of our own hearts, we do love all who love our Lord Jesus Christ in sincerity and truth, whether they be of this or the other denomination. Wherever we have met a true Christian we feel that we have met a brother. And now let us ask, if this has not been the head and front of our offending! An exclusive sympathy and affection have been expected and secretly demanded of us by our very accusers themselves!! Is it not the wish, the aim of the sects to limit their Christian love to those within their own bosom? Do they love all who truly love Christ irrespective of name or church lines? Let them answer these inquiries to their own consciences. We have had no little observation and experience on this point. Do they not gauge their affection and regard by the zeal with which the principles and policy of the party are defended. We have often witnessed the neglect and even reproach which many have suffered from them, solely on the ground of some slight change in their religious sentiments, and a change too, which has not abated their religious ardor, or injuriously affected their Chris-

tian characters. Since our own conversion to the Advent faith, we have found to our surprise and hearty sorrow, that if ever we were loved and regarded, it was because we belonged to the *party*: we have learned that it is only necessary to leave the ranks, in order to have affection, confidence and regard, leave us forever. Is this just? Is it Christian? We would give the glory to God when we declare that we are none the less consecrated to Christ; nay, we have had our hearts expand with generous and benevolent emotions for all of God's dear children; we have longed to press them to our hearts, and to beg of them to go anew to Jesus, to get their eyes opened afresh to the truth, to get their souls bathed, yea, swallowed up in the ocean of divine love. But these longing desires are not reciprocated. One might almost suppose that our old friends had become dead to both our temporal and spiritual good—that they imagine we have lost all sensibility—that we cannot now feel a slight or a wrong—that we have no social nature—and no social good to be secured. If *they* are the good Samaritan, *we* have had none of their grateful ointment poured into our lacerated bodies, and bleeding wounds.

But, exclusive! we know not what to make of this strange charge. We have never asked others to yield up any of those tenets which were peculiar to their respective churches, in order to secure our affection and fellowship. Nor have we asked them to leave their respective communions, while they could be *benefited* by remaining with those bodies. Exclusive! the reverse of this is the truth; we should like to see a union, yes an amalgamation of all true Christians, providing it could be consistently effected. Nor should we be tenacious to have this one great Christian community called Adventists: we care not a fraction for the name, nor whether the principles on which this general rally should combine, were of Paul or Cephas. The body might be called Episcopalian, Presbyterian, Congregational, or Quaker, or any other cognomen most proper and congenial to the feelings of those composing it. What say our accusers to this kind of exclusiveness: will they give it their approbation? Shall we have their co-operation in bringing about such a glorious union? If not, let them not take the advice amiss, when we invite them to search their hearts, if perchance they may be able to ascertain just the extent and depth of their own Christian

charity, before they condemn the intolerance and selfishness of their brethren.

But we have protracted these remarks far beyond their designed limits, and must conclude them with a single word more. This much we have said in self-defence, and not because it is our wish to write an article on ourselves. We ask for candor in the perusal of our sentiments, we ask for forbearance in view of any and all of our defects, and we ask to be weighed in the same scales with all other religious bodies. The path for *us* to pursue lies before us; in it we hope to travel forward until the Master shall come. Others may pity us and be ashamed of us; they may sneer, ridicule, misrepresent and abuse us if they shall choose: we cannot prevent them. But for our single selves we shall go straight forward; our watchword is *onward*: our aim the pursuit and defence of the clear, solid and holy doctrines of the Bible, and our only ambition the pleasures of a present approving conscience, the smiles of our coming Lord, and the future honors and blessedness reserved in heaven for the faithful.

F. G. B.

---

 ART. XI.

*The Bereaved to the Departed.*

Suggested by hearing a widowed mother, Mrs. Warren Case, of Ohio, relate the story of her sorrows.

## I.

“Not without hope we yielded thee, sweet Mary, to thy rest;  
 We gave thee up all trustingly, since thou wert with the blest.  
 Yet, Oh! we missed thy silvery tone—thy voice so sweet and low,  
 Which tuned in tender gentleness, like music seemed to flow.  
 I missed thy ever gladdening smile, and the beamings of thine eye,  
 And I learned in bitterness of soul, that *the beautiful must die.*”

## II.

Oh how my crushed thoughts struggle back, to the hour we laid  
 thee low,  
 When I deemed with sorrow overflowed my mingled cup of woe—  
 And there were risings of the soul that would not have thee die—  
 For thou wert there the joy of life—the sunlight to the eye!  
 Thou wert entwined around my heart with tendrils fast, of love,  
 And my selfish sorrow murmured when thou wast removed above.

## III.

—At last I whispered “it is well”—submissively could weep  
To have thee, Mary, leave my side, and sweet in Jesus sleep.  
But when my first born precious boy, thou darling of my pride,  
With lingering steps went to the grave, Oh! then, I would  
have died!

Thou wert the treasure stored within the coffer of my heart,  
And this broken casket, ’rest of thee, would speedily depart!

## IV.

Within one year two loved ones gone! my Father is it so?  
Oh why dost thou uphold me now, beneath this weight—of woe?  
Ah! how I miss the “model child,” with his pure spirit high,  
And learn, bereft of brightest hope, that *the idolized must die!*  
I fear to think, thou precious one! I fear to think of thee,  
Lest reason banished from her throne, before my grief, should flee

## V.

Then all that I had borne before, how very light it seemed!  
I could not count my sorrows o’er, I thought that I had dreamed!  
—Yet calm and quietly ye passed, sweet children, from my sight,  
As if, unnoticed, ye would glide into the realms of light;  
Meek, humble, calm ye would retire, and have no voices stirred,  
And ye would have no monument, no sound of mourning heard.

## VI.

Again thy hand, Oh Lord! is laid upon my shrinking form;  
Oh thou who hast thy way in clouds, in whirlwinds and in storm!  
The chosen husband of my youth is called, and he must leave  
me now,  
But faith serene beams in his eye, and placid is his brow;  
His “going hence” how glorious! it was as when the sun  
With gilded clouds went down the west, his day of duty done!

## VII.

Fit earnest of the glorious hope in which he went to rest,  
That he should rise when Jesus comes, with the armies of the blest;  
Since at the resurrection morn, “the righteous” all shall shine—  
In the “Father’s Kingdom” “beam as suns,” with radiance divine;  
Like a sun was his bright setting; far brighter he will rise,  
When, from the grave, he goes to meet the Savior in the skies!

## VIII.

And now a voice of comfort soothes—’tis from the “widow’s God,”  
As to his precious truths I turn, recorded in his word;  
“From weeping now refrain thy voice†—now cease thine eyes  
from tears,

\* Matt. xiii. 43.

† Jer. xxxi. 16.

For the beloved, "there is hope," then banish hence thy fears—  
 "Thy children they shall come again" and join thee in a land,  
 Where are no weeping Rachels—where is no "broken band!"

E. C. C.

---

## ARTICLE XII.

*Reply to Prof. Bush's "Valley of Vision: or the Dry Bones of Israel revived. An attempted proof (from Eze. xxxvii 1—14,) of the restoration and conversion of the Jews."*

THE title of a book first attracts attention, and from it we naturally form an opinion, more or less definite, respecting the book. Next, we look at the preface, to obtain clearer views of what the author designs to do, and to learn his reasons for so doing. The preface is the title amplified; it more fully expresses the object aimed at by the writer, and is his apology for thus appearing before the public.

Little did we think, when we received "The Valley of Vision," that the title and preface would not correspond.

The very modest assertion that the book is "An attempted proof of the restoration and conversion of the Jews," does not seem well to accord with the terms of undoubted confidence—"the full assurance of faith," that appear in the Prefatory Remarks. For the author says, p. 4. preface: "Under the *full persuasion* that this event," [the restoration of the Jews to Syria, and their ingathering into the church] "is announced in the chapter before us, I propose to enter upon the minute exposition of the vision with which it opens. *My design in this is to endeavor to disclose, from the purport of the prophecy, the probable course of Providence, in relation to the conversion and restoration of the Jews.*" In these passages we have two distinct ideas presented. The first is, "the full persuasion" respecting what "is announced in the chapter:" secondly, the "design" in "the minute exposition of the vision"—this "design" is not "an attempted proof," as says the title, "of the restoration and conversion of the Jews," but an "endeavor to disclose" "the probable course

of Providence" in relation to those events. Evidently, then, it is taken for granted, that they are to occur—a distinct announcement is supposed to be found, and so the "attempted proof" is not needed!

We fully agree with the author, (p. 3, pref.) that in the promise recorded, "And I will remember the land," "the language is of such a nature as absolutely to forbid any kind of spiritualizing interpretation." With him also we concur, that the time of the accomplishment of the promise, is utterly incompatible with that of the literal return from Babylon under the decree of Cyrus. But he says, further, "The announcements bear nothing more unequivocally on their face, than that this re-establishment in the land of Canaan shall be *final and permanent*. It shall be succeeded by no subsequent rooting out and dispersion."

Such might be the case, if there were not a day of God, "wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat—if the heavens and earth which are now, were not kept in store by the word of the Lord, reserved unto fire against the day of judgment and perdition of ungodly men—if the works that are in the earth were not to be burned up." (See 2 Pet. iii.)

The author, after quoting Ezek. xxxvi. 13—15, says: "We do not see how words can be more express than this. If words have meaning, it certainly assures us, that the return predicted is not to be followed by disasters to the inhabitants, such as the land witnessed ages before."

Much less, then, can it be followed by the last end of the indignation—the day of the Lord! Hence, we view the return predicted as the establishment of God's people in an immortal state in the new earth, which, with Heaven's blessing, we hope to be able to prove.

We are pleased with the remarks on time, (p. 4, pref.) to this purport: that we have abundant warrant, from the most accurate researches in prophetic chronology, and the signs of the times, for the belief that the events of Ezek. xxxvii. are about to be fulfilled—and that we are now upon the borders of that sublime crisis. The author thinks the prominent features of this crisis, are the restoration of the Jews to Syria, and their conversion. We believe that it is clearly taught in the "faithful sayings," that it is the gathering of the people of God—all true Christians—to the land promised to the fathers, which is to be possessed in the resurrection. On p. 5, Prefa-

tory Remarks, he gives his reasons, as we suppose, for disregarding this view of it. He says:—

“The burden of this vision [of the dry bones] is so strictly defined by Jehovah himself, as intended to set forth in a figurative way, the restoration of Israel from their long dispersion and captivity—from their political degradation and moral death, that I have not deemed it expedient to dwell upon those spiritual or *christianized* applications of it, which have been used in all ages.”

Here we are introduced to the fact that Jehovah “*strictly defines*,” “in a figurative way,” that which is itself figurative! We would ask, What proof is there that the vision in this case is “figuratively” defined by “Jehovah?” Has he ever done this in any other instance? Again, we learn from the last quoted passage, that the brother deems the literal explanation of the vision of dry bones, “usual in all ages,” as a “spiritual or *christianized* application,” and not worthy to be dwelt upon in connexion with the more approved modern *Judaizing* mode, by which we must believe that the Lord, in explaining a symbolical vision, makes it still more perplexing, by leaving it in a “mystic” state, figuratively “adumbrating,” whatever “the learned Hebrician” and others may desire! We cannot believe that the Holy One of Israel has veiled his revealed word, one figure within another, so that man may make an “accommodated” use of it, and cause it to serve any theory; and this must be the case, if figurative language is figuratively, instead of literally explained. Let us then read the following passages in which the Lord explains the vision to Ezekiel.

“Then said he unto me, Son of man, these bones are *the whole house of Israel*: behold they say, Our bones are dried and our hope is lost: we are cut off from our parts. Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” Is not the plain obvious meaning of this portion of Divine Truth, that the whole house of Israel—God’s people—will have their graves opened, and be brought into the land of Israel. And since it is an explanation by the Lord, of the vision seen by the prophet, by what authority do we seek for a “hidden and occult” meaning? Thus, while we acknowledge ourselves deeply indebted to the learned author, for his exegetical research in the prophecy, we must beg

leave to dissent from some of his positions ; for we can find no instance where the Lord, in explaining a vision or parable, uses figurative language, unless that language is elsewhere defined in the Sacred Volume. In the explanation referred to, commencing with the 11th verse of Ezek. xxxvii., the only expressions which are by any considered as figurative, are "the whole house of Israel," "land of Israel," "I will open your graves and cause you to come up out of your graves." Now, since the two former, "whole house of Israel," and "land of Israel," are explicitly defined in many cases in God's word, and since the opening of the grave, and the coming up of God's people out of the grave, are nowhere between the lids of the Bible *explained* to mean their resuscitation as to temporal and worldly prosperity, we must dissent from such an unauthorized application. First, then, it seems appropriate to settle the question, who are

#### THE WHOLE HOUSE OF ISRAEL.

The Jews said to the Savior, "Abraham is our father." But he answered them, "*If ye were Abraham's children, ye would do the works of Abraham.*"—John viii. 39. The Apostle also testifies, that "They are not all Israel, which are of Israel: *neither because they are the seed of Abraham, are they all children*: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, *these are not the children of God*, but the children of the promise are counted for the seed."—Rom. ix. 6—8. "For the promise that he should be the *heir of the world*, was not to Abraham or his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, *faith is made void, and the promise of none effect.*"—Rom. iv. 13, 14. "They which are of faith, the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. Is it in the compass of language to express more plainly, that the true Israelites—the people of God—embrace those, and those only, that are of the faith of Abraham? Then the fact may be farther illustrated by a reference to the *Two Covenants*, one of which being everlasting, was made to the whole house of Israel, and conveyed to them the grant of *the land of Israel*. Gal iv. 22—31. "For it is written that Abraham had two sons—he who



was of the bond-woman, was born after the flesh: but he of the free-woman, was by promise. [*Explanation.*]—Which things are an allegory: for these [i. e. the two sons,] are the two covenants: the one from the Mount Sinai, which gendereth to bondage, (Gal. iii. 16—19,) which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children, [“made desolate, even until the consummation.”] But Jerusalem, which is above, is free, which is the mother of us all, [“all who are the children of God by faith in Christ Jesus.”] Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him after the spirit, even so it is now. Nevertheless, what saith the Scripture: Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.”

Thus does the apostle settle the mooted question, of the Jews being the covenant people, showing us that the middle wall of partition, which separates them from the Gentiles, in the sense of conferring peculiar blessings on them, was broken down when Christ came, and there is no longer “Jew nor Greek.” In the above allegory, the *two covenants* are beautifully presented, and we trust, if we keep them in view, with their attendant promises, that the veil will in some measure be removed from our hearts, when we “read the prophets.” It appears that Ishmael and Isaac are the types of the covenant of the law, and the covenant of faith. As Ishmael was permitted to occupy the place of a son in the family and affections of Abraham, until the heir came; so it was with the Jews. They were God’s “ancient covenant people,”—they had peculiar privileges, “God dealt not so with any nation,” “to them were committed the oracles of God,” but this was permitted only till “the promised seed should come, which is Christ.” The explanation of the covenants of the bond and free, makes the Jews the children of Jerusalem, which now is, and is in bondage with her children. It is evident, then, that Isaac represents the whole house of Israel—all that are Christ’s; and that Ishmael occupied the same place in Abraham’s household, that the Jews had in the family of God. Shall we then believe that the son of Hagar is to be restored to the bosom of Abraham’s family and possess the inheritance of the child of promise, Isaac? Shall we load the unbeliev-

ing Jews with all the precious promises, belonging to the "blessed and holy" in the immortal state? Shall we say that *Ishmael* is the heir, come let us restore him to his father's house; to him belong the covenants and the promises—the prophets speak mainly of his restoration—predict that he will ultimately come into the possession of an everlasting estate, and that, here in the flesh? Then shall we pray, May *Ishmael's* kingdom come!

Although we cannot adopt such language as this, still we can pray for those "who have judged themselves unworthy of eternal life," just as we do for other unbelievers. We can even say, Oh that *Ishmael* might live before thee, in the sense of earnestly desiring that the Jews may not abide in unbelief; for God is able to graft in again the broken branches of the olive tree, *if they abide not in unbelief*.

In the prophets, the terms Jacob and Israel, it is evident, generally mean, after the Spirit, the true people of God; nor it is natural to suppose that God would inspire his prophets to promise so much to the "bond men" as would be the case, could we apply all that is said of "Jacob," "Israel," "Jerusalem," and "Judah," to those who are outwardly Jews. By misapplying these terms, we are in danger of undervaluing the redemption which the Son of God has made; for the everlasting covenant was confirmed before, of God in Christ; and if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise—Gal. iii. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect."—Rom. iv. Still, the participators in both bond and free covenants are mentioned in prophecy. The promises made, that Israel, the Jews, should be restored to their own land, were fulfilled after the carrying away to Babylon, and the seventy years' captivity; and all other promises of the final and permanent inheritance, refer to the gathering of the saints in the resurrection, from the mystic Babylonish bondage of this world, to the New Jerusalem state of the world to come.

Now we come to consider more particularly *the grant of territory* made in the everlasting covenant.

## THE LAND OF ISRAEL.

We trust that all who have accompanied us thus far, will allow that the promises made to Abraham have reference to the two covenants of which Paul speaks:—the temporal, for the Jews, which has been fulfilled; and the eternal, conveying an immortal inheritance to the redeemed. The first promise made to the patriarchs is recorded in Gen. xii. 6, 7. "And Abraham passed through the land, unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, 'Unto thy seed will I give this land.'" In Joshua, 21st and 23d chapters, we read that this was fulfilled in the bringing the children of Israel into the land of Canaan. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein." Joshua said, "And behold this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing has failed, of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof."

This promise, then, "Unto thy seed will I give this land," pertained to the temporal covenant. Again, we read in Gen. xiii. 14, 15, "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land that thou seest, *to thee will I give it and to thy seed FOREVER.* As an *everlasting* inheritance cannot be possessed in a temporal state, all the promises of this description must refer to those who are of the faith of our father Abraham; for all they which are of faith, shall be blessed with faithful Abraham." We read, Gen. xvii. 8, "And I will give unto *thee*, and to thy seed after thee, the land wherein thou art a stranger,—all the land of Canaan, for an *everlasting possession!* and I will be their God." This promise was renewed to Isaac, and also to Jacob, as we read in Gen. xlviii., "I will give this land to thy seed after thee, for an *everlasting possession.*"

It is evident that the patriarchs understood that there were two distinct classes of promises, adapted to the two covenants,—the one temporal, and the other eternal—the former

the type of the latter: for Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. And Abraham, when he was tried, offered up his only begotten son, of whom it was said, "In Isaac shall thy seed be called,"—accounting that God was able to raise him up, even from the dead—from whence also he received him in a figure, i. e. Abraham supposed, that in the resurrection God would verify his promise, to him and to his seed. We have, too, the testimony of Stephen, in Acts vii. that "He gave him [Abraham] no inheritance in it, [the land of Canaan] no, not so much as to set his foot on: yet He promised that he would give it to *him for a possession*, and to his seed after him, when as yet he had no child." And Paul says, Heb. xi. 9, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: desiring a better country, that is, an heavenly." They died in faith, with an innumerable multitude, who "were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country." Others were tortured, not accepting deliverance, that they might obtain a *better* resurrection—the resurrection of the just, from among the dead, to reign with Christ on the earth. Thus it is evident that the everlasting inheritance of Abraham and his seed, is the immortal state of "the blessed and holy." And that the inheritance is *on this earth*, is explicitly declared in the promise: "For all the *land* which thou seest, to thee will I give it, and to thy seed *forever*." "And I will give to thee and to thy seed after thee, the *land* wherein thou art a stranger—all the *land of Canaan*, for an *everlasting possession*." This is in accordance with the words of the Savior, "The meek shall inherit the earth;" and also with the testimony of David, in Ps. xxxvii. It is also in perfect harmony with the song of all the redeemed, the whole house of Israel, prophetically heard by John: "Thou hast made us unto our God kings and priests, and we shall reign on the earth"—the new earth, wherein dwelleth righteousness—"in the restitution of all things spoken of by all the holy prophets since the world began." For thus saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into *the land of Israel*." That this is the literal resurrection of the

righteous, is farther proved from vs. 24, 25, of the same chap. "And David my servant shall be King over them, and they shall have one shepherd; [Jesus the "chief shepherd"] they also shall walk in my judgments, and observe my statutes and do them; and they shall dwell in *the land that I have given unto Jacob my servant*, wherein your fathers have dwelt, and my servant David shall be their prince *forever*. Moreover, I will make a covenant of peace with them—it shall be an *everlasting covenant* with them: and I will place them, and multiply them, and will set my *sanctuary* in the midst of them forever more. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Parallel with these passages are those found in Rev. xxi. The Revelator has a view of the new heaven and new earth, and the holy city, and then he hears a voice from heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—See Jer. xxxi. 31, and Heb. viii. 10—13. Thus explicitly does the Word of God demonstrate that the land of Israel is in the regenerated earth.

