

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, WEDNESDAY, NOVEMBER 23, 1842

NUMBER 6.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES.

OFFICE NO. 36 PARK ROW.

PRICE TWO CENTS.

Our esteemed brother, Henry Jones, is a firm believer in Christ's second coming at hand; though he is convinced from evidence wholly independent of the prophetic periods. Thus the Lord is giving us promissions of his coming suited to minds of every class. Brother Jones has written a series of articles for the New York Luminary, from which we shall make large extracts. In his first No. he quotes a variety of predictions, of which the following are a sample:

FEARFUL SIGHTS---GREAT SIGNS, &c.

NO. I.

Luke xxi. 11.—"Fearful sights and great signs shall there be from heaven." These are the words of Christ himself, given in immediate answer to the question, "What sign will there be when these things shall come to pass?"—Luke xxi. 7. Or, as Matthew has recorded the question, "What shall be the sign of thy (Christ's) coming, and of the end of the world?"—Matt. xxiv. 3.

Matt. xxiv. 30.—"And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

These are also Christ's words in answer to the same question, and they expressly tell us that there will be a "sign" of his "coming in heaven," and that this "sign" shall appear before "they shall see the Son of Man coming." &c.

Matt. xxiv. 32, 33.—"Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." [See Luke 21: 31.]

This declaration of our Saviour was also given in answer to the same inquiry for "the sign" of his "coming, and the end of the world," and given after he had distinctly foretold several events as signs of his coming. And here observe even the express command of Christ, not only that we should suppose it possible that he may come soon on our seeing such things as signs, but that we should rather than "know that it [his coming,] is near, even at the doors."

Matt. xxiv. 29.—"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." See Rev. vi. 12, 13.

Isaiah xiii. 10.—"For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

NO. II.

Mr. Editor,—As proposed in my other article, I am now to notice some of the fulfilled "wonders" or "fearful sights and great signs" of Christ's second coming at hand, already spoken of as being foretold by the holy prophets; and let us begin

With the NORTHERN LIGHTS, or the AURORA BOREALIS, now so called.

Although it is doubtless a fact that nearly the whole community have been, and are still under the impression that this phenomenon has been of common occurrence from creation till the present time, and that it has nothing to do with prophecy; it will now be considered as a literal and awakening fulfilment in part of those prophecies which

foretel the coming "to pass in the last days" of "wonders in the heavens," and "fearful sights," of "blood, and fire, and pillars of smoke." These sights were to precede the "great and terrible," or "great and notable day of the Lord." Let what will be said on the opposite side, the fact will remain that these wonderful phenomena, in their resemblance of "blood, fire, and pillars of smoke," have many times perfectly answered to the fulfilling of these prophecies. If, then, such prophecies were designed ever to have a literal fulfilment, this literal fulfilment has been many times given them in these "last days," or for more than a century past. But before presenting the positive proof of this position, it will be proper to notice the

OBJECTION urged by many, viz., that these phenomena are ancient as creation, proceed from natural causes, and are not foretold in prophecy.

I admit at once, that, in many modern histories of the Northern Lights, it is recorded that they are very ancient, and that dates are given of their having been seen "from the earliest ages; but these modern histories, in opposition to the doctrine of Christ's near coming, are not admissible testimony, inasmuch as there is no proof that such modern records are true, while there is very much proof against them. I will now present a few facts which are understood to testify against the alleged great antiquity of these "fearful sights," and "wonders in the heavens."

1. There appears to be no real ancient history of these phenomena, or none anciently written and published recording their previous existence. For several years, I have sought at the most probable places, and of the supposed most probable individuals, for some such history which was ancient, and especially in a book which was itself ancient; but have not yet been able to find one of the character. And why not, if these phenomena have been on record in all ages? As soon as they have been seen in modern times, they are found in history! And why not before, if they had been witnessed? There are, to be sure, many apparent authentic histories of the wonderful appearance of these lights in London, March, 1716, and for aught I know, as Dr. Halley and others say, they may have been seen in some places still farther back, yet the book printed farther back, which speaks of them, is not found. A large "Dictionary of Arts and Sciences," in one volume, published about eighty years ago, which gives a full account of these phenomena, records their first occurrence at London, March, 1716, as above, and states that the oldest inhabitants there had not previously seen or heard of them. The author of the Dictionary concludes his account by giving a long list of the writings he had found on the subject, the oldest of which was a magazine in London for 1716, and the next were files of the same magazine for ten years following, with other works afterwards written. If these things were so, could the Northern Lights have been common in all ages? Certainly not.

2. A lady, supposed to be now residing in Saybrook, Conn., informed me two years ago, that her grandmother had often stated her recollection of the first appearance of those lights in that place, which occurred in the year 1730, and that the people of

the place had not seen or heard of them before.—The date of this fearful sight was recollected by the old lady from the memorable circumstance that a Mr. Abiel Ladd was to have been married on the evening of this wonderful appearance, and that the wedding was broken up by the fright of the guests on the occasion, the ceremony being performed the next day, when the sight was past.

3. An ancient book at my command, filled with this very subject, appears at once to settle the question, that these phenomena are the events of modern rather than of ancient times. I allude to a small volume of five sermons, on the text, "Fearful sights and great signs shall there be from heaven."—Luke xxi. 11. This book is a real antiquarian in all respects, and dated in two title pages, "Boston, 1680." These sermons were delivered by the far-known D. D., Increase Mather, then a Congregational minister, and father of the celebrated D. D., Cotton Mather, both of Boston, and believers in Christ's second advent at hand. In these sermons, the writer adhered closely to the above text, making it a considerable part of his object throughout to show that these "fearful sights," &c., had already been witnessed in the heavens, as a foretold premonition that the Lord might be looked for as soon coming "down with a long besom of destruction, to sweep away a world of sinners before it." And though, from his writings, it appears he had searched histories on the subject, even back to a comet of Methuselah's day, to see what wonders had appeared in the heavens, he had found no account of the Northern Lights.

