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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 Tetzel opposed Luther with a series of propositions; but they were overthrown by John Knipstrow—a boy of twenty: and yet Tetzel is made a Doctor as a recompense, and contains 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 decreed 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 decreals 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 dif- ference 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. "Academics, 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 motley rabble of insolent grammarians, disorderly monks, and ignorant, misled and perverted plebeians." 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 Wittenberg.

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'Aubigne:—

"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, accused of nothing else, were at last restored to the Church. 

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 Wittenberg, 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 Wittenberg 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 stept forward to arrest its progress. Luther was absent far from Wittenberg. 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 burgheers 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.

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 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 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 Wittemberg.

'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 Wittenberg 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 chanting, 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.'

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 decreals, 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 Charlemagne, 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 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 according 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 find some hospitable roof where they would preach to the listening townspeople, 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 Cochlaeus, '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, artisans, 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 everywhere 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; withstands 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, awoke 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 contempt and reproach; 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. 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 pitfalls 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 trumpet 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.
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!
Satan's last Parochial Calls.

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!

1844.
Version of Daniel.

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!

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"—(Malec.) 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.

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.
3 And 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.
4 Then spoke the astrologers to the king in Syria, 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.
They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.

The king answered and said, Truly I know that ye would gain the time, because ye see the thing hath gone 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.

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 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.

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

Then Daniel answered with prudence and wisdom to Arioch, the captain of the king's guard, who had gone 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 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.

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 companions should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the heavens. Daniel answered and said, Blessed be the name of God 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 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.

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.

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.

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.

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?

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, 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 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.

Thou, O king, didst look, and behold a great image. This huge image, whose brightness was excellent, stood before thee; and its appearance was terrible. This image's head was of fine gold, his breast and his arms 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 clay. Thou didst look till that a stone was cut out without hands, which smote the image upon his feet that
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
the whole earth. This is the dream; and we will tell
its interpretation before the king.

ITS MEANING.

Thou, O king, art a king of kings: because the God
of the heavens hath given thee the kingdom, the power,
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
of gold. And after thee shall arise another kingdom in-
ferior to thee, and another third kingdom of brass, which
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
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
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-
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-
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.
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.

CHAPTER VII.

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.
Daniel spoke and said, I saw in my vision by night,
and beheld the four winds of the heaven rushed upon
each other on the great sea. And four great beasts
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
man, and a man's heart was given to it. And behold
another beast, a SECOND, like a BEAR, and it raised
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.

These great beasts, which are four, are four kings,
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 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 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.

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

4. And from the one of them came forth a little horn, which became exceedingly great towards the south, and 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 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 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.

5. 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 be a trampling down? And he said to me, Until two thousand and three hundred days; then shall the sanctuary be cleansed.

6. And it came to pass, when I, even I Daniel had seen the vision, and sought understanding, then behold, there 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.

7. 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.

8. 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.

9. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou didst see having the two horns, signifies the kings of Media and Persia. And the shaggy goat is the king of Greece: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up instead of it, four kingdoms shall stand up out 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 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 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.

26 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. acharè. 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. 43, "har tzebi kodesh," mount of holy beauty."

Ver. 11. "Prince of the host."-Heb., Sar tzabâ. 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."-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. xxi. 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."-mecon—or "habitation." The phrase may not be improperly translated, "his holy habitation."

Ver. 12. "A host was given him," we tza ba tinnathi, or "a host was delivered up."

Ver. 14. "Until two thousand three hundred days." Heb., "ad ereb boker alpayim dathelosh mèoth," literally "until evening-morning two thousand three hundred." That the phrase "evening-morning" is used like the Greek nachtemeron, "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 niphal 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 Hiphil 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 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.

2 And I set my face to the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 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 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 of the land.

3 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
in his laws, which he set before us by his servants the 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 God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been 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. Therefore hath the Lord watched over the evil and done as hath been done on Jerusalem. As the prophets.