Now turn we to the "Valley of Vision."

#### THE VISION.

Ezek. xxxvii. 1—10. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them, round about: and, behold, there were very many in the open valley: and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you and ye shall live: and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied,

there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

## EXPLANATION.

Verses 11-14. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves: and shall put my Spirit in you, and ye shall live: and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Professor Bush in his "Exposition," has given a comparison of the various versions—the Hebrew, Greek of the Seventy, the Targum of Jonathan, the Vulgate, and English versions. For ourselves, we feel deeply indebted to the author, for the labor and research he has evidently bestowed on this subject, and acknowledge that we are pleased with many of his remarks. The following is very beautifully and truthfully expressed, and it is only the application the author makes of it, that mars our pleasure in reading it. It is a part of the commentary on

Verse 2. "*And caused me to pass by them round about.*"—Heb. — — — "*around around,*"—"as if required by repeated circuits to make the most intent survey of these mournful mementoes of mortality—these accumulated relics of what had once been a multitudinous host of living men, fresh in the strength of manhood, acting, hoping, fearing, loving, but now sunk down to a mere ghastly residuum of dried

and withered bones. The image of the lonely traveller, or the meditative sage, walking to and fro amid the ruins of an ancient city, pondering upon its dilapidated palaces, tracing out the course of its crumbling walls, or deciphering its dimmed inscriptions, comes upon the spirit full of sombre and affecting impressions. But what is this when compared with the effect of which we are conscious, when called to contemplate ideally a scene like the present? Here is a prophet of God, standing, not in the midst of mouldering pillars, arches, and towers, but of the ruins of man himself! It is not the relics of the works of his hands which he surveys, but of the hand of his works! The temple may be built again—the prostrate column may be re-erected—the ivy-spread arch may be restored to its grandeur—but what power can rebuild the builder? What resurrection can await the fragments of that glorious structure to which all other structures owe their origin? This is the paramount prompting in the midst of such a scene. This is the grand problem now presented to the mind of the seer. ‘*Son of man, can these bones live?*’” And again, “The condition of the bones was such, moreover, as to indicate, in the highest degree, the hopelessness of their restoration to life. They were not only bare of flesh, but void of moisture. Dried, marrowless, disjoined, and scattered promiscuously here and there, what could be a more expressive type of the triumph of death and dissolution! What conviction more spontaneous than that the very dust on which they reposed might as soon be expected to become animated and formed into living men, as the whitened masses spread around? Nothing short of the same Almighty fiat which originally reared the fabric of the human body from the clay, could be competent to their resuscitation.”

By these remarks we are reminded of passages in Job xiv. “But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live again?” is the inquiry of Job; i.e., Can these dry bones live? Yes, for he answers, “All the days of my appointed time will I wait, till my change come. *Thou shalt call*, [the dead shall hear the voice of the Son of God, and they that hear shall live,] *and I will answer thee: thou wilt have a desire to the work of thine hands.* For I know that my Redeemer

liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet *in my flesh shall I see God.*"

In the commentary on verse 6, commencing "And I will lay sinews upon you," the author says, "*From the particularity with which the several stages of the process are described, it would seem impossible to doubt that something analogous is to be recognized in the order of the fulfillment itself. Indeed, when we turn from the shadow to the substance, nothing would seem more probable, than that the spiritual regeneration of the Jews will be effected IN A SINGULARLY GRADUAL MANNER. The influences adverse to their recovery are so numerous and multiform, that it is doubtless no more than a rational anticipation, that they will come by slow and hesitating steps, to the position which they are destined to occupy in the kingdom of the Messiah.*" We recollect that the author (p. 4, pref.) expressed his design "to endeavor to disclose, from the purport of the prophecy, the probable course of Providence in relation to the restoration and conversion of the Jews." Hence, there is a necessity that he should suppose that those events are to occur, as he does in his comments on v. 4, see p. 10. To the following words of the author, we fully respond, making our own application. He says of this passage, "This crowning act of animation is all that remains to be done to transform the fleshly fabric to living men. Till this is effected, they are merely advanced to the condition of Adam, when fashioned from the clay, but before the Lord God had breathed into him the breath of life, by which he became a living soul. Indeed, the slightest glance suffices to evince, that the whole process here described is accurately conformed to the account of the creation of Adam, in the opening of Genesis. The gradual stages of the vivification are portrayed with a continual allusion to that magnificent work, and that doubtless with the design to intimate that nothing short of a power absolutely creative was competent to the proposed result. The omnipotence which originally reared the human body from the dust—which 'fenced it about with bones and sinews'—which 'formed the eye and planted the ear,' is alone competent to build again the ruined fabric, and endow it with vital properties. Such an exhibition of Divine power would indeed lay a basis for the acknowledgment that was to follow:—'And ye shall know that I am the Lord.'" How just this



exposition, and yet how unjust its application to the restoration of Ishmael!

The analogy between the first and the new creation never forced itself so convincingly on my mind, as when reading the above remarks of Prof. Bush.—Adam, the candidate for eternal life, transgressed and died—and so death came upon all men, for all have sinned. But “as in Adam all die, so in Christ shall all be made alive.” Jesus who was revealed that he might destroy the works of Satan—“sin, death, and the curse”—in the restitution of all things, will bring all his saints with him, for the Lord hath promised, “Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Yet the author says, p. 13, “The evident scope of the whole *scenical* transaction, as well as the question built upon it, is to intimate the most unlikely deliverance from a state depressed, wretched, and desperate to the last degree.” And on p. 15, in commenting on v. 7, “And as I prophesied there was a noise, &c.” “A process was here described which was to result in the moral quickening of the Jewish race.” But the conjecture about the “voice” p. 15, is sufficiently ingenious, and fanciful, viz., “what are we to recognize in it but the loud and spontaneous *response*, which shall be heard throughout the bounds of Christendom, when the burden of this prophetic announcement, (i. e. Jews’ return) begins to seize upon and demand the attention of the churches!!!”

In the full faith that the chapter announces the restoration of the Jews, the Professor is really eloquent in discoursing on the probable means Providence will use to bring it about. On p. 20, he says, “Let but our own conviction of the high destiny that awaits them, herald theirs, and the work” [“the most unlikely deliverance!!!”] “is virtually accomplished.” Here, in the clear light of Paul’s allegory, we behold Isaac going forth into the wilderness to restore Ishmael to Abraham’s family, maintaining that he is the heir!—Christians insisting that the promise made of God to the fathers, is to be given to the unbelieving Jews in a temporal state, forgetting the hope of the gospel, “that all that are of faith shall be blessed with faithful Abraham in the resurrection.” He continues:—

Verse 8. “And when I beheld, lo the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them.” After speaking of the day

of small things in the beginning of the restoration of the Jews, the author says, "Still they will be but 'a feeble flock,' and the mass of them being actuated by worldly, rather than by religious promptings, will but verify the mystic portraiture of the vision, in presenting to the Christian eye the spectacle of a gathered multitude of human statues formed of flesh and blood, but devoid of animating breath. Indeed, it may safely be affirmed, that this has hitherto been but too faithful an image of Jewish conversions. Even where there has been adequate ground for thinking charitably of the work of grace in their hearts, *still the predominant character of Jewish piety has been timid, wavering and weak. It has not been a piety of life and power.* No specimen of the glowing ardor of a Paul has yet been witnessed. The converted Jew has *seldom evinced a complete disenthralment from the yoke of Rabbinical bondage, even when baptized into the liberty of Christ.* He has almost never appeared walking with erect front and firm tread upon the platform of Christianity."

Too proud is he to humble himself at the feet of Jesus of Nazareth; yet the Professor seems to suppose that when he is coaxed back to Palestine, and loaded with temporal blessings as a reward for unbelief, "actuated by worldly rather than religious promptings,"—he will be in a *very* hopeful condition to receive Christianity! Is it the usual effect of worldly prosperity to soften the heart, and bring to the foot of the cross? Is not the human heart the same, and the Spirit of God the same as they have been, and will they not so continue? Then whatever Jewish conversions have been, will they not continue to be the same while time shall endure? Jesus came unto his own, and his own received him not. The husbandman slew the heir, that they might seize upon his inheritance, and said, "*His blood be on us and our children.*" And so they are branded with the mark of blood, seven fold more deep than Cain's, and are scattered over the earth, a proverb, a sign, and an astonishment.

On p. 24, the author speaks of "*prophetic prayer*"—"*prayer founded upon the express promises of Jehovah,*" respecting the Jews' return and ingathering.—Yes, the whole Christian world are called upon to enlist in this enterprise,—the one of getting 3,163,700 Jews back to the little land of Palestine, where a standing miracle of "*corn from heaven,*" must be interposed, or they will perish. For this consummation, all good Christians are "*prophetically*" to pray! Every

department of Zion is to be enlisted in this work of supplication, and to contribute its respective quota of hallowed agency in drawing down the influences of the Spirit upon the morally defunct multitudes of Israel. Of a truth the apostle was inspired with prophecy, when he said that in the latter days men would be turned aside to *fables*!

Now come we to the Professor's commentary on the *Explanation* of the vision, made by the Lord himself to the prophet, 11 v.—“Then said he unto me, Son of man, these bones are the whole house of Israel.” He tells us that by “the whole house of Israel,” is meant “the *major* part of the covenanted race!” and he quotes a Talmudical saying, to help support the assertion! Yes, the temporal covenant, made with the literal descendants of Abraham, and long since fulfilled, is made to swallow up “the hope of the promise made of God to the fathers,” that he would open their graves, and cause them to come up out of their graves, and bring them into the land of Israel. Let us keep distinctly in view, that God is *interpreting the vision*, consequently it is literal—as is uniformly the case with the explanations of all visions in the Bible—see Pharaoh's dream, Nebuchadnezzar's dream, etc. And we would ask those who fancy that visions have a figurative interpretation, what is gained by such an interpretation, which must be again interpreted? We are confident that God's explanations of visions and parables are literal, and as our Professor says, “*If we feel ourselves at liberty to evaporate the solid substances here submitted to us, into airy phantoms in the alembic of a spiritualizing interpretation, what portion of Holy Writ can plead exemption from the same process?*” We answer:—None, verily. We shall find ourselves, after the manner of the author, submitting all such passages as the following to the action of the “spiritualizing” crucible. In reference to the time the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, he says in Isa. xxvi., “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead.” The Professor distills this in his “alembic” with the observation that “it is *all but* universally conceded to be the foreshowing, not of a literal, but of a *figurative* resurrection!!” “And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb.”—Isa. lxvi. 14 shares the same fate at

his hands. And then he proceeds to say, "We believe we may safely interpret Dan. xii. 2, of the same period and the same accomplishment:—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" "implying that that which was a national restoration to all [the Jews] should be a spiritual resurrection only to a part."

Of the many evaporations, this grieves us most. We cannot but indulge the hope that a second glance at the prophecies of Daniel will convince the Professor of his mistake. Dan. xii. 1—3, "And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book: and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt: and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." He has a labored exegetical argument, to prove that this *only means the restoration of the Jews to Palestine*, and if we had unbelief enough to receive it, then might we walk through the Bible a sceptic! The time when "those that sleep in the dust of the earth awake," is at the "time of trouble, such as never was since there was a nation, even to that same time." Turn we to the image of the four universal dominions of the earth, which were to exist prior to the establishment of God's everlasting kingdom.—Dan. ii. Of the kingdoms of that image, the Babylonish, Medo-Persian, Grecian and Roman, have passed away; and we are in the divisions of the Roman—the toes of the image which have existed more than 1300 years! The question then arises, Where, in tracing the history of the kingdoms of the image, is the "time of trouble, such as never was since there was a nation, until that same time," to occur? Where, but in the smiting of the image by the stone, the last end of the indignation, when its kingdoms are broken to pieces together, and become like the chaff of the summer threshing floors? For in the days of these kings, (the toe kingdoms) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall

stand forever. Of this passage, "Behold, they say our bones are dried and our hope is lost," Professor Bush says, p. 33, "Nothing could be more appropriate to express the burden of despondency which the depressed, afflicted, down-trodden condition of the Jews has for ages put into their lips. They are a people sick with hope deferred. The accumulation of their suffering in all ages *since the crucifixion*, has impressed a character of grief and depression upon this nation, and the tones of sorrow, lamentation, and woe, pervade all their utterances, as a people. Continually expecting their Messiah, yet continually disappointed, they present a living image of despair. Withered, bowed, woe-begone, they evince an inner consciousness which they do not seldom express, that the curse and blight of heaven is upon them. A dispirited, down-cast and mournful air is the very national costume of the Jews. Wherever found, they are marked by this characteristic, and that, too, just in proportion to the degree in which they are imbued with the true spirit and genius of Judaism, and are conscientious in the performances of its rites."

Yes, true it is, that they are wretched and woe-begone—for they invoked "the curse and blight of heaven," when they said, *HIS BLOOD BE ON US AND ON OUR CHILDREN!* And the Savior uttered their doom in the solemn words, "*Behold your house is left unto you desolate!*" And this because, in their worldliness, pride, and unbelief, they "*knew not the time of their visitation.*"

In the exposition of v. 12, we read:—"The reflection at once suggested by these words, is that of the persisting favor with which God regards the seed of Abraham, notwithstanding the apostacy which has accumulated their afflictions upon them. The endearing appellation—'my people'—evinces that they are still his—his in covenant—by an emphasis of interest his."

If this were said of those who are the true children of Abraham, gladly would we respond to it; but in memory of the Savior's words to the unbelieving Jews, "If ye were Abraham's children, ye would do the works of Abraham," we dare not refrain from protesting against applying it to them. "The middle wall of partition" was all that separated the Jews from other nations, and that is "broken down." God is not a respecter of persons, but in every nation he that feareth him is accepted of him.

Again, on p. 37, we read, "We are probably not in error,

in supposing that Christians, for the most part, deem the ancient covenant made with Israel as virtually abolished since their rejection of the Messiah, and although not precluded from forgiveness upon acting faith in the Gospel, yet they must come into the fold of Christ, upon precisely the same terms with Gentile believers, casting away all reference to any covenant relations, which may formerly have distinguished their fathers." And then the author, without fixing his eye on the fact that there were two covenants given to Abraham, one temporal, the other eternal, proceeds to repeat again the bestowing of the *everlasting covenant* on the Jews in this world! p. 37. Indeed, everywhere in his Exposition, he seems to labor under the mistaken impression, that the Jews *alone* are called God's people in the Bible, forgetting that God has said that "at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jer. xviii. 9, 10. Jesus said, that "whosoever shall do the will of my Father which is in heaven, the same is my mother and sister and brother."

How sad the thought, that those that are redeemed with the precious blood of the Savior, cannot know God's voice when he speaks to them in the pages of revelation, but deem that all his precious predictions of an everlasting incorruptible inheritance refer to those who are strangers and aliens from the covenant of promise! How sad that they can suppose that Christians are only servants and supernumeraries in the Heavenly Father's family while the *murderers of the Heir*, are "the children," "the people," whom they must lose no time in serving, by making for them "*prophetic prayers!*" May the Lord remove the veil from the hearts of *his people*, his covenant people, "by an emphasis of interest his," when they read the prophets. May they see clearly that the Holy One of Israel, who gave his Son to die for sinners, will, if they receive him, freely give them all things."

In his commentary on the promise, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," p. 38, we find among other remarks the following: "Did our limits permit, we should be much inclined to go into an extended investigation of Isa. xxv. 7—9, with a view to show its entire parallelism with the burden of the present prophecy: 'He will destroy, [Hebrew,

swallow up] in this mountain the face of the covering cast over all people, and the vale that is spread over all nations. *He will swallow up death in victory*, and the Lord God will wipe away tears from all faces: and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it." The period here referred to, is undoubtedly that of the blissful consummation with which the restoration of Israel is to synchronize, the golden age of the world, to be ushered in by the introduction of the New Jerusalem, as identical with the mountain kingdom, which, after smiting and demolishing the image of all worldly despotisms, is to grow and fill the earth."

If by "the restoration of Israel," the Professor meant the gathering of the redeemed—God's people—to the inheritance promised to the faithful, in the immortal, glorified state, he would just express our view of the passage. But in the closing remarks on this quotation, p. 39, we read, "The intimation is to our minds very obvious, that the removal of the mystic veil from the eyes of the Jews, is the signal of a similar event to other nations,—*for the swallowing up of death is but another form of expressing the same idea*—which shall receive a glorious illumination from the accomplishment of the prophetic destinies of Israel. But upon the proof of this, by a labored exegetical process, we cannot now enter." It is believed some things can be proved without "a labored exegetical process," and it is not *alone* "to the diligent student of the original," (p. 35,) "that concealed links of connexion between different parts of the inspired scriptures are continually disclosing themselves." In the present instance, we would beg leave to save the labor of the exegetical process, by reading a plain portion of God's Word parallel to that under consideration. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed: in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality; THEN, [at that time] shall be brought to pass the saying that it is written, *Death is swallowed up in victory.*"—1 Cor. xv. 51—54. We find that saying written in Isa. xxv. 8, which the Professor meditates to summarily dispose of by an "exegetical process." Paul was familiar with it, and also with the context—inspired of God, he applied it to "the abolition of death,"

when "the dead shall be raised incorruptible." Consequently, all the "labored exegesis" of all the "learned," cannot prove that it should be applied to any other event, or period. By glancing at the connexion in which the passage is found, the appropriateness and force of the apostle's application must be seen.

But we refrain from farther hunting down and pursuing *the idea*; for we find the remaining pages occupied with the same "probable means," that will be used by Providence, in restoring the Jews. We acknowledge that the author has faithfully adhered to his "design," as given in the Prefatory Remarks—but we are puzzled as bad as ever with the "Attempted Proof," in the title page: for we cannot find, after diligently searching in all his book, any "proof" of the kind. We can account for this incongruity satisfactorily, only by supposing that in the space afforded between the title of the book and its preface, the author has *jumped* to the desired conclusion; but we frankly confess ourselves unable to perform the same feat.

E. C. C.

---

 ART. XIII.

*The Impossibility of the World's Conversion demonstrated, from the Prophetic Destiny, Modern History, Present Attitude, Resources and Intentions of Popery.*

## POPERY, A SUBJECT OF PROPHECY.

WHETHER it be or be not admitted that Popery is a special subject of prophecy, all must admit that it has had, and must continue to have, while it exists, an important bearing upon all the interests of mankind.

But why should not the Papal organization, in its relations to God, his people, and mankind at large, be a subject of special prophetic attention. Has it not surpassed Egypt in baseness, and atheistic contempt of the high claims of the true God, and the rights of his people? Has it not excelled Tyre in its proud and impious arrogance? Did Syria ever promote one of a thousand of its confederacies, or exhibit a



breath compared with a whirlwind of its fierce anger against the house of David? Did the wild and savage Medo-Persian bear devour flesh, as the ghostly blood-hounds of the Papacy have done? Will it not even compare with Ninevah, the bloody city, all full of lies and robbery as she was? Nay, does not the Papacy belong even to a higher class than these?

What was there in great Babylon, the golden city, with its wide-spread and all-comprehending empire?—in bold, and wise, and invincible Greece, with her unnumbered deities, her refined Corinthian profligacy, her mocking Athenian philosophers?—or even in proud and sturdy Rome, the decree of whose Ceasar imposed a tribute upon all the world, allowing even, that he assumed what the poet has supposed, that

“The world was *made* for Ceasar!”—

What is there, I ask, in all these great ones of the earth, in which the Papacy has not excelled? And all these are pointed out by Him who ruleth among the nations, through the agency of His servants the prophets! Why, then, should not the Papacy be distinguished by similar attention?

The difficulty and absurdity of supposing that such an organization should not be the subject of prophecy—a *special* subject—are only equalled by the attempt to account for its existence, without supposing a providential interposition for that purpose. And viewed in such a light, it is impossible to conceive why the fate of Popery should have been so unlike to that of a thousand other impositions of fanaticism!

Popery is, it must be, pointed out in the prophecies. Its origin is there—there as the sum of its history and the portrait of its character—and there is the doom that awaits it. It stands forth the most distinguished, as it is the most detestable of all the subjects of prophetic attention. It is brought to view just as angels unveiled the monster outline of proportions, the hideous features and gorgeous drapery of the celestial delineation; just as prophets and apostles gazed upon it in astonishment, while they listened to its blasphemies, surveyed the theatre, and marked the period of its devastations; and just as the church and the world have verified the genuineness of the picture, and illustrated the awful import of that astonishment.

God would have us regard Popery as the grand device, by

which the way for a special mission of infernal malice is prepared among mankind. Its presiding minister is "*The Son of Perdition!*" The subservient body politic, "*ascendeth out of the bottomless pit!*"

He declares it to be the receptacle of all former abominations, the hiding place of all former agencies of notorious evil, and the perfected instrumentality, by which their deadly power upon mankind is chiefly perpetuated. *It is "the habitation of devils! and the hold of EVERY FOUL SPIRIT! and a cage of EVERY UNCLEAN AND HATEFUL BIRD!"*

Over its doom, the redeemed of earth, and the unfallen of heaven, are to join in a strong, harmonious, grateful and joyful requiem:—"And after these things, I heard a great voice of much people in heaven, saying,

HALLELUIAH!

Salvation, and glory, and honor, and power

Be unto the Lord our God!—

For true and righteous are his judgments.

For he hath judged the great whore

Which did corrupt the earth with her fornication!

And hath avenged the blood of his servants at her hands!

And again they said,—HALLELUIAH!

Popery is the offspring of hell; its doom is hell.—It "*goeth into perdition!*" It is to be "*cast into the lake of fire,*" by "the King of kings and Lord of lords;" and all who have willingly identified themselves with it, "and the devil that deceived them, shall be tormented forever and ever."

These positions in reference to the Papacy, have not originated with us; they are peculiar to no age or portion of the Christian church, but have been cherished at all times, and in all parts of the territory over which she has been scattered, since the power to which they relate has been in a condition to set its seal, by its acts, to the sure word of prophecy.

Even the standard and most unqualified Roman Catholic writers themselves, apply those portions of the prophecies which give the geographical description of the Papacy, to the city of Rome: "Certain it is, that the name Babylon signifies the city of Rome." (Baronius. ad. A. 45.) "John, throughout the Apocalypse, calls Rome Babylon." (Bellarmin, de Rom. Pontif. l. 111. c. 13. Newton.) And no question, which has ever been discussed among Protestants, has probably been decided so unanimously as that of the prophetic designations of Popery. Prof. Gaussen, of Geneva, in a dis-

course before the theological students, at the opening of the course in October, (1843,) speaks as follows:

“ The doctrine, that Rome is the Babylon of which John speaks ; the pope, the Man of Sin, the son of perdition, of whom Paul speaks ; popery, the little horn of which Daniel speaks, I would show you, has been constantly held in the church of God for *more than twelve hundred years*, and has only been lightly esteemed, like the doctrine of an evil Spirit, the Tempter, in times of lax theology and infidelity.

When the pious Waldo distributed the Scriptures in France, seven hundred years ago, the cry was soon heard, Come out of Babylon! When the great Wickliffe preached the Reformation in England, five hundred years ago, all eyes were turned to the Roman pontiff with the exclamation, Behold the Man of Sin! When the generous Huss, and when Jerome of Prague made their voice heard, a hundred years before Luther, it was against the abominations of “ the great Whore ” foretold by John.

This important doctrine is taught us by three prophets : by Daniel, in chapters ii. vii. and xi. ; by Paul, in his 2d Epistle to the Thessalonians, and his 1st Epistle to Timothy ; and lastly, by John, in chapters ix. xi. xii. xiii. xvii. and xviii. of the Revelation.

Has it not been left to our day alone, and to New England, to produce a reputed evangelical protestant expounder of theology, to declare that

“ The pope and Mahommed, and the French Revolution, and all like matters or persons, are things which have no specific ground or basis in the book of Daniel or of John ! ” \*

Nor is it difficult to account for this fact. The same prophecies which point out the character and distinctions of Popery, have made his position equally notorious. (See 2 Peter ii. and iii.)

He cannot protect himself from the unpleasant and ominous bearing of the prophecies upon his own position, without performing the same service for popery.

#### CHARACTER OF POPERY.

With the deadly character of Popery, the world is but too familiar ; and there are but few who are not of its most infatuated dupes, who would need an argument to prove this our main proposition :—*If Popery is to continue till the end of man's day of grace, that day of grace can never be crowned with the world's conversion !*

\* Prof. Stuart, Hints, p. 141.

However, we may here very properly notice, in detail, some of its well-known traits of character. Shall we begin with its *Ambition*? This is the vital principle, the all-pervading and active spirit, the engrossing desire, and the commanding air of Popery,—the high and only purpose for which it appears to value its own existence. It is comprehended and expressed in its name—the *Catholic Church*—which means, *universal*! And if we allow those who adopt the name to be its interpreters, it embraces, practically, more than pertains to our planet. The empire of Beelzebub may fairly be allowed to fall within its jurisdiction; it claims the supremacy, also, in the kingdom of heaven.

To its ambition, every one of its other attributes stand in harmonious subordination, and to this may be traced, so far as anything visible is concerned, all its weaknesses, and all its vices. Its whimsical, arrogant, and blasphemous claims to apostolic parentage, and delegated headship to the church of Christ, the forgeries by which it has maintained its claim upon its “patrimony,” its impudent fanaticism, and the boldness of its assumptions, from its earliest to its latest controversies—its stern disregard of all the admitted rights of man, personally or politically—its contempt of all the appointed relations, we might say, even the attributes, of human beings—the demoniac fury of its curses, and its fiend-like cruelty against all whom it has deemed guilty—its diplomatic subtlety and cunning—its undying perseverance and ever-changing policy, may all be ascribed to its ambition!

The earlier manifestations of the ambition of Popery may be illustrated by an exhibition of the same principle in a contest for supremacy, which the writer once witnessed between two children in years, as well as in understanding. The matter in dispute, which furnished the test of superiority, was a *kite*. And pray, where is the difference between the playthings of real children, and those of men who exhibit their folly?—Between a kite and a cardinal's cap—a ball and a bishopric—marbles and mitres? Well, the father of little J. was making him a kite. Little T., of about the same age, between whom and the former the spirit of rivalry had often been called forth, made his appearance as a looker on. Little J. felt his advantage, which he fully expressed in his manner and his words to this effect: “My father is making me a kite! You aint got any kite!” “My father will make me *two* kites!” replied the other. “Your father can't make

such good kites as my father! My kite is a *great large kite!*" "My father will buy me *eleven kites!*" replied little T. That was such a rapid and lofty attainment, in the estimation of little J., that he was nearly at a stand; however, determined not to be outdone, and pausing a little in order to place himself fairly upon the highest position of which he had ever heard or thought, he mastered his dilemma by exclaiming, "I—I—I am God!" His antagonist evidently felt that he was worsted, and either thought it best to grant the claim, or, perhaps, not comprehending the exact import and bearing of the question involved in it, to wave the discussion, and close the contest. Well had it been for the world, if the profane and blasphemous assumptions of Popery had been as harmless.

This feature, however, though always prominent, was not fully developed till the close of the twelfth century. Its position at that time may be seen in the following sketch of the doings of the chief actor in attaining it.

"A. D. 1198. The man at length appeared who was to consummate the ambition of the Popedom. The pontiffs had hitherto been chiefly of obscure birth, and of advanced age, taken from the cloister, and withered by the cloister. Lotharius, Cardinal Deacon, was elected to the papal chair, by the name of Innocent the 3d, in his thirty-seventh year. By descent a man of rank, Count of Segni; celebrated for his knowledge of the canon law, the chief learning of the age; and in the vigor of life, of talent, and the bolder passions, he possessed all the qualities essential to the triumph of kingly ambition. The time was favorable. From the Vatican he saw Europe a dungeon or a desert; Germany convulsed with political faction; France perplexed with religious dispute; Spain sustaining a ruinous and protracted war with the Moor. England wasted by ancient feuds, and about to plunge her remaining vigor into civil and ecclesiastical struggle, that bitter travail from which, in a remoter age, her faith and freedom were to be born. In the whole circle of Europe neither sagacity nor strength were visible to resist the young and daring monarch who domineered over it from its sacred central throne. The Roman polity already spoke the haughtiest language of power. "*The pope is the lord of the world*"; neither prince nor bishop, neither civil nor ecclesiastical ruler, can have any lawful authority in church or state, underived from him." The successful activity with which this more than conqueror pursued his career may be seen from a slight detail of his principal transactions in nearly the order in which they occurred.

His first act was the total subjection of the city of Rome to the papal See. The prefect and magistrates had hitherto taken an oath of allegiance to the emperor of Germany. This he instantly abolished, and transferred their allegiance to himself.

He now commenced the exercise of his power over sovereigns. He excommunicated Alphonsus king of Galicia and Leon, for marrying within the prohibited degrees.

He compelled, by the threat of excommunication, Sanctius king of Portugal to renew his tribute to Rome.

He laid the foundations of the Inquisition, by sending commissioners to France, superseding the authority of the bishops in matters of heresy.

He invested Constantia, the widow of the emperor of Germany, and her son, with the kingdom of Sicily.

He declared and supported a new candidate for the empire, thus giving rise to a furious war which lasted till 1207.

He laid France under an interdict for its monarch's rejection of his queen. By this most formidable infliction to a superstitious age, the king was compelled to submission.

He reunited Bulgaria and Wallachia to his See. He threatened the king of Hungary with excommunication, and reduced him to obedience.

He crowned Peter king of Arragon, demanding of him an oath to be "faithful and obedient to his lord, Pope Innocent III.," and obtaining a yearly tribute.

He received the submission of the Patriarch of Constantinople; subsequently declared his election null; and finally confirmed it, consecrating him.

He excommunicated the Venetians.

He confirmed the German imperial crown to Philip, whom he had before excommunicated. The excommunication was taken off only at the entreaty of a deputation from the bishops of Germany.

In 1203, Innocent raised the war of persecution against the Albigenses in the south of France, absolving the subjects of the Count of Thoulouse from their oath of allegiance.

In 1208 the celebrated transaction occurred, which showed England that she was neither too remote nor too powerful to be safe from the Roman sceptre. King John's refusal to receive Langton as Archbishop of Canterbury on the Pope's nomination, had roused the wrath of the Vatican. England was laid under an interdict. By this act, which may well excite our astonishment at the temper of the times in which it could have been inflicted, or been borne, the whole kingdom was instantly put out of the pale of Christianity. The churches were closed, the dead were buried in the highways, and without any funeral solemnity; the sacrament was prohibited; of all the rites, baptism alone remained. A more personal blow was then levelled at the king, in his excommunication, and the nullity of the oath of allegiance. A third, and, if possible, still more extraordinary assumption of power, was the declaration that the English throne was vacant, and that it was given to the French king. The result is too familiar to be repeated. The haughtiness of the papal legate, the guilty pusillanimity of John, and the bitter and contemptuous wrath of the nation at seeing the crown profaned by the foot of an Italian priest, have been engraved in records more imperishable than brass or marble, have been burnt in on the memory of England by the indignant and immortal fires of poetry.

His daring and turbulent life had now approached its end. His last act was worthy to crown his successors. In 1215, he convened the fourth Lateran Council; the most pompous assemblage ever gathered under the auspices of Rome, a convocation of the ecclesiastical world. At it were present the two Patriarchs of Constantinople and Jerusalem; the deputies of the Patriarchs of Alexandria and Antioch; four hundred and twelve Bishops; and ambassadors from all the Christian kings. *It was the declared submission of Christendom, East and West; the civilized earth at the footstool of the Popedom.* At this council, the tenets of Popery, hitherto growing up in silence or shapelessness, were collected, formed, and promulga-

ted, as the eternal law of Rome. Innocent had the ominous distinction of setting the seal to transubstantiation—auricular confession—the right of deposing kings—the subjection of all ecclesiastical powers—and the Papal supremacy, spiritual and temporal, over all Christians, all ranks of authority and ALL MANKIND." [Croly on Apoc., pp. 247—250.]

And let no one suppose its ambition has changed, with the change in its condition. The unvarying tone of all the dignitaries and emissaries of Popery, is expressed in the following remark of Count Montalembert, who has been hailed by the Papal press as "the O'Connell of France," (and thus unguardedly, in a moment of exultation, letting out the truth of their many public denials, that "Repeal was a Catholic question,") in his speech in behalf of Popery, a few months since, in the French Chamber of Peers :

"Now there are two things equally demonstrated by the history of eighteen centuries ; [the time here, is a Catholic oversight,] the first is that the Church has never refused its efficacious, loyal, and sincere support, to the power which called for it ; or which simply tolerated it, whatsoever might be the origin of the nature of that power. The second is, that the Church has never sacrificed to any power, whatever might be its origin or its nature, the sovereign independence of its teaching, and of its authority, which constitutes its universal character and eternal fruitfulness."

"Support !" "To the powers which have called for" the support of Popery, it has ever been like the "support" of consumption as a relief from fever, differing from it, however, in this, consumption is *not* certain damnation, as it is certain death. And it has been as "sincere" as the regard of the gambler for his victim ; and as "loyal" as that of the banditti, who are determined, if they cannot reign and rob by law, that they will ruin and riot in spite of law.

#### ITS FANATICISM.

Only secondary to the ambition of Popery, and at the same time the most essential qualification for the attainment of the objects of that first trait, is its fanaticism ! We do not now refer to any one of the familiar forms of that derangement of our religious nature, which has produced, in every age, and never more than in our own, so many strange specimens of religious character—holy liars—holy thieves—holy fornicators—holy worldlings—holy persecutors—holy whim-worshippers and spiritual harlequins, whose mission is characterized by exhibitions as fantastical as if they should attempt to see with their fingers or toes, eat with their eyes or ears, or walk on their heads ; though Popery is the hot-bed of all such productions. Indeed, every one of these "is a Pope

in himself!" But we refer to that plenitude of fanaticism, on the strength of which Popery plants itself, at a single bound, in a position above which there is no other to whom its opponents are allowed to appeal,—*the fanaticism of infallibility*. And although this has made Popery the laughing-stock of the world, by the ridiculous freaks to which it has given rise at all periods of its history, it is still cherished with as much gravity, as the ragged and bare-headed idiot, in the street, whips himself, tosses his head, trots, runs, stops and kicks, in the full conceit that he is a *very fine horse*.

We are aware, as every one of the least reflection and sense must be, that at this age of the world, this notable trait of the Papacy is a serious drawback to its respectability; but pray how could its position be maintained without it? How could the world be assured that Peter ever saw Rome, much more, that the apostle ever sat in the chair of his *successor*? If that foundation stone is overturned, the whole superstructure is levelled to the dust. It might appear, even now, that the Pope is the successor of Peter when instigated by "*Satan*," or when he "*denied his Master*," and not of *Saint Peter*—the apostle. And if he is not the *apostolic* successor of Peter, he is not "*the head of the church*,"—"*God's vicegerent on earth!*" And so we must be deprived of the lesson, which we are compelled to admit may be intended, if we *grant* the claims of Popery,—that Christ means to exhibit in his "*vicar*" the opposite of what he did himself, in order to show us the difference between the head of the church *resisting* the devil, and the head of the church *worshipping* the devil, for the sake of "*the kingdoms of the world, and the glory of them*."

How are the millions, in the communion of the "*only true church*," to be satisfied that their salvation is secured, because they receive the sacraments from *apostolic* hands? or that the "*sacred relics*" which they worship—the hundred heads of one saint—the thousand legs, fingers and toes of another,—the tons of the "*holy virgin's hair*," and the cart-loads of wood, "*fragments of the true cross*,"—that all these were once the genuine parts and appendages of the holy beings and things which they are now *known* to be? And how could the world rest assured and contented as it does, that the numberless questions in which have been involved all the dearest interests of human beings—physical, moral, intellect-



ual, personal, political, temporal, and eternal,—questions which have shaken the world—turned peaceful kingdoms into battle fields—converted churches and altars, dwellings and granaries into a vast funeral pile, on which must be offered the purest and holiest portions of the church of God, and whole communities of peaceful and happy beings—armed and inspired parents and children, brothers and friends, to become the butchers of each other—and torn asunder, as sheep are torn by wolves and tigers, all the moral ligaments and fibres which enter into the multiplied relations that men sustain to each other,—how is it to be known that all these questions have been decided exactly according to the will of God? All must be settled, if settled at all, by the impudent and blasphemous fanaticism of infallibility. And so, “the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God,” impiously dares to decide them!

#### ITS AVARICE.

Next to the ambition, and fanaticism of Popery, while it is also a prime motive and important means for the promotion of both, is its avarice. “Silver and gold have I none,” said Peter to the lame man. “Look out for the silver and gold,”—“gain is godliness,” says the Pope, at least practically.