Therefore, 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 have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people became a reproach to all who are around us. Now therefore, O Lord our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine on thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes and cause thy face to shine on thy city and the sanctuary; and the end thereof be poured upon the desolate.

And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before Jehovah my God for the 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.

And he made me understand, and talked with me, and said, O Daniel, I am now come forth to teach thee 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 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 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 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 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 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"—מָדָףְ בֶּשָפְ. These words may be translated "wearyed by going swiftly." In this case, the root is not עָפָה, to fly, but יָפָה, to run or move swiftly.

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

"Sedidit, absedidit, conscidit, incidit, 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, chittak, and chatshakah, rendered cseira—a cut, incision, cresio—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, "chatshakah shelbasar," a piece of flesh, or "cut of flesh." He translates the word as it occurs in Daniel ix. 24, by "precisa 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 "decisa sunt."—were cut off.

In the Latin version of Junius and Tremellius, neshkah is rendered "decisa 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 *enemptéthemosan,* "were cut off," and in the Venetian copy by *tutókatai,* "have been cut." The idea of cutting off is pursued in the Vulgate, where the phrase is "abbreviate 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. vii. 14, was unobserved. It was therefore supposed that there was no propriety in taking "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. vii. 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., *chôrâts*—derived from the verb *chôrâts,* 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. xxv. 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 shikkôtsim meshôném," literally rendered is, "And on the pinnacle, (i.e., of the temple,) abominations (or idols) the desolator."

The word "kenaph" 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."

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 Eichhorn, 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."

Here yamin, "days," (the plural of yom) translated a "full year," evidently designates the same period as yamim Shenath, "a whole year," (literally, "the completion of a year.")

Judges xvii. 10.—"ten shekels of silver by the year."—

In this instance we find yom used with the preposition י, Lamed ("for") translated by the year.

2 Chron. xxii. 19.—"after the end of two years."—

It is worthy of notice in this case, that the plural, as used for years, as the next word yamim, "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 yom, day (in the singular,) might be employed for a year, inasmuch as its plural evidently signifies years.

Amos iv. 4.—"after three years." (literally, "after a triad, or a three of years."

Numb. ix. 22.—"Or whether it were two days, or a month, or a year."—

1 Sam. xxvii. 7.—"a full year and four months."—

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.—

In the seventh verse, we find the equivalent expression 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 Moed (Möed) 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, and times, and a half." Lämöed mödöim wöchëtzë. Compare this with the prophetic usage of language in Rev. xii. 14—"for a time, and times, and half a time," bësharon 'ava, bësharon 'ava, bësharon 'ava. See also verse 6th of this chapter—"a thousand two hundred and threescore days"—ןוים-ב בות י', תקע קורים ותקע קורים. 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 Kairos, 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 ימי 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,) Edônö wédônö úphelgëth Edônö—"a time and times; and a
division of time." In the Chaldaic portion of Daniel, the word  שָבְעָה , "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, שָבְעָה , "Shabáh  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 שָבְעָה  שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְعָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְعָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָбְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה Shabáh iddánin, is literally rendered in our version, "seven times."

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 שָמָרִים , שָמָרִים or שָמָרִים , 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"—שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה Shabáh shibím—"weeks seventy")—are determined (שָמָרִים—nechtaq—"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 שָבְעָה , "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 שָבְעָה ("shabáh," or שָבְעָה , in the masc.) construct form, שָבְעָה שָבְעָה שָבְעָה שָבְעָה שָבְעָה Shabáh, plural שָבְעָה שָבְעָה Shabáh—feminine plural שָבְעָה Shabáh—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. xlvi. 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 "shabáh" 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" (יָמִים , Yamím) is used pleonastically after words designating a definite portion of time. Gesenius, the Hebrew Lexicographer, under the word יָמִים (yámím—"day," says, "יָמִים , Yamím , in the accusative is often put pleonastically after words designating a certain and definite time." Thus, in Gen. xii. 1, "two years," (E. V., "two full years," ) is expressed in Hebrew, by שְנַהֲדַיָּים Yamím, literally "two
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 (טביכים שְׁבָעִים, shibáh shabuoth) shalt thou number unto thee: begin to number the seven weeks (shibáh shabuoth) from such time," &c. Now if the "theory" were true, and shabuoth signified merely sevens, the qualifying word yamim, days, ought to be used after shabuoth, which is not the fact. In this chapter we have "seven days" in verses 3, 4, 13, 15, here expressed in Hebrew by השבעים, shibáh yamim, "a seven (heptad) of days." So in verses 10, 16, we have the phrase "feast of weeks" expressed by תשעה תשב, chag shabuoth. In this case, had it been the design of the writer to say "feast of seven days," the words would have been "chag shabath yamim.