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; *not for filthy lucre*, but of a ready mind,” says Peter the apostle.—Look out for the flock, *oversee* the flock, fleece the flock, says the “*successor*” of Peter. And thus all who are *in* the fold of “the only true church” are prized, and all who are *out* of that fold are desired, in proportion to their ability to add to the golden fleece, for the benefit of those who give the best proof in the world that they *care for the flock*. And while the example of Peter and the command of Peter are a standing reproof of the church of which it is *infallibly* said that Peter was “the first Bishop,” it appears to have been assigned to Peter also, in his words to Simon Magus, to pronounce her doom, “*Thy money perish with thee!*”

Births, baptisms, weddings, burials, tithes, confessions, masses, saints’ days, the exhibition of wax, plaster, or paper saints and babies, by hypocritical monks and friars; the sale

of indulgences for robbery, perjury, adultery, prostitution, &c. &c., have been, and still are, the standing and lawful resources of the officials, favorites, and supporters of the Papacy; while legacies, obtained perhaps by perjury or fraud; the confiscation of estates, that were determined to belong to *heretics*, simply because "the church" desired them herself; and the sale of kingdoms, have been, if they are not now, to the same extent, and in the same manner, the occasional and more productive harvests from which it has enriched itself.

Time would fail us to speak in detail of the hatred of Popery to the Bible; of the idolatry which it enjoins, and by which it thrives; of its hypocrisy, ignorance, treachery, fawning sycophancy and merciless cruelty; sensuality, bigotry and blasphemy.—Though each of these are essential attributes and parts of this monster of monsters, and indispensable to the harmony of its horrible proportions, and the perfection of its matchless abominations.

We may, however, afford a more particular notice of

#### PAPAL IGNORANCE.

It is the office of true science to make man acquainted with the various objects and beings to which he stands related, as it is the office of true philosophy to make him acquainted with their nature, their relations to each other, and the bearing of each upon himself, with the mode by which he is to derive from them the enjoyment they are intended to impart. And God has adapted the various faculties and susceptibilities of man's nature to these objects and beings with such nice precision, that one of his powers can never be made to perform the office of another, without producing something unnatural, however wonderful it may appear; and the objects which are intended for one of his faculties can never be displaced or exchanged for other objects without leaving his entire nature in a restless and debased condition. God has made provision for the whole circle of his faculties and appetites; education, in the widest sense, if it be worthy of the name, directs each member of the circle to its appropriate provision. When this development of man's nature is properly effected, order, harmony, rest, is the result. The individual has obtained the highest enjoyment, of which, under present circumstances, he is capable.

Now it is one of the unalterable laws of this wise arrange-

ment, that our higher faculties must be brought to enjoy the provision to which they are adapted, or they will continually be lifting some inferior thing into its place, and with everything inferior they must remain forever unsatisfied. So that the grand and indispensable condition, on which the entire well-being of man depends, and for which no substitute can be contrived, is, that he be brought into favor and communion with God. This done, and the appointed regulator, which affects for good the whole machinery of man's nature, is introduced ; without it, all is disorder—all out of place. And this can be effected only by the Spirit of God himself, through the mediation of Jesus Christ.

It is true, also, that the connection between science in general, and revealed religion, to the intellect, is similar to that between the enjoyment of God and the enjoyment of other things, to the heart.—As all our temporal and worldly enjoyments are calculated and designed to lead us to God, by their insufficiency to meet the wants of our higher nature, and the enjoyment of God is not only more pure and more solid than that derived from any other source, but also heightens every other enjoyment, so every department of science proclaims a necessity for the lessons and provisions of revealed religion, in order to bring man into a condition to harmonize with that of other forms of existence, wherever these lessons are wanting, and every department of science testifies also to their value wherever they are possessed.

To refer the reader to a single case for proof and illustration, let him compare for a moment, pagan Scotland, as indicated by the sublime, though superstitious ravings of Ossian, with Scotland as it is, under the influences which have given to the world such productions as the "Philosophy of Religion," "Philosophy of a Future State," &c., &c., &c.

The higher enjoyment, while it is a life-giving charm in itself, diffuses its sweetness into every inferior enjoyment ; so the light of divine truth, like the sun in itself to our otherwise dark universe, gives a new and higher value to all other truth, and enables man to place himself in his proper and intended position, and thus joyfully and honorably, and to the glory of his Maker and Redeemer, fulfil the high, and wise, and beneficent purpose of his existence.

The study and practical observance of these wise and evident arrangements and plans of heaven, is "wisdom,"—intelligence—of the true stamp ; whatever is opposed to their study and observance, is folly—*ignorance* !

And this ignorance, in its darkest form, is an absolute element, an essential part and ever present appendage of Popery. Its fundamental dogma is a fiction, and it has surrounded itself with a thousand other fictions in order to disguise its fundamental one. Every Roman Catholic, inasmuch as he is under the true papal spirit, lives in a world of falsehood. Its only tendency is to darken the intellect and debase the heart. Popery could not take a step, it could not exist, but in this its appropriate element, ignorance.

It cannot be said of Popery that it is productive or promotive of some forms of true knowledge, while it may be deficient in some of its other forms. It naturally and necessarily puts out the light of truth in all its forms. It may boast of wisdom, of men of genius and skill in the arts and sciences. But its wisdom is like that recognized among the Jews: (and there are good reasons for believing that Popery is the device of Jewish malignity and infernal ingenuity against the pure religion of Jesus Christ,) "it is wise to do evil, but to do good it has no knowledge!" It makes the very name of wisdom an abhorrence by perverting, what may be possessed of it, in order to defeat and oppose all its true purposes. The more perfect the skill which sustains such a system of corruption, the more disgusting is the exhibition of ignorance which it furnishes.—And their men of genius, many of them, were under the necessity of not existing or of being "Catholics"—they must be "Catholics," or they must die: all of them became what they were, not on account of Popery, but in spite of it; and their names and works, if they survive, only mock the unconscious stupidity around them, while they serve to ornament the altars of the tyrant to whom they must pay their unwilling homage, and to give an interest to the heartless mummeries which are poured forth from the multitudes who frequent them.

The gross and unqualified ignorance of Popery consists in substituting fancies for facts, or in deranging the natural and appointed relations of things, and attempting to adjust them to each other on a new, false, unnatural, and monstrous scale, which completely turns the divine arrangement, as far as possible, upside down. It is perpetually exalting some fiction, or merely temporary circumstance, into the place of that which is an absolute and essential truth, while that which is essential is lost sight of entirely, or recognized only as policy may dictate, in order to make the cheat more effectual.—

The ignorance which has laid the foundation, has impressed itself upon every section of the superstructure—a dazzling and bewildering, and, to all but those who know and love the truth, fatal display of “lying wonders !”

Thus it stands forth in its *infallibility*, never yielding “the independence of its authority or of its teaching;” they are above the fixed arrangements of the Great Creator, above his word, above the reason of man. And all this is necessary, or there must be an end to “its eternal fruitfulness ;” and since it is so, it is proper that Popery should be the “patron saint” of ignorance.

By shutting out, or preventing the attainment of the great first truth, confusion and darkness is thrown over all other truth ; and the attainment of all other truth is dreaded lest it should lead to a right perception and observance of the first truth. Ignorance of both is essential to the existence of the Papal machinery. The means of grace are degraded by making their efficacy depend upon the administrator, or perverted by turning the channels of mercy into the price of mercy. And the darkness which blinds the “Catholic” mind upon his relation to God, renders it necessary that he should be an artful and cruel, or designing bigot in his intercourse with his fellow-men. Unless his better nature, or the grace of God, gives him the mastery of his creed, it is a social as well as personal curse. They speak with apparent affection of their “*Protestant brethren*” and lay claim to their charity, while all the world knows that a true “Catholic” believes that “there is no salvation out of the Church of Rome.”—The Protestant churches—ministry—marriages—baptisms, are all unchristian ; and a thousand proofs and illustrations of the hatred and treachery of “the Church” assures us that she only wants the opportunity and ability to annihilate every human being, who would dare to protest against the claims of her remorseless ambition, from the face of the earth.

Truly interpreted, so as to accord with this caricature of all that is sacred, the gilding upon her church crosses would be emblematic of her hypocrisy, as their erect head would be of her impudence—their extended arms would speak of her all-comprehending ambition—the openings in the towers which support them, would express, symbolically, that she stands upon a cloven foot—the dark vaults beneath her churches would indicate her sympathy with the bottomless pit, and the avenues which lead to them, that her doors are the portals of hell.

When it speaks, it "opens its mouth in blasphemies against God, to blaspheme his name and his tabernacle, and them that dwell in heaven." It is never present but by "the working of Satan, with all deceivableness of unrighteousness in them that perish." It calls superstition faith\*—idolatry worship—devotion to the interests of its presiding lord, is religious integrity,—the most abject servility in whatever his caprice may appoint, is submission to God—to wish and labor for the subjection of "the Christian world† to the Church of Rome," is patriotism; and to honor the false obligations of this counterfeit Christianity, all the ties of natural affection, all the bonds of friendship, gratitude or justice, must be violated at its bidding, on the pain of its wrath and curse even to eternal damnation.

#### PAPAL TESTIMONY OF PAPAL IGNORANCE.

In support of the grave charge of ignorance here made against Popery, it may be demanded that we present some proof. And this is so abundant that we are more perplexed with its "fruitfulness," than its scarcity. Its own testimony is, of course, infallible. We shall not rest the charge upon the old and well-known papal maxim: "Ignorance is the mother of devotion," a compendious confession that its devotions are founded in ignorance; but shall endeavor to present the truth under several heads.

1. The strength and glory of Popery began to depart with the passing away of the dark ages. The inventions and agents which introduced the Reformation, were, to the whole multitude of hideous creatures which Popery had called into existence, what the ushering in of day is to the birds and reptiles who make night their holiday, and to the feline tribes for whose depredations the period of darkness is the only fitting opportunity—putting an end to the songs and carousals of the one, and giving to the prey of the other a season of repose. From that time to the present, the complaints of all

---

\* "What is faith?" inquires Voltaire. And he replies, "faith is folly!" Voltaire was familiar with no other religious faith but that of Popery. And who can be surprised that any man of sense should come to the conclusion, that if Popery is divine, it is better to be an infidel?

† "If the Church of Rome, when she maintains that out of her pale there is no salvation, and that *she alone has the power of governing the Christian world*, is not infallibly right, then she is infallibly wrong." [*Montalembert's Letter to the Camden Society.*]

the true officials and all the true worshippers of "the only true Church," have been heard, like the occasional hooting of the owl in the darkened forest, solitary den or ruin, or like the growl of the hungry wolf or tiger on the confines of civilization, impatient for the return of night. Though it is sometimes difficult to tell whether these sounds are ominous of approaching darkness, or proofs that their forest shades, dens, and jungles have been disturbed by Christian enterprise.

But our proofs must be brief. On this point we give the testimony of the "Catholics" of Paris—the meagre procession who greeted the "Compte Montalembert" with their congratulations for the part he had taken in behalf of "the Church."

In no country has Popery had a fairer field than in France; they must know whereof they affirm. And they declare, in sorrow, that "the strength and glory of the Church has been declining for *three hundred years*." They point us exactly to the chronological boundary for the termination of the dark ages.

2. "Catholic" ignorance and consequent inferiority is felt, as confessed by themselves, when brought into contact with Protestant intelligence. Every one who has visited a community of "Catholics," whose circumstances, in every thing but religion, may be equal if not superior to those of their Protestant neighbors, has been struck with the difference in the general intelligence and thrift of the two classes. The difference seen in passing from one to the other, is like that between the darkness and sterility of an arctic winter, and the sunshine, fertility and beauty of a tropical spring. The idol to which the "Catholic" bows down, under the most ordinary circumstances, is as unproductive of intelligence and comfort, as one of their own "pillar saints," and often robs them of their reason and their resources at once, inflicting a blight both upon the faculties which God has given them, and upon the ample fields which he has provided for their healthy and happy development. But let them speak for themselves. We cut the following from the papal "Pilot," of September 14th:—

"It is charged upon the Church that she prefers ignorance to knowledge in her votaries, because, as her opponents say, she can use the former for almost any purposes of intrigue and ambition. As Catholics, it becomes

us to remove all false impressions against us, which we can do without too far listening to their advocates, and as this is one of the most commonly asserted and most generally believed, we cannot do better than consider how to overthrow it. It is vain to deny it; it is more so to retort; neither solemn assertion, nor recrimination, nor historic evidence, will silence those who believe this falsehood, they must see and feel to the contrary.— We can show that it is unfounded *by seeking after education, and in no other way.*”

Certainly they “cannot do better,” but does that prove the “falsehood” upon us, or the *fact* we charge upon “the Church?” Again:—

“Much vilified as we are in both these capacities, [Catholics and Irishmen,] America admits us amongst her citizens, as freely as she does the most favored sons of fortune and education. We owe to her, then, before God and the world, to repay her liberality by *gaining* knowledge, for her sake, as well as for our own, since, assuredly, without self-instruction, and self-culture, there can be no real, individual independence, consequently, no correct self-government.”

Other organs of “the Church,” speak in similar terms where the same circumstances make it necessary.

“But our countrymen in the United States are peculiarly bound to engage in this project, [of education,] with spirit and energy. There education, though often trivial, is extensively diffused. In the intercourse of an educated and an uneducated people, assumption upon one side, and humiliation on the other, are inevitably necessary. This seems almost like a law of our weakness, such is its universality of action; and the United States are not a place that admits of exceptions. Then we defy the very best disposed to resist the impression of inferiority made by masses, who are ignorant, however splendidly virtuous.”—*Halifax Register.*

The discovery has also been made in Ireland, and a new spirit is aroused. We have room only for a brief sentence:—

“The months and years of the coming agitation will be heroically spent—spent in never-ceasing efforts after knowledge, virtue, and religion.”

It has given rise to this new piece of catechism:—

“Why is English grain more valuable in the market than Irish?  
Because our farmers are less clean and careful than the English.  
Why is learning more diffused in Scotland than in Ireland?  
Because, in Scotland, ignorance is more contemptible, and parents more desirous and more careful to give their children the benefits of education.”  
*Newry Examiner.*

We must add, What makes “parents more careful to give their children the benefits of education,” in Scotland than in Ireland? Answer, *Protestantism!*

These illustrations and confessions might be extended to



any length, as they are found in every country where Popery has had opportunity to bring forth its own fruit, at every period since the beginning of its history, all the references to the literature, science and arts of the monastics and Jesuit missionaries, by "the Church," to the contrary, notwithstanding. Protestantism has done more for the general diffusion, even of what the monks did preserve or invent, in fifty years, than Popery has done for centuries.

3. The vital ignorance of Popery appears from the fact, that men of ordinary sense, on questions of a general character, appear like "mistaken fools," to use the words of Montalembert, where Popery is involved. We can give but a few specimens, and we prefer that these should be modern. Let us hear the French "nobleman, who promises to become a pillar of truth in France, and a formidable champion of the Church," and styles himself "her soldier." In pointing out the inconsistencies of the Puseyites, "as a man who knows the value of truth and the value of a soul," he says:

"If St. Dunstan and St. Anselm, St. Lanfranc, St. Thomas of Canterbury, or archbishop Chichely, could be called out of their tombs to resume their crosiers in any English cathedral, their horror would be great at seeing *married priests reading English prayers in those desecrated edifices*. But assuredly their horror would be much greater still, if they were to find beneath copes like their own, and at the foot of altars like theirs, and rood lofts with crucifixes, and every other exterior identity, these same *married priests*, carrying in their hearts the spirit of schism, glorying in the revolt of their forefathers, and pledged by *insular pride* to insult and deny that infallible see of St. Peter, from which all those great saints had humbly solicited the pallium, and for whose sacred rights they so nobly fought."—  
[Montalembert's letter to the Camden Society.]

And "if" St. Peter and St. Paul could be called out of their graves to visit "that infallible see," not "to resume their crosiers," but to introduce to "his holiness," the personage whose vicar he pretends to be; what a scene it must furnish. Having passed the "Swiss mercenaries and Austrian soldiers," and found their way to the Pontifical palace, Peter proceeds:—Brother Gregory, I am a stranger at Rome, but Brother Paul, here at my right, tells me that the condition of the gospel and its apostles must have changed very much since he first appeared here as the defender of "the sect every where spoken against." We tried to find the "hired house" in which he used to "preach the kingdom of God, and the things concerning our Lord Jesus Christ;" and were a little

puzzled to learn that an apostle had taken up his residence in "the palace." However, as you have the reputation of being my successor, I may remind you that it will be the more necessary for you to observe the directions I left for the elders: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

But I am forgetting. We called to visit you, in company with "the Chief Shepherd," here upon my left. You remember he restored my wife's moth—

"Oh, horror!" exclaims the "soldier of the Church," who is in attendance at the "infallible see." "In the name of St. Dunstan, and all the monkish saints in the calender; the church cannot fellowship *married* priests, only as a *degrading* exception!"

"What meaneth this?" says Paul. "Is it possible that here among the saints at Rome, whose faith was spoken of throughout the whole world, I see the fulfillment of my own prediction, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron; *forbidding to marry*? Is the doctrine here denied that "marriage is honorable *in all*?" that "a bishop must be blameless, the husband of *one wife*?"

Gregory. "You are indeed *strangers* at Rome. I do not acknowledge you as bishops of the true church. You are scismatics—rebels—heretics!"

Paul. "Am I not an apostle? If I be not an apostle to others, yet doubtless I am to you! Mine answer to them that do examine me is this:—Have we not power to lead about a sister, *a wife*, as well as other apostles, and as the brethren of the Lord, and Cephas?"—1 Cor. ix. 1—5.

Montalembert. "Shall these men, forsooth, be acknowledged by us as our brethren, or as our spiritual fathers? Shall the perpetrators and inheritors of these unexpiated, unrepented, unforgiven sins, come in quietly and sit down among the Catholics, and shall we not one and all arise to reject and expel them? God forbid that we should do otherwise! There is a place in the Catholic Church for public penitents, whence many saints have risen on the wings of humility and contrition, to the glorious eminence of an Augustine: but there is no place for proud sinners, who would contend for isolated error, without confessing their guilt."—(Letter.)

Peter. "If any man speak, *let him speak as the oracles of God*. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word,

that ye may grow thereby : if so be ye have tasted that the Lord is gracious : to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, we also, as lively stones, are built up a spiritual house, *an holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded : but a stone of stumbling, and a rock of offence, even to them which stumble *at the word*, being disobedient : whereunto also they were appointed. This is the stone which is set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved. In the sight of God speak we in Christ."

*The Lord Jesus. (To Peter.)* "Thou art Peter. And upon *this rock* will I build *my Church*, and the gates of hell shall not prevail against it. I Jesus have sent mine angels to testify these things in the churches. For I testify unto every one that heareth their words, If any man shall add unto these things, God shall add unto him the plagues that are written therein. And if any man shall take away from their words, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written therein. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day."

*Montalembert. (To the Strangers.)* "We are not called upon to carry on a controversy with each other. The ground on which we stand is unequal, and the odds between us would be uneven. To convert you, as well as all heretics, is and must be my desire, but not my province." "But taught by conscience and authority to look upon these doctrines as the most awful forms of sin and pride that have ever appeared in the world, I pronounce you to be in that state of *invincible ignorance*, which is the only reason which the Church admits for not belonging to her. One thing quite certain is, that individuals or churches cannot be both Catholic and Protestant ; they must choose between one and the other.

In conclusion, let me beg your acceptance of papers, that will show you how the torrent of grace is flowing among *Romanists*, and what are the fruits of *Mariolatry*. May that Blessed Lady, who has been so long the object of the jeers and blasphemies of Protestants—may she use her *omnipotentia supplex* to enlighten, to bless, and to console you."—(*Letter.*)

Excommunicated from "the church," by "her soldier," the strangers retire. We have done no injustice to the "Compte." It is but a fair exhibition of "that invincible ignorance," which every "Catholic" betrays, where Popery is involved.

To this interesting specimen furnished by the "soldier" of "the Church," we must refer to a more interesting one among

#### HER "PHILOSOPHERS,"—

Mr. O. A. Brownson, a recent convert. In his "Review" for October, 1844, he delivers himself of this masterly imitation of "his holiness":—

“Believing, as we do, that the Church of Christ, [the Papacy] is infallible, and authoritative because infallible, we have no sympathy with those who seek to restrain its authority as a body politic. It is a kingdom supreme and complete in itself, established and endowed by Christ, its Founder and invisible Governor, *for the express purpose of governing mankind*. All attempts to control it, to restrain its free action, or to bring it into subjection to any authority foreign to itself, we look upon *as treason against the Eternal King*, and as a betrayal of the true interests of man and society. Let civil governors and temporal princes learn this, and cease from their *insane warfare against the Lord and his Anointed*. It was the mad ambition of European princes, seeking to make the Church their tool, that fostered the spirit which effected the *Protestant schism*, which, however much its children may sing its praises, has already proved a serious calamity, and will yet be looked upon as the *severest curse* that could have befallen the nations involved in its guilt. We shrink not from the abused name of Papist; and we only regret that the ambition and wickedness of civil rulers have been able to *prevent the papacy from doing all the good it has attempted*.”

This is sufficient to prove both the genuineness of *the conversion*, and the truth of the proposition before us. But is it not surprising, that a philosopher should not be able to discern, that whatever the Church of Christ was endowed with by Christ, its Founder and invisible Governor, his Church was not committed to the care of men who were

“Partial, changeful, passionate, unjust,  
Whose attributes were rage, revenge, and lust!”—

that his Church never expected “a kingdom supreme and complete in itself,” till their Nobleman returned from the far country, after having received for himself a kingdom, but that, until that event, they were to be pilgrims and strangers on the earth, neither looking to Rome, Mecca, old Jerusalem, nor Nauvoo, for a visible king or city, but seeking one *to come*?

There is this difference between “the papacy,” and “the Church of Christ?” The pastors of the former are false apostles—grievous wolves, not sparing the flock—lords over God’s heritage; those of the latter feed the flock from love to the Chief Shepherd, and are gentle towards them, even as a nurse towards her children. The members of the Church of Christ are so, because they have his spirit and keep his commandments; those who are in the communion of “the papacy,” are so, because they submit to the “*presto change*” of these false apostles, and make void the law of God through her traditions.

We know the fallacies by which Mr. B. maintains his posi-

tion, but these only add richer traits to the specimen, and to the proof of our declaration.—First, certain promises were given to the Church, by Christ, which *must* make her infallible, he tells us.

Secondly, “the Church of Rome” is the infallible Church, because she is the true Church. Thirdly, she is the true Church, because St. Peter, who received primary apostolic powers, was her first bishop, &c. Fourthly, St. Peter was her first bishop because the true and infallible church declares that to be a fact. And when you demand the proof that Peter ever saw Rome—that he was endowed with distinct powers from the other apostles, or, that if he were, how these could be secured to any one who might assume to be his successor, though he should deny both Peter and his Master, you must receive, in proof of all this, the *ipse dixit* of the infallible church.

And, granting the claim for the moment, if Mr. B. should explain to us the depository in which this infallibility is lodged—whether it is in the Pope, a council, the priesthood, the membership, the whole together, or any combination of them—and when the infallible church was the most infallible, when she condemned Galileo to prison as a heretic, or when she endorsed his heresy in the productions of Dr. Wiseman and our philosopher; when she denounces liberty as “a pestilent heresy,” at Rome, or extols it as the glory of “the church” in France and our own land; when she declared her edition of the Bible, printed by order of Pope Sixtus, should “forever remain in force, (*perpetuo valituram constitutionem*),” or when she ordered that to be replaced by the edition of Pope Clement,—if he should explain all this, to add no more, the specimen would be found equal, without a doubt, to the “learned ignorance” of the “angelical doctors” of the dark ages.

Well, perhaps it was intended by Providence that it should be, under the Christian dispensation as under the Jewish, that those who were conscious of sustaining no other relation to God or to His Son, than that which might be traced out by the way of Abraham, “Paul or Apollos or Cephas,” i. e. *Peter*, should be left to be wise above what is written: and so “professing themselves to be wise, become fools.” Those who sustain the true relation have no need of it. “Henceforth know we no man after the flesh!”

We can hardly return from this digression, without sug-

gesting that the philosopher of the church needs to beware, lest his connection with this pliant "tool" of "ambition" should prove dangerous to his humility; and that "her soldier" is worthy to be entrusted with the superintendance of the second part of the tragedy of "*St. Bartholomew's eve!*"

4. Popery confesses its ignorance by resorting to violence in defending its faith and practices, which should be defended, if they can be, only by truth, by argument, by example. It dare not trust the multitudes, whom it has enslaved and debased, to intermingle with Christians of ordinary intelligence; it must therefore lay an embargo upon those in its own dominions, and thus confess their ignorance by showing its dread of the light. At this day, travellers are forbidden to take their Bibles and some other books for private use, into the dominions of Popery, as the following fact will show.

"A circular has been issued of the 18th of August, in reference to copies of the Scriptures and other books, under the authority of which, even the English Bibles of English gentlemen and families travelling through Sardinia, have been seized and taken from them."

The following is a copy of the receipt, given to an English gentleman and his daughter, who, on entering Sardinia, had their Bible, &c. taken from them, which they insisted upon as security that their property should be returned.

"The 18th of September, have been retained at the Dogara of St. Remo, a Bible and a prayer book in the English language.

NEANI VEDIT.

Circular of the Directory of Turin, 18th of August, 1844."—*Cheever's Letters.*

And the world knows the opposition to education, which the emissaries of the Pope have manifested, out of his dominions—in our own country and France in particular; while it is well known that in cases where they affect to be in favor of education, it is only a stratagem, to be prosecuted until the efforts of Protestantism are defeated, if possible; and in despair of that, why, they at last make an effort to secure something that will pass for a general education on a "Catholic" system. "The Pilot," of Nov. 30, in giving the outline of a plan for "emigrant education," says:—

"The institute should not be confined to emigrants alone. Young men born and brought up in the city—in the faith of the Catholic Church—might find therein, instruction and entertainment, which would, perhaps, preserve them from dissipation and apostacy."

The same paper contains the following from the *Diario di Roma* :—

“ The Abbe de Cazales, formerly professor of French literature in the University of Louvain, read a very remarkable dissertation at the sitting of the *Academy of the Catholic Religion* held on the 5th ult. The subject proposed was the question in Moral Philosophy—What are the advantages of a religious education among the poor classes of society? The author, in the first place, proceeded to show that in almost the whole of Europe, the industrial classes are daily becoming more wretched and more corrupt; that in order to remedy this appalling evil, some political economists have recommended the extension of instruction among those classes, but that the results have not answered the hopes which they had entertained, because that instruction was not generally accompanied by a moral and religious education; and from these general considerations, the learned abbe descended to particular details, and arrived at the *wise conclusion*, that in order effectually to remedy the increasing depravity of so considerable a portion of the human race, it was necessary to apply one’s self with zeal to the development of a *Christian and Catholic* education among them. The dissertation was received with the strongest marks of approbation by the select auditory before whom it was read.”

But then, it is hardly possible for the “ Catholics ” to become familiar even with their own corrupt scriptures, and falsified histories, without seeing the character of the Papacy in so clear a light as to lead to “ apostacy ” from her communion. But even this is too much to expect, as her “ existence is based on the people’s ignorance.”

#### PORTRAIT OF POPERY.

If I were to attempt an emblematic moral portrait of Popery, in order to express the familiar paradoxical traits in its character, I should combine in one group, several forms of existence, naturally the most unlike to each other; and to show the harmony of its traits, these forms of existence should stand in the following fixed relation to each other.

To express the amazing stupidity which encourages and appoints the use of such a cheat, by a creature of God, before whom there is presented an eternity of immortal blessedness to be lost or won, to barter all for the perishable honors and gains of this world, which cannot fully bless us, even for a moment, would require that the principal figure in the group, (though it would be a positive impeachment of the poor beast to do it,) should be a jackass.

The mock gravity with which the whole papal service is performed, with a design to mock God and deceive the sim-

ple, must be expressed by an ape in canonicals mounted upon the ass.

The monstrous and irrational perversion of divine things, the violation of all propriety, and contempt of all natural order, which gives to Popery its loathsome and abominable character, could be expressed only by putting an archangel in the most absolute subjection to the ape, to whose silly and capricious habits, and also to those of the groveling ass, he should be compelled to accommodate himself.

To express the essential depravity and unmatched practical wickedness of the papal system, as a whole, the stupid brute, the silly and contemptible ape, and the celestial captive should be placed under the most absolute control of the most ingenious and malicious fiend of hell, who should monopolize the benefits of the system, keep the whole a going in his order, by assigning to the angel perpetual drudgery, and while he should also appoint the ape and the ass their work, grant them an occasional holiday.

The fiend should be provided with masks and suits to correspond—to be used in dressing the ape for any and every possible call of circumstances—and also with a barbed spear to strike and hold the victim that dared to dream of “rebellion against the Lord.”

The ape should be provided with a crook in one hand, and a budget of brimstone in the other,—the first to secure sinners who are more anxious to quiet their consciences with their money, than by submitting to God; the last for the special benefit of “incorrigible enemies of *the church!*”

The beast should be accoutred with panniers, one of which (its lid contrived so that it could not be closed) should be supplied with images for penitents to kiss; crucifixes, beads, and bits of paper for young and simple saints, and passports through purgatory for old and doubtful saints, and masses and prayers for dead sinners.—It should bear an inscription visible to all, “Bring hither an offering, and pay thy vows unto God!”

The other should be contrived with a closed lid, the raising of which would start into activity a hundred curs, serpents and vipers, trained to repel by every terrific sound and attitude of which they were capable, or of winning by affecting the most dove-like innocence, according as the fiend should indicate that the applicant was demanding a fee for his services—the price of his soul—or a contribution to en-



lighten and improve mankind. It should have a double inscription—the first, (to be exhibited to the faithful, and others of whose *conversion* there was hope) should be, “*Blessed charity!*” The second, (to be exhibited to *infidels* and “dividers of the body of Christ”) should be this: “*Will a man rob God!*”

It should be the stated work of the angel to adjust the mask and dress of the ape, to light the match when it was prudent to use brimstone, and to deal out or guard the contents of the panniers.

But to give the picture a nearer approach to truth, this monstrous combination should be placed in a broad and crowded field, with its army of menials and worshippers, and its multitude of victims.

All the brutal stupidity, all the senseless gravity, all the revolting derangement of natural and moral order, all the falsehood and hypocrisy, all the selfishness and malignity, all the blasphemous depravity towards God and towards man, which could be brought out in such a portrait, is essential to the very existence of Popery.

It presents an incessant offering, the most corrupt and offensive to heaven; it scatters, to the extent of its power, every blighting curse over the earth, and it is the most effectual device for defeating or overturning the whole plan of God's salvation, which looks to the world to come. All this, God has declared it to be; all this, the history of the world (and no portions so fully as those where it has had full sway,) has proved it to be. The scenes of judgment and eternity can alone unfold its true character. And this grand complication of abominations and curses is to continue, till man's probationary state is closed up, by the ushering in of the scenes of judgment and eternity, at the appearing of our Lord Jesus Christ.

The truth of this last statement will be settled, incontrovertibly, by presenting the

#### PROPHETIC DESTINY OF POPERY.

In connection with this branch of our argument, the writer can hardly refrain from alluding to his own history at the time, when he first listened to the views of Mr. Miller. There are thousands, doubtless, entertaining as sincerely and strongly the same views he then held, who know not, because they

have never examined the word of God upon the subject, that they are without any foundation. The writer at the time referred to, was as well assured, in his own mind, that the world was to be converted before the second advent of the Savior, as he was that twice two make four; indeed, it was received as a self-evident truth, in reference to which no doubts were to be admitted. In this faith he listened to several lectures by Mr. Miller, and of course every thing he advanced which conflicted with it, seemed like a silly farce. It was, perhaps, the third or fourth lecture, in which Mr. Miller brought the strength of his scriptural arguments to bear directly upon this point: Are we to have the millennium before or after the advent of Christ and the judgment? Then came the strife between the claims of truth and regard for the good opinion of others—between pride and prejudice on one hand, and duty and conscience on the other. Must I, after all, share the odium of this new doctrine? Must I become a hated “Millerite?” Must I yield to this despised old man, whom I consented to hear, more because fairness and candor demanded it, that I might oppose him fairly, as I intended to do, than because I expected to be profited or even gratified!

In the midst of this inward strife, this thought occurred to me, and nothing was ever more welcome: Now, all that can be known on these questions is in the Bible; if Mr. Miller's arguments are founded on the Bible, I shall not yield to him, but to the Bible; and I can afford to believe the Bible at any cost. As soon as this service is over, I will go home and settle this matter at once by the Bible. I did so; and, turning to those portions of prophecy, which all admit carry us down to the judgment and the coming of the Lord, at the end of the world, I saw at a glance that there was *no room* for the millennium before these events, inasmuch as the time was all filled up by great organizations of wickedness, which are to make war and prevail against the saints of the Most High, *until* the judgment.—That the earth, on account of these wicked powers, was to be the subject of “woes,” and “torments,” and “plagues,” which should become more and more severe, being proportioned to the guilt which called them down upon the world, even to the “last woe,” and the “last plagues,” which accompany the judgment itself, under the personal and presiding agency of the Son of God.

I saw that the conversion of the world or the millennium, before the Advent and judgment, was a philosophical and

moral impossibility.—That the world could not all be loving and serving God, and these great anti-christian organizations exist at the same time, any more than two bodies could be put into a space, which either one of them would fill, at the same time ; and that if the world were converted, it could not then be the subject of these plagues. That question was settled.

Among the most prominent of these great forms of wickedness was the Papacy. It was so fully and positively identified, that scarcely a difference of opinion existed among those who encouraged the use of the Bible, concerning it—so clearly, that it was one grand reason why the Papacy itself hated the Bible—so clearly that every one of its prophetic features, chronological, geographical, political, ecclesiastical and moral, could be traced in its history with as much ease and accuracy as one could point out the lines and folds and shades of an individual's countenance and dress, in a perfect Daguerrotype likeness of the individual.

We now call attention to the sure word of prophecy. As we shall refer only to those portions about the application of which there is no room for a question, we begin with a familiar portion, from the 7th chapter of Daniel.

That which relates to Popery, by showing its connection with the fourth beast, Rome, commences with verse 7 :—

And I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire, a fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake ; I beheld even till the beast was slain and his body destroyed and given to the burning flame.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him ; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood

by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. "These great beasts, which are four, are four kings, which shall arise out of the earth, but the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

*I beheld, and the same horn made war with the saints, and prevailed against them, UNTIL THE ANCIENT OF DAYS CAME, AND JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH: AND THE TIME CAME THAT THE SAINTS POSSESSED THE KINGDOM.*

Thus he said, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings; and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, (and they shall take away his dominion to consume and to destroy it unto the end.) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter.

A remark or two here will be sufficient to show the bearing of this portion of prophecy upon the question now under discussion—the impossibility of the world's conversion.

1. Nothing can be more certain than this:—the powers denoted by the fourth beast and little horn must continue till the final judgment. At that time the beast is to be destroyed and given to the burning flame. The little horn is to make war with the saints, and prevail against them until the Ancient of days comes, and judgment is given to the saints of the Most High, and they possess the kingdom—the kingdom and dominion, and the greatness of the kingdom under the whole heaven—an everlasting kingdom; and at that time the little horn is also to be destroyed, at the end. The prophecy embraces the whole field of time and eternity—the saints are in subjection, or in a state of doubtful warfare, *till time ends*—they triumph at the judgment, and by the judgment—and their triumph is eternal. So that whatever powers may here be denoted by the beast and his little horn, the conversion of the world is absolutely precluded.

2. No other application of this prophecy has ever been, or can ever be, sustained, but that which refers the fourth beast to Rome—the ten horns to the ten principal divisions of Rome, and the little horn to the Papacy, which arose “among” them, and “after” them, and before whom “three” of them fell, on account of their opposition to its superstition and lordly ambition.

#### THE PAPACY IS ANTI-CHRIST.

The testimony of Paul is equally clear, and equally decisive:—

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was with you, I told you these things? and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [hindereth,] will let, [hinder,] until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”  
2 Thess. ii. 1—12.

1. This portion embraces the entire field from the days of the apostles to the coming of Christ, and this must be his literal and personal coming, (*tes parousias*,) since, if there is any other sense in which his coming is spoken of, it is impossible that his coming, in any other sense, was not then at hand.

2. This great anti-christ—“the Son of Perdition,”—cannot come into existence in the future, as some of the Papists would have us believe, for it existed, incipiently, in Paul’s day. He cannot be found in any person or body of men which may have existed in the past, for it is to be in existence when Christ comes. It has already come into existence, it is now in existence, it must exist till the end.

3. Its chronological, moral and ecclesiastical description can apply to no other power but the Papacy. Although in existence and working in the days of Paul, it was to be fully developed—"revealed,"—as the successor of what then withheld, or hindered, as soon as that should be taken out of the way.—What could that hindering agency be? Imperial Rome! This is the only answer which can be given. And it is the boast of the Papacy, and the uniform testimony of history, that the latter not only arose on the ruins of the former, but that "the Church" received both her territory and her legal power from the Empire. From that point it was to become superlatively notorious till destroyed by the brightness of Christ's coming. Morally, it is "the mystery of iniquity,"—(Daniel's mysterious abomination that astonisheth?) the offspring of an apostacy—"a falling away,"—and its development was to be "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." Ecclesiastically, it was to be the great embodiment of religious error—not avowedly, but the perverter of the truth; a bulwark and ministry of corruption around those, who, having lost, or never enjoyed "the love of the truth," (and they must have had it before they could love or hate it,) should have no farther use for it, unless it could be so corrupted as to become the instrument of unrighteousness. And for this cause, God, who has said, "I will choose their delusions," sends them this strong delusion of the son of perdition, that they all might be damned who have pleasure in unrighteousness. But as if it were intended by Providence that the Papacy should become the most ready witness to her own condemnation, her infallible pope, Gregory the Great, in one of his furious contests with other usurpers, has declared that "whosoever claimed supremacy over the whole Church, was Anti-Christ." (*Croly, p. 117.*)

All the marks pointed out by the apostle are found in the great Papal Anti-Christ, and they can be found no where else. He points to the Papacy as Nathan's parable did to the royal sinner, "Thou art the man!" And since this great instrumentality of wickedness is to exist till the coming of Christ, is it not impossible that the world can be converted?

To the unequivocal and decisive testimony of Daniel and Paul, upon the destiny of Popery, shall we add that of John? Omitting the evident allusions to its character and agency in Rev. ix. 20, 21; and xi. 7—13, we begin with chapter 13th.

“ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth was as the mouth of a lion : and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast, and they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, “ Who is like unto the beast ? who is able to make war with him ? ” And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity : he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.”