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

So in Levit. xii. 5—"two weeks" is the proper translation of the dual number, וְשֵׁבְעִים, shēbēyim. Numb. xxviii. 26—"your weeks," וְשֵׁבְעִים, shabuothekem—by comparing this verse with Levit. xxiii. 15, it will be seen that "weeks" has reference to the period of נְשָׁבָיע, shēbāh shabbathkoth, "seven sabbaths." Jer. v. 24—"appointed weeks —ותשׁוּבֶים, 'shēbimet'—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. וַיִּשְׁבָּאוּ, chag shabuoth.

In the prophesy of Daniel, week and weeks occur in the following passages. Daniel ix. 27, (twice,) "week," וַיִּשְׁבָּאוּ, shabuā. Daniel ix. 24—"seventy weeks," וַהֲקָמָן שְׁבָעִים, shabuām shibim. Verses 25, 26; threescore and two weeks, וַהֲקָמָן שְׁבְעֹת שְׁבָעִים, shabuām shabuim uśhenayim. Verse 25—seven weeks—ותשׁוּבֶים שְׁבָעִים, shabuim shibah. In none of these cases does the word days or year occur, as must have been the case if shebuah merely signified seven.

Two other cases occur in this prophesy, in which shabuim occurs, both referring to the very same period of time, viz., Dan. x. 2, שְׁבֹאֵה שְׁבָעִים, 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; shebúoth—יַשְׁבּוֹת—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 יבשות shebúoth occurs, in which "the new theorists" find a plausible argument for their scheme. Ezek. xiv. 21, "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days—חָגוּ שְׁבּוֹת yamim, unleavened bread shall be eaten." It may be said that as shebúoth is in the construct form, yamim must be in the genitive, and that as the feast of the passover lasted only seven days, shebúoth must certainly signify "sevens," instead of "weeks," more especially as we read in the 23d verse, "and seven days of the feast"—יַשְׁבּוֲת יִמְמִים 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 יְאֹה נֶתְחָה "nabarə'ah, "used instead of the future of kal יְאֹה aáneh."

"I will answer," compare xiv. 5, הָעַבֵּר for הָעַבָּב הָלָךְ lacach, &c. Now, in the passage before us, בָּשְׁבּוּת yamim is an irregular orthography for בָּשְׁבּוֹת shebúoth yamim—יְשַׁבּוֹת yam'im—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 וָעַמֹּת lə'ummoth, one of the portions," &c. Here the word leummoth, "over-against," is used, as every Hebrew scholar will allow, for the usual form וָעַמָּה the construct form of וָעַמָּה "ummah," which as a noun signifies, a conjunction or joining—and with the preposition lamed (ז) prefixed, "over-against."

Hence, in various translations we find the phrase shebúoth yamim, in this passage only, correctly rendered "seven days," because the word "shebúoth" 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: "Solemnitas sevem dierum fermentata comendetur, quod est sicut solemnitas septem dierum. [ut licet plurale sit, tamen pro singuli habeat, hoc est pro semel septem tantum.] Et enim per cholom, sicut 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 (shebúoth) is plural, yet it is used for the singular, that is, for once seven (a week) only. Also יבשות has Cholem as יבשות 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.

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**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 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