It is scarcely necessary to remark upon this portion, that it contemplates that part of the field embraced by the portion from Daniel, which was of the most special interest to him, as it has been to the true people of God generally—that which describes the monstrous fourth beast, and the little horn. Although the imagery varies in some of its details, its main features are here. The leopard, in Daniel, is the symbol of Greece ; the bear, of Medo-Persia ; the lion, of Babylon : instead of the Roman monster, we have the great red dragon, and this ten-horned beast of John is his offspring and successor.—He embodies in himself all that was odious (though glorious in the estimation of the world,) in the former great organizations of earthly power—and thus we see how the first three great beasts of Daniel have their lives prolonged after their dominion is taken away,—his relation to God and the saints is the same as that of Daniel’s little horn, the period of his uninterrupted triumph is the same, and his fate is the same.

But that which fixes the application of this beast to the Papacy is this : he receives “ his power, and his seat, and great authority,” from the “ great red dragon,”—which can refer to no other organized and visible power but imperial Rome—though it seems to refer also to “ the devil.” Now it is well known that the Pope claims to have received his “ patrimony,” which includes the capital of the ancient empire, from Constantine, as he also ascribes the origin of his

legal supremacy and authority to Justinian. The grant of the latter reads :—

“As the *elder Rome* was the founder of the laws; so was it not to be questioned that in her was the supremacy of the Pontificate.” (*Novella 9, Preamble*.) “We therefore decree that the most holy Pope of the *elder Rome* is the first of all the priesthood.”—(Ib. 131.)

The great red dragon denotes the Roman organization under paganism; the beast denotes the same organization under the Papacy. If any further proof were needed, it is supplied by these facts: the same world that worships the dragon, worships the beast also; and the chronology of his uninterrupted triumph accords exactly with the history of the Papacy. Forty-two months—the same period of the time, times and an half, of Daniel—denotes, according to all orthodox interpreters, “*twelve hundred and sixty years*.” Rome was conquered by the armies of Justinian in March, 538, in a war which was avowedly undertaken in behalf of “the Catholic Church;” and Rome was conquered by the armies of republican France, in a war which remodeled Popery, and the whole European system, at least for a time, in February 1798. The prophecy exactly corresponds with the Papacy; it corresponds with nothing else; it can have but one interpretation.

The views given by John of the later operations and fate of the Papacy is found in other parts of his prophecy. The sixth and seventh vials, which no quibbling can apply to any other events but those connected with the coming of Christ, and the end of man's present and probationary condition, brings to view both the Roman organization, as the beast, and the Church of Rome, as great Babylon, in this light :—

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and *out of the mouth of the beast*, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.

And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, ‘It is done.’ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth,



so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev. xvi. 12—19.

The ultimate doom of the papal city, Great Babylon, is of so much interest to the Church above, that it is made the subject of a special visitation and communication to John. And in order to remove every difficulty in the way of her identification, a more detailed sketch of her geographical location, political history and relations, and of her moral and ecclesiastical character is given. All this precedes the picture of "the judgment" which awaits her. This special communication includes the whole of the 17th and 18th chapters, and the 19th, to verse 9th.

But as the Papacy, in her literal and central throne—in the extent of her ecclesiastical organization and relations—in the comprehensiveness of her typical offspring, and in the affinities of her political elements and institutions, is evidently brought to view by the Revelator as the great earthly counterpart of the true city and family of God, in their glorified condition; and as the doom of the former is the date of the exaltation and perfection of the latter, we may very properly notice them in contrast.—One is the world's mistress—her prostitute—and her children, in assuming a place in the divine family, are bastards; the other is the Lamb's wife—the glory of the world to come—and the mother of us all, who, like Isaac, are children of promise. Each one has her appropriate name, and the same celestial being, it seems, is commissioned to describe each of them to John:—

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.—And the woman was arrayed in pur-

And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, I will shew thee the bride, the Lamb's wife."

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God! And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.—And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it,

ple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : and upon her forehead was a name written, "MYSTERY! BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." \* . . . .

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her I wondered with great admiration.

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.—Rev. xvii. 1—6, 18.

and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life.—Rev. xxi. 9—11, 22—27.

The contemplation of the one excited the highest wonder on the part of the prophet, which is the occasion of a more minute description ; perhaps, also, because she constitutes the greatest snare and danger to the people of God, while the other is to constitute their home, their secure resting-place, and eternal reward : the latter was evidently more familiar, and therefore excited no such emotions.

And the angel said unto me, "Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which had the seven heads and ten horns. The beast that thou sawest, was, and is not ; and shall ascend out of the bottomless pit, and go into perdition :—and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is."—Rev. xvii. 7, 8.

The text "The beast that was, and is not, and yet is," should probably be translated "that was, and is not, and is at hand." The true reading in the original seems to be, (*kai parestin.*) The reading is supported by MSS., it differs in the slightest possible degree from the common reading, (*kaiper estin,*) so far as the letters are concerned ; and it has the advantage of fully agreeing with the former clause of the verse, "The beast that thou sawest, was, and is, and shall ascend," of which it is indeed but a repetition.—(*Croly, p. 176.*)

In the explanation of "the mystery," which follows, are found those marks by which the application of this symbolic woman is determined to belong to the city of Rome, in its papal state :—

\* "Is not this Paul's "mystery of iniquity!"

(9.) And here is the mind which hath wisdom : The seven heads are seven mountains, on which the woman sitteth. (10.) And there are seven kings : five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short space. (11.) And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

(12.) And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. (13.) These have one mind, and shall give their power and strength unto the beast. (14.) These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful.

(15.) And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

(16.) And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, (17.) for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.—Rev. xvii. 9—17.

Verses 12, 13, 15. In these verses we have an exhibition of the mutual relationship between this sorceress city and the "waters" or multitudes, which give existence to the beast, (xiii. 1, 7,) and the ten horns or kingdoms of the beast, into which these multitudes are organized.—They "carry" her ; she makes them "drunk with the wine of her fornication."

The only question which has ever arisen upon the interpretation of the symbol, worthy of consideration, is this : does this woman refer to the city of Rome in its pagan or papal state ? That it cannot refer to the pagan city is evident from this well-known historical fact. The ancient city had fallen before the ten kings arose. The "death blow" was struck by Genseric, A. D. 455.

"Ver. 12. The prediction defines the epoch of the Papacy by the formation of the ten kingdoms of the western empire. "They shall receive power *one hour* with the beast." The translation should be, "in the same *era*," (*mian oran*.) The ten kingdoms shall be *contemporaneous*, in contradistinction to the "seven heads," which were *successive*.—(*Croly*, p. 179.)

Verses 9, 10. The seven heads of the beast denote, first, the literal features of the geographical location of the city,— "seven mountains ;" and, secondly, "seven kings," or forms of government which distinguished the papal European system. The geographical delineation is sufficient of itself to determine the application of the prophecy, since it is found true of but one city, and Roman Catholic, (see p. 225,) as well as Protestant interpreters, apply it to Rome.

"The site of Rome on the seven hills is a matter of such common knowledge as to prohibit quotation. But their name of mountains has been thought so far, too magnificent, as to be applicable only symbolically. For this there seems no necessity. Mons and Collis were formerly used without much distinction, and the "seven hills" are expressly called by a popular classic, "*septem dominos montes.*" The evident purpose of the vision was to point out the city with a plainness beyond all mistake, and this it does in two ways: by a *circumstance*, in which it shared with no other, and by a *situation* equally peculiar. It designates the seat of the beast as at once the "mistress of the world," and the "city of the seven hills." Either designation perhaps strong enough, but combined, unanswerable."—(*Croly*, p. 177.)

"The translation, '*there are seven kings,*' is not sufficiently close to the original, (*ai hepta kephalai ore eisi hepta—kai Basileis hepta eisi.*)"—(*Croly.*) "And are seven kings," would evidently be the true reading. The kingdoms denoted by these heads have been supposed to be, 1st. The Roman state, under the different forms of government which existed at different periods of its history. 2d. The great monarchies which had oppressed the people of God, Egypt, Assyria, Babylon, Persia, and Greece, to which imperial Rome, the supreme power in the days of the prophet, became the successor, and to whose policy and vices she became the heir; the empire was succeeded by the triumphant barbarians, whose dominion continued but for "a short space"—their restless hordes constituting the troubled "sea," out of which arose the new order of things,—"the beast," under the Papacy. In either case, the beast which supports the woman is necessarily crowded into the times of the Papacy.

Verse 11. The grand organization which constitutes the beast, is also an eighth head of the beast.

This new European system is distinct from the former great persecuting governments of the world, and yet it is like them. Individually, and as a beast, it is distinct, though it has appropriated to itself much that was peculiar to its predecessors; as "a head" it is placed in the great draconic family. This, however, is to be the last of the family, for its fate is, it "goeth into perdition,"—from whence it originated.

Verse 14. The circumstances under which, and the agencies by which, the powers which constituted the beast are to meet their fate, are anticipated; and as the details are given more fully, in another portion, we shall insert it here.—It is evidently a separate view of what is merely glanced at, in this connection, just as the particulars of "Babylon the Great,"

now under consideration, is a distinct and expanded view of what is merely glanced at in the vials, (Rev. xvi. 19,) and as the view of the Lamb's wife, (xxi. 9;—xxii. 5,) gives the particulars of what is brought to view, in brief, in connection with the fate of "the great whore."—(Rev. xix. 7—9.) It is as follows:—

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called "Faithful and True," and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called "The Word of God."

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS."

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, "Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These both were cast alive into a lake of fire burning with brimstone.* And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.—Rev. xix. 11—21.

V. 16. If this verse has not already been fulfilled, in the premonitory infliction of vengeance, experienced by the Popedom in connection with the French revolution, it certainly is to come in immediate connection with the advent of Christ, and the judgment. This great papal whore has been the crowned and titled leader among the crowned and titled leaders of the great anti-christian mob, the mob at length turn to fulfil the words of God upon their deceiver. "With what measure ye mete, it shall be measured to you again." "He that leadeth into captivity shall go into captivity." The final infliction of vengeance upon the deceived and the deceiver, is reserved for the King of kings, and Lord of lords.

V. 17. The angel here assures us that all these wonderful and eventful scenes are under the control of the Great Ruler

of nations, and limited by his purposes, as unfolded in his word.

V. 18. The explanation of the mystery is finished, so that this profane personage may be identified beyond a doubt.

The following chapter, (Rev. xviii.) unfolds the scene, with which it was the express design of the angel in this interview, to make John acquainted—"the judgment of the great whore." The prophet is, evidently, still upon the mountain to which he was carried "in the spirit," and there has a view of what awaits "that great city." We cannot, however, dwell here upon the successive parts in the scene, or upon the parties brought to view; we must pass to that portion which shows that her doom is to take place at the time of the marriage of the Lamb; and as this must be after man's probationary state has ended, the possibility of the world's conversion is cut off.

And let us here resume the contrast of these two cities, in a few points farther.—One is the offspring and ally of "perdition," the other "comes down from God out of heaven." One is "the habitation of devils," the other is "the tabernacle of God." One gives to the nations, "the golden cup of her abominations," and "the fruits their soul lusted after," the other supplies "the nations of the saved," with "the waters of life," and "the fruit of the tree of life."

We have seen that the seven heads of the beast symbolized the seven hills of Rome—the foundations of the literal and central throne of the Papacy; the literal foundations of the holy city are thus stated: "And the wall of the city had twelve foundations. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was of jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."—Rev. xxi. 14, 18—21.

The seven heads also symbolized the kingdoms whose political elements were embodied in the polity of Rome.—Literally, she sits upon the seven hills; morally and politically, she is sustained by the spirit and policy of her great earthly predecessors. So the holy city. Literally, she is to sit upon these glorious foundations; morally and politically, she is

“built upon the foundation of the prophets and apostles,” to be upheld by the spirit and institutions, of which the old theocracy was the type—in these foundations are seen “the names of the twelve apostles of the Lamb.” In one is “found the blood of prophets, and of saints, and of the martyrs of Jesus, and of all that were slain upon the earth,” and though she boasts of being “apostolic,” the apostrophe of the angel, over her fall, is as follows :

“ Rejoice over her, thou heaven,  
And ye holy apostles and prophets,  
For God hath avenged you on her ! ”

The other bears upon her gates and walls the apostolic seal. One “glorifies herself” in time, the other is to be glorified through eternity, by “the glory of God.” All who dwell in the one, and live deliciously with her, are to “receive of her plagues”—the smoke of which shall “rise up forever and ever ;” of the “pilgrims and strangers,” for whom God hath prepared the other, it is said :

“ Behold ! the tabernacle of God is with men !  
And He will dwell with them ;  
And they shall be His people.  
And God himself shall be with them—their God !  
And God shall wipe away all tears from their eyes.  
And there shall be no more death, neither sorrow, nor crying ;  
Neither shall there be any more pain !  
For the former things are passed away.  
And there shall be no more curse !  
But the throne of God and the Lamb shall be in it :  
And His servants shall serve Him ;  
And they shall reign forever and ever !

At the fall of one, the kings of the earth—the merchants—the ship-masters—the companies in ships—the sailors, and as many as trade by sea, stand afar off, when they see the smoke of her burning, and cast dust on their heads, and cry, weeping and wailing, saying,

“ Alas, alas, that great city, Babylon, that mighty city !  
For in one hour is thy judgment come.”

And the response which immediately follows the rejoicings of heaven, over her fall, assures us that that event is to be closely connected with the marriage of the Lamb :—

“ And after these things, I heard a great voice of much people in heaven, saying,

HALLELUIAH!

Salvation, and glory, and honor, and power  
 Unto the Lord our God!—  
 For true and righteous are his judgments.  
 For he hath judged the great whore,  
 Which did corrupt the earth with her fornication,  
 And hath avenged the blood of his servants at her hands!

And again they said,— . . . . . HALLELUIAH!

And her smoke rose up forever and ever.

And the four and twenty elders, and the four beasts, (*z o a*,  
*living creatures*,) fell down and worshipped God, that sat on  
 the throne, saying,

Amen, HALLELUIAH!

And a voice came out of the throne, saying,

Praise our God, all ye his servants;  
 And ye that fear Him, both small and great!

And I heard as it were the voice of a great multitude, and  
 as the voice of many waters, and as the voice of mighty  
 thunderings, saying,

HALLELUIAH!

For the Lord God omnipotent reigneth!  
 Let us be glad and rejoice, and give honor to Him,  
 For the marriage of the Lamb is come,  
 And His wife hath made herself ready!"

#### SUM OF THE TESTIMONY.

We are now prepared to sum up the evidence upon the prophetic destiny of the Papacy. 1. By the mouth of two or three witnesses, shall every word be established. Daniel, Paul, and John agree, in testifying that a great organization shall rise up in opposition to God, his truth and people, which they denominate the "little horn"—"the mystery of iniquity"—"mystery, Babylon the great;" that this organization is to "make war and prevail against the saints of the Most High, until the judgment"—that it is to be "destroyed by the brightness of Christ's coming"—that its fall is to introduce the immortal state, where "there shall be no more death, neither sorrow nor crying, and there shall be no more curse, for the former things are passed away." And this is sufficient to settle the question, that the world can never be converted to the truth as it is in Jesus.



2. They all point us with sufficient clearness, (Daniel and John place the matter beyond a rational doubt) to Rome, as the earthly origin and location of this organization; and they all bring it to view as the successor of the great oppressors of mankind, and persecutors of the true church. And this is done with such a minuteness and variety of detail, and such a repetition of outline, that the design of the Great Author cannot be misapprehended, nor can the subject of the several descriptions be found anywhere but in the Papacy.

3. The testimony of John upon the time when the Papacy meets its fate, is of the strongest character possible. This falls under the seventh vial, in which is "filled up the wrath of God," and which is connected with a distinct announcement of the coming of Christ "as a thief." It can have but one application. Again, the beast which carries the Papacy, "goeth into perdition." This, as we have seen, is explained to refer to the final disposition of a distinct body of the enemies of Christ, by "casting them alive into the lake of fire." It is to be executed by the Son of God himself.

The vengeance which the ten kingdoms of the beast execute upon the Papacy, if it has not taken place, may precede their destruction, a very little time, but as they "agree and give their kingdom unto the beast, until the words of God are fulfilled," their vengeance upon her can only be a separate act in that part of the drama, which makes up the catastrophe of all the enemies of God. It necessarily falls under the last vial, and can be fulfilled only in connection with the advent of the King of kings.

Finally, by connecting so intimately the sudden and violent casting down of "that great city, Babylon," with the marriage of the Lamb, and as that introduces the eternal state, we are brought, by this threefold testimony of one prophet, and the combined and harmonious testimony of three prophets, to the necessary and only admissible conclusion,—The conversion of this world, in the popular sense, *is not in the plans, purposes, or prophecies of the God of the Bible!*

It would be highly interesting to inquire into the predicted state of the Papacy at the time of her fall, not only as a proof of the condition of the world, but especially as a sign of the times; we can, however, only refer in the briefest manner to one or two statements, and then pass to notice the modern history of Popery.

The fall of the papal metropolis is brought to view in three distinct portions of the Revelation—in the fourteenth, the sixteenth and the eighteenth chapters; and in the first and last of these portions, the condition of the Papacy is plainly stated, or necessarily implied.—In the fourteenth chapter, the fall of “that great city” is grouped with “the hour of judgment,” the fate to be executed upon those who “worship the beast and his image, and receive his mark,” the time of trial to “the saints,” the “rest” of them “that die in the Lord,” and the final “harvest.” It is stated in these terms: “And there followed another angel, saying,

Babylon is fallen, is fallen, that great city!  
Because she made all nations drink  
Of the wine of the wrath of her fornication.”

Now it must be very evident, that if Babylon makes all nations drink of her cup, she must be in a condition to enable her to do so, and by some means or other she puts the cup to their lips and makes them drink. But the annunciation of “the third angel,” by designating the subjects of special wrath to be those who “worship the beast,” instead of “Him that made heaven and earth, and the sea, and the fountains of waters,” plainly implies that the great mass of Christendom will then acknowledge, in form or principle, the corruptions and assumptions of the papal heresy; and that this time of prevailing corruption is to be a time of peculiar trial to “the saints,” and “them that keep the commandments of God, and the faith of Jesus.”

The beast is to be in league with the woman till the words of God are fulfilled, and her fall is immediately succeeded by the infliction of wrath upon those that worship the beast.—It takes place “without the city.” According to this portion it appears that the Papacy meets its fate as the most distinguished, and of course triumphant enemy of God.

The other portion shows, still more clearly, that the Papacy is to be in this triumphant state, as to this world, at the time of its fall: “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying,

Babylon the great is fallen! is fallen!  
And is become the habitation of devils,  
And the hold of every foul spirit,  
And a cage of every unclean and hateful bird!

For all nations have drunk of the wine of the wrath of her fornication ;  
 And the kings of the earth have committed fornication with her ;  
 And the merchants of the earth are waxed rich  
 Through the abundance of her delicacies !

And I heard a voice from heaven, saying,

Come out of her, my people,  
 That ye be not partakers of her sins,  
 And that ye receive not of her plagues !  
 For her sins have reached unto heaven,  
 And God hath remembered her iniquities !  
 Reward her even as she rewarded you,  
 And double unto her double according to her works,  
 The cup which she hath filled, fill to her double !

How much she hath glorified herself, and lived deliciously,  
 So much torment and sorrow give her !

For she saith in her heart,  
 ' I sit a queen, and am no widow, and shall see no sorrow ! '  
 Therefore shall her plagues come in one day—  
 Death, and mourning, and famine !  
 And she shall be utterly burned with fire,  
 For strong is the Lord God who judgeth her ! "

Here, again, " all nations " drink of her cup, and the kings and merchants of the earth court her favor. Her sins reach the climax as the fatal blow is given ; in the day when her widowhood is forgotten, and every source of sorrow seems to be dried up, her plagues fall upon her, and she is to be found no more at all.

Whether the condition of the Papacy, at the present time, corresponds with, or is approaching to, that brought to view in these portions of prophecy, must be obvious to all who are acquainted with the current news of the day ; and we shall endeavor to make it appear, should we be permitted to perform the task laid out in this article.

As it was with her old prototype, so the Babylon of the Christian age has had all nations put in subjection to her—(see Jer. xxvii.) her time of triumph and of trial is appointed—the agent by whom her doom is to be executed (not Cyrus, but Jehovah's Anointed,) is designated ; at her fall the people of God come out of her to return with singing unto Zion, and then the days of their mourning shall be ended.

Belshazzar's impious feast, at which the vessels of the temple of God were profaned, was the sign that the time to thresh old Babylon had come ; a similar position of profane exultation will mark the time for the destruction of this Christian Babylon.

H—E.

[To be continued.]

## ART. XIV.

*The Seventh Month Movement—its History—its Results  
—Defects in the Argument.—Our Position.*

THE late movement, in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice; and its history is interesting, not only as a memento of the past, but also as a landmark for the future.

The first public reference made to the seventh month as the time of the Lord's Advent, was by Mr. Miller, in a letter, which appeared in the "Signs of the Times," of May 17th, 1843. In this letter, he alluded to the various events which had occurred, and to the several observances of the Jewish law which were commemorated, in the seventh month. As many of these were typical of events predicted to transpire in immediate connection with the Second Advent, it was considered as highly probable that in their antitypical fulfillment they might be fulfilled *chronologically*.

Thus it was shown the ark rested on the seventeenth day of the seventh month.\* At a later period, on the same day of this month, the sanctuary, and worshippers, and all appertaining to it, were cleansed.† On the tenth day of this month, the Israelites were annually required to afflict their souls, from the evening of the ninth to the evening of the tenth.‡ In this month, from the first to the fifteenth, was an annual holy convocation of all Israel.§ On the fifteenth day, was the great Feast of Tabernacles, or of Ingathering, when all Israel were assembled before the Lord.|| On the tenth day of this month, every fiftieth year, the great trumpet was sounded throughout all the land, when every man was restored to his possession, and all bond-men went free.¶ And on the tenth day of this month, the high priest made atonement for all Israel, when the inner sanctuary was sprinkled with

\* Gen. viii. 4. † Lev. xvi. 29—34. ‡ Lev. xxiii. 27—32. § Lev. xxiii. 24. Num. xix. 1. || Lev. xxiii. 34. ¶ 1 Kings viii. 2. ¶ Lev. xxv. 9, 10.

the blood of the kid, slain for a sin-offering ; and the scape goat on which was laid the sins of all Israel, was led away into the wilderness—a type of him who bore our sins and carried our sorrows.\*

The anniversaries of so many observances, all centering in this month, made it a point of much interest. As such, it was presented by Mr. Miller ; not as being conclusive evidence of the time in the year of the Lord's Advent, but as a question worthy of our prayerful consideration. It, however, attracted but little notice at the time : a few regarded it with much interest, and when that month in 1843 had passed, such were disappointed ; but the great body of Adventists regarded it with but little favor.

As time continued beyond A. D. 1843, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. It was then seen, that commencing all the prophetic periods in the years B. C., where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until some time within the year 1844. Thus, of the seven times, or 2520 years, commencing *in* B. C. 677—the great jubilee, or 2450 years, commencing *in* B. C. 607—and the 2300 years of Daniel, commencing *in* B. C. 457—as a portion of each of those years, from which the prophetic periods were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that they should extend as far into A. D. 1844, as they respectively commenced after the beginning of the years B. C. from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years B. C., at which the several periods began ; and consequently the time in the year of their termination, could not be accurately marked.

During this time, however, some who had embraced the view that the ceremonials of the Mosaic law, typical of Christ's Second Advent, would be fulfilled *chronologically*, began to present their views with the evidence, which to their minds, went to prove that the Advent of the Lord, whenever it should occur, would be on the tenth day of the seventh month of the Jewish sacred year.

---

\* Lev. xvi. 1—34. Isa. liii. 4.

The argument was that at Christ's First Advent, several of the Jewish observances, typical of that event, were fulfilled chronologically, and that, consequently, those which were typical of his Second Advent, must also be fulfilled chronologically. Thus, the Passover, commemorating that memorable night in which the children of Israel departed from the land of Egypt, was typical of Christ—"our Passover;" and as the paschal lamb was slain on the 14th day of the month Abib, so Christ was crucified on the 14th of the same month. As the sheaf of the first fruits was waved before the Lord for a wave-offering on the morrow after the Jewish Sabbath of the Paschal Week, so our Great High Priest arose on the first day of the week, the morrow after the Jewish Sabbath of the Paschal week, "the first fruits of those that slept." And as the Feast of Pentecost—the Feast of Weeks, was commemorated on the fiftieth day from the waving of the sheaf of First Fruits, so when the day of Pentecost was fully come, and the disciples were all with one accord in one place, the Holy Spirit descended as a rushing mighty wind, accompanied by miraculous gifts.

These remarkable events being chronologically fulfilled, it was argued that the various other types, "the shadows of good things to come," must be fulfilled in like manner. Thus the blowing of the great trumpet in the year of Jubilee, on the tenth day of the seventh month,—a type of the trump of God, the last trump; the release of all captives, the canceling of all debts, and the restoration of every man to his possessions, on the same day,—typical of the great release; and the atonement of the High Priest for the sins of all Israel, his intercession therefor in the Holy of Holies, and his coming out from thence to bless the waiting congregation,—typical of the completion of the intercession which Christ is now making, and of his coming out of heaven itself, to appear the second time unto those that looked for him, without sin unto salvation, it was argued, fully demonstrated, that a day thus selected and set apart of God for the observance of so many ceremonials, typical of the greatest of all events, must be honored in the completion of the plan of salvation by the event itself.

This supposition was greatly strengthened by the consideration that the observances of these ceremonials would bring us to the very time where all the prophetic periods might cen-

tre in their complete fulfillment, and beyond which, reckoning from those dates, they could not be well extended. It was also analogous to the dealings of God with his children in times past,—in the event of the Flood, in the destruction of “the Cities of the Plain,” the departure of the children from Egypt, and their entrance into the land of Canaan,—to make known, a short time previous to the fulfillment of a chronological prophecy, the very day of its occurrence. Although the time to the flood was revealed to man 120 years previous to that event, and the time of the sojourning of God’s chosen people in a strange country 400 years, yet the precise days of the termination of those periods, were not made known until a very short time previous to their fulfillment. If there was any force in the analogy of the past, we certainly had reason to believe, as a revelation had been made of the great periods reaching to the Advent, that before its occurrence the very day of our deliverance might be made known to us.

As the mariner, tossed upon the tempestuous ocean for many long tedious days, with joy receives the first intimation of the long wished-for land, so many an humble soul, who fearlessly had risked their earthly all in patient looking for the King of kings, felt a new thrill of joy, and their hearts quicker throb, when they listened to arguments designed to prove the day of Christ’s return. Thus, although a definite day was at first generally opposed, yet there were numbers in every place to whom it was as water to the thirsty soul, and who received it as the earth drinketh up the rain; so that it gradually spread through all the south of New England, and in the Middle States. Still, great numbers of the Adventists opposed it,—some being intellectually convinced that the arguments would not warrant all the stress laid upon them, nor the positiveness with which they were regarded, while others opposed it without giving the argument a critical examination, having a general dislike to the preaching of a definite day. But as this view continued to be presented, many of this class embraced it, until it began to be the prevailing opinion in many of the Advent bands. The lecturers, however, most of them, and the several Advent papers, for several months stood aloof from it.

While this was being preached in the south of New England, there was an awakening among the Adventists in Vermont, New Hampshire, and Maine; and a strong conviction prevailed among them of the Lord’s being at the very door,

but without reference to any definite day. These were all prepared to receive the definite time, whenever it should be presented to them. When the Advent cause was at this crisis, the Exeter Camp-meeting was held in August last, at which all these sections of country were fully represented. There the argument for the time was forcibly presented, and in connection with all the various questions of interest which had given new vigor to the cause in other sections. The result was, that the time was generally and enthusiastically received; and as the several brethren returned to their respective homes, they carried it with them, and it began to be the prevalent belief in every direction. And those who received it, believing it to be the truth, and feeling that if true it should be preached without delay, extended it far and near with all the eloquence and success that so joyful and probable an event could produce.

While this view of the time was so universally received, its fruits were also seen to be most beneficial.

#### ITS FRUITS.

It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children, they looked to Him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him. Such was its effect on the children of God.

While none could deny the possibility of the Lord's then coming, and as the fulfillment of some of the types chronologically at Christ's First Advent rendered it highly probable that those which typified the Second Advent would also be chronologi-



cally fulfilled, so general an awakening, and with such blessed fruits, could not but impress many minds; and those who were not convinced of the soundness of the typical argument, were led to regard it as a fulfillment of the parable of the ten virgins in the 25th of Matthew,—as their arising to trim their lamps, after having gone forth to meet the Bridegroom, and slumbering while He tarried; so that the definite time was finally embraced by nearly all of the Advent faith. So universal a movement among those who a short time before were comparatively asleep on this question, could not be unnoticed by the world. The wicked, consequently, flocked to the various places of meeting,—some out of idle curiosity to hear, others out of concern for their spiritual interests, and others still to scoff at solemn things. Those who believed they should so shortly stand in their Savior's presence, and whose works corresponded with their faith, could not but feel a nearness of access to God and sweet communion with him; and the souls of such were greatly blessed. With a realizing sense of such a nearness of the greatest of all events, as we came up to that point of time, all other unnecessary cares were laid aside, and the whole soul was devoted to a preparation for the great event. God being more ready to give than we are to receive, does not permit any thus to plead in vain; and His Holy Spirit came down, like copious showers upon the parched earth. It was then evident that there was faith upon the earth, such faith as is ever ready to act in accordance with what the soul believes that God has spoken,—such faith as would, in obedience to a supposed command, bid all the pleasures of this world adieu, having respect to the recompense of reward. Such was a faith like that of Abraham's, when, at the command of God, he went out "not knowing whither he went," nor withheld his only son; and here were those all ready to join the multitude, who through faith will inherit the promises.

#### THE TIME IN OUR YEAR OF THE TRUE SEVENTH MONTH.

As it was believed that the types predicted the Advent of the Lord on the tenth day of the seventh month of the Jewish sacred year, it was necessary to harmonize the Jewish time with our present calendar, to ascertain what day, according to our reckoning, would synchronize with that day of the

Jewish year. According to the Rabbinical reckoning, it fell this year on the 23d of our *September*; and many of the religious editors and their correspondents have made themselves quite merry that the Adventists should have supposed it synchronized with the 22d of *October*,—"not one of the Adventists," as these learned men say, "having discovered the mistake." From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our *October*,—commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of *November*.

According to the Levitical law, the Jewish year began with the month "*Abib*," which signifieth "*green-ears*." All the Oriental nations, from the Chinese in the east, to the Latins in the west, with the exception of the Egyptians, commenced their year at about the vernal equinox.\* From this fact Dr. Hales argues that it was the anniversary of the commencement of the primitive year.† The Egyptians began their year near the autumnal equinox, when the waters of the Nile, in their annual flood, were at their greatest height. While the Israelites were in Egypt, they conformed to the Egyptian mode of computing time; but on their departure, the original year in their reckoning was retrieved. The month in which they left the land of their captivity, was thenceforth to be reckoned their first month. In *Exodus* xii. 2, we read that God spake unto Moses, saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." And this month, we learn by *Exo.* ix. 31, 32, was about the time when the barley was in the ear, and the flax was balled, but "the wheat and the rye were not grown up." In the tenth of this month, the children of Israel were commanded to take a lamb of the first year without blemish, and to keep it until the fourteenth day of the same month, when the whole assembly of the congregation were to kill it in the evening—(margin) "between the two evenings," which was, as we read in *Deut.* xvi. 6, "at even, at the going

\* Hales' *NewAnal. Chro.* Vol. 1. p. 135.

† He says:—"The first sacrifice on record seems to decide the question. The time of the sacrifice of Cain and Abel evidently appears to have been in the spring, when Cain, who was a tiller of the ground, brought the first fruits of his tillage, or a sheaf of new corn; and Abel, who was a feeder of sheep, the firstlings of his flock, lambs; and this was done 'at the end of days,' or 'at the end of the year;' which is the correct meaning of the phrase, indefinitely rendered 'in process of time,' as in our public translation of *Gen.* iv. 3."—*Ib.* p. 137.

down of the sun."\* In that memorable night, they were to leave the land of Egypt, out of which God brought them, in accordance with his word. In commemoration of that event, they were commanded annually, in the fourteenth day of the first month at even, to eat the Lord's passover. And on the fifteenth day of the same month, was to be the feast of unleavened bread, which was to be eaten for seven days. On the morrow after the Sabbath during this feast, a sheaf of the first fruits of the barley harvest, was to be waved before the Lord."—Leviticus xxiii. 9—14.

As the Jews were obligated to conform to this requirement, they could never observe the passover until the barley harvest was ripe; nor could they defer it much after its ripening, as they could not eat of the harvest until the "wave-sheaf" had been offered by the priest. The Jews, we are told, commenced their months with the first *appearance* of the moon, which, in that climate, was usually the *second* evening after the change. And they commenced their year with the appearance of the new moon nearest the ripening of the barley harvest. Their years consisted sometimes of twelve and sometimes of thirteen moons, an intercalary moon being added about once in three years. If, on the appearance of the moon at the end of *Adar*, the 12th moon of the preceding year, there was a probability that the barley would be ripe by the fourteenth day of the month, they made that moon the first month of their year; but if the barley would not probably be ripe till after the 14th day, they added the whole of that moon to the old year, calling it *Ve-Adar*, or the second *Adar*. If, therefore, we can ascertain the time in the year of the ripening of the barley harvest in Judea, we may know very nearly the commencement of the Jewish sacred year.

---

\* According to Dr Hales, the first Passover, Ex. xii. 1—13, was thus observed:— "Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a *lamb* without spot or blemish, upon the *tenth day* of the month, to keep it up, and to kill it on the *fourteenth*, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in *haste*, not breaking a bone of it, with bitter herbs and unleavened bread, standing with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering, to smite them."—*New Analysis of Chronology*, Vol. II. Book I. p. 198.

The following items respecting the seasons in Palestine, are taken from an "Economical Calendar" of that country, by Johan Gotlieb Buhle, Fellow of the Philologic Seminary, at Brunswick, 1785. The Calendar was compiled from the researches of travellers of acknowledged authenticity, at the request of the Directors of the royal college at Gottingen, and may be found in full in "Calmet's Dictionary."

FEB. According to this Calendar, the snows and colds of winter begin to cease about the last of February, which month is remarkable for its excessive rains. In this month, the fields, which are only here and there green in January, are covered on every side with verdure. Barley is sometimes sown as late as the middle of this month. The peach and apple blossom, and peas and beans.

MARCH. The cold seldom continues till March, except on the tops of mountains. In this month, the weather is mostly warm and temperate, so that the heat of the sun is often inconvenient for travellers. The inundation of the river Jordan, caused by the melting of the snow on the mountains, is about the end of this month, at which time, *barley* is often ripe at Jericho, when it is about fourteen days earlier than at Jerusalem. In this month, every tree is in full leaf. The fig blossoms about the middle, and the Jericho plume, toward the end of it. The *latter rains* commence in this month, and continue into April; after which, none are observed until summer.

APR. In April, the heat begins to be extreme. The harvest falls out entirely according to the rainy season. After the rains cease, the corn soon arrives at maturity; but it usually remains in the fields a long time after it is ripe. *Barley* is ripe in the beginning of April, in the plain of Jericho, according to Mariti l. c. In all other parts of Palestine, it is in ear at this time, and the ears turn yellow about the middle of this month. (Shaw l. c.) Egmont and Korte inform us, that it is for the most part cut down this month. Almonds and oranges also ripen; and the grass begins to be very high.

MAY. In the month of May, the summer season commences, when the excessive heat of the sun renders the earth barren. Wheat is cut down in May, in Gallilee, but it is often not all gathered till the first of June. Frequently, *barley* is not all cut down until this month commences. Early apples are gathered this month.

At the present time, the Rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest; so that their first month synchronizes with our March, and their seventh, with our September; but it is evident that as they disregard the ordinances of Moses and substitute for them their *traditions*, they are therefore of no authority as to the true time for the commencement of the Jewish year.

According to the Caraites, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. REES, in his Encyclopedia, says of them:—

“Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation.”

CALMET thus writes:—

“*Caraites*, a sect of the Jews, implying persons consummate in the study of the Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions. The Caraites pass for the most learned of the Jewish doctors.”

Of the Caraites, and Rabbinical Jews, Dr. Hales says:—

“The Rabbinites held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated in the traditions of the elders, and long after, were put in writing, lest they should be forgot. Hence, those maxims of their schools, ‘the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.’ They were reprobated by our Savior for teaching for doctrines the commandments of men.

“There was a sect of the Scribes called Caraites or Scriptarians, who rejected the cabilistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places.”—*New Anal. Chro. Vol. II. p. 788.*

The Caraites maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation; for barley is not in the ear, at Jerusalem, until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in

Palestine, in an article published in the American Biblical Repository, for April, 1840, says:—

“ At present the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast although the *chedesh haabib* may have passed or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraites observe it later than the Rabbinical, for they are guided by *Abib*, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month *Abib* is laid down in the law of God, as the epoch from which every other is to follow.”

Jahn, in his *Archæology*, says, p. 111, 112, that

Moses “ obligated the priests to present at the altar on the second day of the passover, or in the sixteenth day after the first new moon in *April*, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year.”

“ The Jewish Rabbins say, that March and Sept., instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably *owing to the example of the Romans*, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by *Josephus*, but by the usage of the Syriac and Arabic languages; from the fact, also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentat. de Mensibus Hebraeorum* in *Soc. Reg. Goett.*—1763—1768, p. 10. et. seq.”

Archbishop Usher even makes their year still later. In his *Annals of the World*, London ed. 1658, p. 26, he says:—

“ Upon the fourteenth day of the first month, (the fourth of May being our Tuesday,) in the evening, the Israelites celebrated their first passover, in the land of Canaan.—*Jos. v. 10.* Next day after the passover, (May 5th being Wednesday,) they ate of the fruit of the land of Canaan, unleavened bread and parched corn, and manna ceased the very day they began to live on the fruits of the land.—*Jos. v. 11, 12.*”

Again he says, page 40, “ The eighth day of the seventh month, (to wit, 30th of our Oct. being Friday,) was the first of the seven days of the dedication. The tenth day, (with us Nov 1st, upon a Saturday,) was the fast of expiation or atonement held, whereupon (according to the Levitical law, chapter 25 : 9,) the Jubilee was proclaimed by the sound of a trumpet. The 15th day (our November 6th, being Friday,) was the feast of taberna-

cles. The 22d, (our Nov. 13th, being also Friday,) was the last of the feast of tabernacles, which was also very solemnly kept.—2 Chron. viii. 9 ; with Levit. xxii. 36, and John vii. 37.’

It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year ; so that, according to the Caraites reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year. Consequently, this Jewish year began with the appearance of the moon on the 18th of April, bringing the passover on the 1st of May—an entire moon later than the Rabbinical passover. Reckoning from this moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October ; so that the tenth day of the seventh month synchronized with the 22d of that month.

A reference to the climate in Judea and the time of ingathering, shows that October is the true seventh month. Josephus, after speaking of the “seventh month” and the “fast” on the “tenth day,” says :—

“ Upon the fifteenth day of the same month, *when the season of the year is changing for winter*, the law enjoins us to pitch tabernacles in every one of our houses, so that *we preserve ourselves from the cold of that season of the year.*” Ant. B. 3. chap. 10.

By the “Economical Calendar” before referred to, we learn that the climate during the autumn, is as follows :—

SEPT. In September, the rainy season usually commences from the 18th to the 25th. The second clusters of the vine, which blossom in April, are ripe in this month ; and cotton is also gathered.

OCT. The rainy season in some years, does not commence in Palestine until October. Wheat, barley, millet, &c., are sown in this month ; and the third clusters of the grapes are gathered. The October rains, called early or former rains, follow about twenty or thirty days after the September rains.

NOV. November is reckoned among the rainy months. The trees retain their leaves, until about the middle of it. The nights are cold and uncomfortable.

DEC. December is the first winter month. The coldest weather is usually from the 12th of December, until the 20th of January. Snow seldom remains all day on the ground, and ice seldom forms sufficiently to bear a man.

The apostle Paul, in giving the history of his voyage to Rome, (Acts xxvii. 9,) says, that “when sailing was now

dangerous because the fast\* was already past," he admonished them that the voyage would be of much hurt to the lading of the ship and to their lives. And in a very few weeks they were shipwrecked on the island of Malta, (Melita) where they remained three months through the winter. (Acts xxviii. 11.) As they would not be able to depart until about the middle of February, they must have arrived at Malta about the middle of November, a few weeks after the fast. The following extract of a letter dated on board the U. S. Frigate Cumberland, Port Mahon, Oct. 25th, 1844, which we copy from the *Mercantile Journal* of Dec. 10th, is further evidence that the sailing in those seas becomes dangerous the last of October. The writer says:—

"We arrived here last night, after a tedious, boisterous passage of nine days from Malta. We had a succession of head winds, squalls, and rains, which were felt, in their full discomfort, after the series of pleasant weather we had experienced during our summer's cruise. The passage from Malta to this port is, perhaps, the worst in this sea; the approximation of Sicily and Africa, and the sprinkling of rocks and reefs in the Strait, make it one of anxiety for the navigator—while the constant prevalence of storms off the south point of Sardinia, has earned for it the name of the Cape Horn of the Mediterranean."

It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in A. D. 1844, could only synchronize with the 22d of that month.

As that time drew nigh, the meetings of the respective Advent bands were marked by a deep solemnity of feeling, an all-prevailing sense of the presence of God's Holy Spirit, and a realizing expectancy of the Savior's appearing, at the time specified. For a short time before the 22d, secular business was in most cases laid aside, and Adventists every where gave themselves to the work of preparation for his coming, as they would prepare themselves were they on their bed of death, expecting soon to close their eyes forever on all earthly scenes. There were some cases of extravagance, as has been in all great movements; and it would be strange if there had not been; these were greatly exaggerated, and were thus circulated in connection with hundreds of reports which had no foundation in fact; but the general effect on the minds

\* The marginal note in our Polyglot Bibles, on the last mentioned verse 9, is as follows: "The fast was on the tenth day of the seventh month. Lev. xxiii. 27, 29." And this is the opinion of the most eminent Biblical scholars. Dr. Clark also says, that "to sail after this fast was proverbially dangerous among the ancient Jews."



and hearts of those who embraced that view, was salutary and permanent. The Advent bands were thus prepared for any contingency, and for any disappointment.

At length the day arrived, the long wished-for day, the day of hope and ardent expectation, the day that thousands looked to as the day that would release them from their earthly pilgrimage, and usher them into a state of endless joy. But it passed away. The sun arose and set, again arose, and disappeared again, until all hope that that was the appointed time which God would honor by Christ's appearing, expired in every breast. The expectation was proved to be premature. At first, the friends were sad, but still hoped on, believing a few days more would close the scene. The enemy came in like a flood; and dark and dreary was the prospect, unless the Lord should speedily come to save. But time continued on. The truth still shone forth from the sacred page. The slanders of the wicked were hurled back upon them, and the enemy fell back abashed. The Adventists were therefore cheered anew, their desponding hearts were reinvigorated, they saw this disappointment did not destroy their hopes that Christ will soon appear, and that the evidence of the Advent at the door, was unaffected by it. Consequently, they have renewed their strength, and are still toiling on, laboring in the cause, which they believe the cause of God, praying to be perfected in His love, and that they may with patience wait his Son from heaven; believing he may now at any moment come, and that his coming cannot be long delayed.

As we were disappointed in our expectations, based upon the argument of the chronological fulfillment of the types, it is necessary that we should examine

#### THE DEFECTS OF THE CHRONOLOGICAL ARGUMENT.

The argument was that as *some* of the types had been fulfilled chronologically, the remaining types must also be chronologically fulfilled. This argument would be logical as far as the analogy goes if *all* the types which have thus far been fulfilled, had been fulfilled chronologically. For, if some which have been fulfilled have not been chronologically fulfilled, it follows that those which are yet to be fulfilled, may be so, and not chronologically. A law, to be universal, must be

shown to be without exceptions. A single exception invalidates its universal application. And if a law is demonstrated to be not of universal application, it ceases to be a rule to be relied upon in the settlement of doubtful questions. This is the case with the argument under consideration. Some of the types which have been fulfilled, were not fulfilled chronologically. Consequently, those which remain to be fulfilled, may not be chronologically fulfilled. This will be seen more clearly by examining

THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS CONTAINED  
IN THE TYPES.

We find that there were various observances under the Mosaic law, which were shadows of good *things* to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to *time*. Another portion of them were fulfilled, but *not* as to time. The killing of the paschal lamb on the 14th of *Abib*, was chronologically fulfilled by the crucifixion of our Savior the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the paschal week, by his resurrection, the first fruits of those that slept. As God has thus observed *times* in the fulfillment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape-goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the 1st of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sins of the world." The high priest also entered the holy of holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the

24\*

General Conference of Seventh-Day Adventists

WASHINGTON, D. C.

No. 3282

world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observances at one season of the year ; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month ; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month ; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month ; the blowing of the Jubilee trumpet, and the deliverance of captives, were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically ; and, if it is not necessary that all should be thus fulfilled, it may not be that any must ; or, we cannot tell which day should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances ; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the Advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest ; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance ; and yet it cannot be shown but that any day may witness the coming of the Lord.

#### THE TERMINATION OF THE PROPHETIC PERIODS.

In the previous part of this article it was shown, that to complete the prophetic periods, it would be necessary to ex-

tend them as far into A.D. 1844 as they respectively commenced after the beginning of the respective years B.C. from which they were dated ; and as we had no clue to the time in those respective years when the several events transpired from which the prophetic periods have been reckoned, it would be necessary for A. D. 1844 to expire, to disprove our dates for their commencement, or the accuracy of the chronologies, by which we have been guided. That year has now expired. We have consequently now reached a point of time to which none of the prophetic periods can be extended, if time has been correctly marked, and our dates for their commencement were correct. We must therefore acknowledge that we were either premature in those dates, or that human chronology is not perfectly accurate. In arriving at our chronological conclusions, we have followed those chronologies which have been considered as the most authentic. There is however a disagreement among the several chronologers respecting the dates of the several events from which we have reckoned the prophetic periods ; but which is all harmonized within the circle of a few years. Those chronologers which we have followed have placed the date of the respective events at the earliest point within this circle. But as other chronologers have assigned to them a later point of time, we are justly entitled to all the time which is in dispute among them, before our position can in any way be materially affected, or its chronological bearings tested.

The seven times, or 2520 years of the Jewish subversion, we have always dated from the captivity of Manassah. This captivity is placed in B. C. 677, or the year 4037 of the Julian Period, in the 22d year of Manasseh's reign, by Dr. Prideaux, Archbishop Usher, Jackson, Playfair, Blair and others ; Guthrie, Horne, and Calmet date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder Olam Rabba, and the Talmudists, date it. See *Ganz*, p. 45,) and Dr. Jarvis, B.C. 674.

We reckon the 2450 years of the Great Jubilee from the captivity of Jehoiakim in the fourth year of his reign. This is dated B. C. 607, by Ptolemy Petavius, Usher, &c. ; but Playfair, Whiston, Prideaux, and others date it from B.C. 606 ; while Berosus, Blair, Jackson and Dr. Hales date it in B. C. 605.

The 2300 days we begin at the commencement of the 70 weeks, at the going forth of the decree to restore and build Jerusalem, in the seventh year of the reign of Artaxerxes

Longimanus. B. C. 457, is assigned as the date of this decree, by Blair, Prideaux, Ferguson, Horne, Watson, Plotemy, and the great majority of commentators. Other chronologers reckon the 70 weeks from the twentieth year of Artaxerxes. Usher, Petavius, and others thus reckon, and date from the year 4260 of the Julian Period, or B. C. 454. Hengstenberg dates it and reckons from B. C. 455.

The "seven weeks, and the sixty and two weeks," or 69 weeks to the commencement of Christ's ministry, terminated, according to our chronology, A. D. 27, at Christ's baptism. In this we were sustained by Dr. Hales and others; but Prideaux, Ferguson, and others, who terminate the 69 weeks in A. D. 26, contend that they terminated with the baptism of John, and that our Savior was not baptized till three years later; while Usher, Petavius, Hengstenberg, Lydyiat, and others, extend the sixty-nine weeks to A. D. 29 or 30.

The crucifixion of our Savior is dated in the years 31, 32, 33, and 34, from the vulgar era, by different chronologists.—Dr. Hales contends that it was A. D. 31; while Sir Isaac Newton argues that it was in A. D. 34. Scaliger, Usher, Pearson, Bacon, and others argue that it was in A. D. 33. Ferguson, Prideaux, Bullinger, Blair and others, terminate the 70 weeks at the crucifixion; while Lydyiat, Usher, Petavius, and others, extend them three and a half years beyond.

It will be seen by the above that there is a disagreement among chronologers respecting the dates of the events from which we have severally reckoned the prophetic periods. And yet that disagreement is all within a circle of a very few years. It will be also seen, that reckoning any of the prophetic periods from the latest dates which are assigned by any standard chronologers for the events from which we have reckoned them, they cannot be extended beyond A. D. 1847; while there are intermediate points between the present and that year, where they would terminate, if reckoned from other given dates. As this ground is "disputed territory," and as there are chronologers of note, which, if followed in their dates, would terminate the several periods at various points within this disputed circle, we are certainly entitled to all the time thus in dispute, before it can be proved that our chronology, or the several events from which we have reckoned, are incorrect. We have followed those chronologers, which are admitted to be the most authentic, and have adopted

those dates which are considered to be the best sustained.— It is now proved that those which we have followed are not perfectly accurate; and while there is a variation from perfect accuracy, it cannot be shown whether that variation is one day, one year, more, or less; nor can it be shown which of the several chronologers within the disputed circle, who in any way vary from the ones we have followed, are the most accurate. The dates of others may be as much too late, as those we have followed have been too early. It will, therefore, be time enough to look to them when all the intervening time shall have expired. And the authority, on which such are predicated, is far more questionable than that on which we have relied. While, therefore, we are satisfied that the truth is among the chronologers referred to, we are unable to decide which of them presents the best evidence of its possession.

#### OUR POSITION

Is therefore the same as that presented in the last number of the Shield, in the article under that head. We regard this as a period of time in which we are emphatically to take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to the chronologers we have followed respecting the date of the events from which we have reckoned—being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is, and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing, doing all we can for the preparation of our fellowmen for that event, yet willing to tarry here God's time until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

B.

*B. Linn.*

# THE REVIEW.

## EDITOR'S TABLE.

Boston, January, 1845.

DELAY OF THIS NO. OF THE SHIELD.—It was intended that the present number of the Shield should have been ready for our readers, the 1st of September last. It has, however, been unavoidably delayed until the present time. This work is not designed to be a Quarterly periodical; and it is only published as it seems to be needed. On account of our views respecting the seventh month, we suspended, for the time, all our publications. That was the principal cause of the delay of this No. If time should continue, another No. may be expected about the time of anniversary week.

### NEW PUBLICATIONS.

“QUESTIONS ON THE BOOK OF DANIEL, *designed for Bible students, in the Sabbath School, in the Bible class, and at the fire-side.*” BOSTON. Published By J. V. Himes, 14 Devonshire Street. Price 12 1-2 cents.

This is a neat little bound volume of 80 pages, to which the following is the preface:—

The design of this work is to simplify the “Book of Daniel,” by appropriate questions on the letter of the text, and the subjects it presents; which are illustrated by a comparison of its various parts with other scriptures, as well as by historical and other explanations, that show the fulfillment of the various predictions therein contained.

Much more might have been introduced in illustration of the details of the prophecy; but it was admissible, in a work of this kind, only to bring to view the great truths which Daniel was commissioned to present to mankind, in reference to the succession of the four dominant powers which were to have the supremacy in the earth, and the great events in the history of the church and the world, which were to precede the establishment of God's everlasting kingdom under the whole heaven, when the great plan of redemption will have been consummated. We are aware that the great body of our friends are familiar with these truths; but it has been thought best, in accordance with the wishes of many, to present them in this form, for the purpose of extending the knowledge of our views to others,—our children and friends especially,—while time and opportunity may be offered. And thus we shall obey the command of God by Moses, to teach his words diligently unto our children, to talk of them when we sit in the house, when we walk by the way, when we lie down, and when we rise up. See Deut. vi. 7.

N. B. It will be seen that the answers to most of the questions are

contained in the text to which they are appended ; while others are answered in full. — The historical and other explanations are from the most authentic sources.

---

THE ADVENT MESSAGE, to the Daughters of Zion. No. 2. BOSTON.

Published by J. V. Himes. Price 10 cents.

This is an 8vo pamphlet of 24 pages, of original articles relating to the Advent faith, and Christ's Second coming, from the pens of several of the best female writers of this faith. It is designed to advance the cause among the women of our land. The merits of this number fully sustains the character of the preceding one.

---

SUPPLEMENT TO THE ADVENT HERALD of Dec. 4th, 1844.

This is a large 8vo pamphlet of 32 pages, containing an "Address to the Public," an "Address to Adventists," and an "Address to our Opponents." The design of the Address to the Public is to vindicate the course of the Adventists, and to show that their views of Prophetic Time and the Historical Prophecies are sustained by the best commentators, and the voice of the Church in all ages. The Address to Adventists, is designed to encourage them in their faith by the evidence of the similarity of their views and condition, compared with the Church in the days of the apostles. And the design of the Address to the Opposers of our Hope, is to show that they have failed to disprove any of the great prophetic landmarks on which we rely, that their views are severally contradictory to those of each other, that there is no essential feature in the views of Adventists, but what is admitted by the different writers, who oppose them,—each admitting some one or more points,—and that the faith of Adventists is that once delivered to the saints. Price 12 1-2 cents.

---

"ANASTASIS, Or the Doctrine of the Resurrection of the Body, rationally and scripturally considered,—By George Bush, Professor of Hebrew, New York city University—New York and London: Wiley and Putnam, 1845.

This work of about 400 pages, designed to show that "the resurrection of the body is not a doctrine of revelation," has been kindly furnished us by the author. It is written in an attractive manner—in the author's own peculiar style—and presents all the various objections which can be philosophically urged against the doctrine of a literal resurrection, with a critical examination of the several scriptures which are usually adduced in support of that doctrine.

This is a question of much interest at the present time, and is in our opinion the only alternative to which the churches can resort to avoid the conclusion of a literal reign of Christ on earth. The doctrines of the pre-millennial personal Advent, the physical regeneration of the earth after



being melted with literal fire, the personal reign of Christ on earth, and the inheritance of the saints in the new earth wherein dwelleth righteousness, are so intimately connected and blended together, that if any of them are Scriptural, all are. While, therefore, any admit a final resurrection of the body, they cannot consistently deny either of the other doctrines. We feel that the time has now come when Christians must take a position on this question, and avow to the world, to which side they lean.

While Prof. Bush displays much ingenuity, learning and research, and has written in the kindest manner, we must acknowledge, that we find nothing in his reasonings to weaken our confidence in the common acceptance of those texts upon which the doctrine of the resurrection is based; and we can find nothing in the argument from "reason" to set aside positive declarations—God's ability being sufficient to surmount all obstacles in the fulfillment of his word. The principal arguments, with a review of them, may be expected in the *Advent Herald*.

We believe that Prof. Bush's views of the resurrection will be regarded with much favor by the churches. And we find that those who condemn them *in toto*, if we ask them to define *their views*, usually deny the *materiality* of the resurrection; so that we are unable to perceive the shades of difference between his views and their own. For sale by the booksellers generally.

---

"NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE. No. 2. By George Bush, Professor of Hebrew, New York City University." Press of Harper and Brothers, Cliff St., New York, 1844. Price 25 cents.

We have received a copy of the above No. by the politeness of the author, who gives in it a critical analysis of each text as he proceeds, in connection with the original Chaldee, the Greek of Theodotian and the Vulgate versions, in connection with the common English version. This is a work of rare ability, displaying great research and much critical acumen. The author sustains us fully until we come down to the fifth kingdom, which he places in the present state of the world, but under a highly perfected state of things which he supposes will continue forever. This is the ground which all will finally be obliged to take, who persist in denying the personal Advent of Christ. If there is such an event ever to take place, it must be in this age of the world. Those who defer it far in the future, must be driven to a denial that it will ever occur. There is no middle ground. There is no other alternative.

The work before us endeavors to show that the breaking of the image by the stone is a very gradual work; but we are unable to see the force of the argument for such a conclusion.

# THE ADVENT SHIELD AND REVIEW.



THIS work will be continued as the cause we advocate shall demand it. Notice will be duly given in our papers when another number will be issued.

---

## AGENCIES.

The SHIELD may be obtained at 14 Devonshire Street Boston; 9 Spruce Street, New York, by addressing J. V. HIMES; 3 1-2 South Seventh St. Philadelphia, Pa. J. Litch; Rochester, New York, 17 Arcade, G. S. Macomber.

The SHIELD will be sent, by *Mail*, to any part of the United States, when ordered. To Postmasters, or others who remit ONE DOLLAR, free of expense, we will send THREE copies. Single copies at 37½ cents.

---

## SECOND ADVENT PUBLICATIONS,

Of every description, can be procured either at 14 Devonshire-street, Boston; 9 Spruce-st, New York, or 3 1-2 South Seventh St. Philadelphia. J. V. HIMES.

---

POSTAGE.—Six Sheets—under 100 miles, 9 cts.—over 100 miles, 15 cts.

---

DOW & JACKSON'S POWER PRESS, 14 DEVONSHIRE ST. BOSTON