4. It is now three years since I have published by the pulpit and the press, as extensively as possible, many of these facts, calling on opponents to produce a history published before 1716, recording the previous occurrence of the Northern Lights, while none have yet even informed us where such a book may be seen. Should such a history yet be found, (and it may,) it must satisfy us of the origin of these lights as far back as the date of its publication.

5. But after all that can be said against the modern origin of these "wonders," &c., as "great signs" of the Lord's now near coming to judgment, we have his own immutable testimony that they are not the common events even of the first ages, but that they are rather "wonders" of the "last days," and "signs" of the coming of "that great and terrible day of the Lord," now specially near at hand.

In another article, it is proposed to notice some earlier historic instances of the remarkable appearance of this phenomenon, as fulfilling the foregoing prophecy concerning them.

HENRY JONES.

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at the Brick Church Chapel, No. 36 Park Row, up stairs, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office.

J. V. HIMES.

THE MIDNIGHT CRY.

WEDNESDAY, NOVEMBER 23, 1842.

TIMELY HINTS.

10 The DAY OF THE LORD will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat!

13 Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be DILIGENT that ye may be FOUND OF HIM in peace, without spot, and blameless. 2 Peter iii.

Evening Lectures.

Brother Litch lectures every evening at 7 o'clock, at the corner of Catharine and Madison streets. THIS (Wednesday) EVENING he will speak on the return of the Jews. To-morrow evening, he will lecture on Daniel 11 & 12, and speak particularly of the prophecies relating to NAPOLEON BONAPARTE.

CHRIST'S AGE.

If we ask one hundred theologians how old Christ was at his crucifixion, perhaps ninety-nine of them would say they had not examined the question critically, but they supposed he was about thirty-three. Let such persons open their Polyglott Bibles, and they will find, against Matt. 2: 1, a marginal note showing that Jesus was born four years before the account called Anno Domini. Then let them turn to Matt. 28, and they will find his crucifixion was Anno Domini 33. This makes his age 37. Then refer to Mark 1: 1, which begins with his ministry, and you will find in the margin, A. D. 26, and his crucifixion again marked at A. D. 33, which leaves seven years for his ministry. The same fact will appear from the dates opposite Luke 3 and 24. If you question the accuracy of your Polyglott Bible, refer to your family Bible at home, and you will find the same dates. In the same way, you may push your enquiries, (as we have lately done,) through all the editions of the American Bible Society, and the Methodist Book Room, and the Oxford and Edinburgh editions, and you will still find the same result.

Do you begin to inquire why the Bibles are so printed, when nobody believes the fact! We answer, they are probably so printed because it is the truth, as the following facts clearly show:

1. Everybody now admits that our common era begins four years after the birth of Christ, as Ferguson, the astronomer, clearly proves. The era was settled by Dionysius Exiguus, a Roman abbot, in the year 527. Josephus records an eclipse of the moon during the last illness of Herod, who sought the young child's life. This eclipse was more than 3 years and 8 months before the common era of Christ's birth, at three o'clock in the morning at Jerusalem. Of course Christ must have been at least four years old when our Anno Domini commences.

2. As Christ was crucified on Friday, at the time of the full moon, next after the vernal equinox, (for the Jews always ate their passover at that time,) it is easy to fix the precise year, because no two years corresponding exactly with the facts could ever be very near each other. Now Ferguson shows that this must have been the 23d year of the reign of Tiberius Cesar, and more than 36 years from the eclipse of the moon before referred to.

3. The truth thus astronomically demonstrated, enables us to account for a statement made by Phlegon, a heathen writer, who says there was in that year the most remarkable eclipse of the sun that ever was seen. But there could be no natural eclipse of the sun at Jerusalem that year. The statement, doubtless, originated from the supernatural darkness at the crucifixion.

4. According to Luke, Herod was in Jerusalem at the time of our Savior's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the people he returned to Jerusalem, in order to offer sacrifices, *it being the time of the passover*. While he was there, on the fourth day, the news came that Tiberius Cesar was dead. Having been encouraged by him to carry on the war, and not knowing whether the next emperor would sanction it, he returned home with his army. This was the 23d year of the reign of Tiberius Cesar. We have no account in history of Herod being in Jerusalem with his army at any other time; and this being the time of the passover, the evidence is indubitable that this was the time of the crucifixion, which would make Christ 37.

The next question is, was our Lord's ministry seven years, as the Bible Society's Bibles represent it! We say yes, because John's ministry began in the 15th year of the reign of Tiberius Cesar, when he must have been at least thirty. Christ's ministry commenced when he *began to be about thirty years of age*, and he was not quite six months younger than John. Of course his ministry must have also begun during the 15th year of Tiberius.

From these facts we learn that Christ was crucified A. D. 33 of the common era, and A. D. 37 of the true era. It follows that, next year, which has been astronomically proved to be 1810 years from Christ's death, will be 1847 from his birth, as stated in the dialogue on the end of the world in last Saturday's paper.

It is remarkable that the dates which astronomy and history have so clearly established, harmonise precisely with the prophecies. In Daniel 9: 25, there is a prophecy which must convince any candid Jew that Jesus was the true Messiah, if it were allowed to have full weight on his mind. Yet, strange as it may seem, some modern Christians, who are expecting the conversion of the Jews as a nation, are trying hard to destroy the force of that argument. The prediction reads thus:

Dan. ix 24. SEVENTY WEEKS are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and anoint the Most Holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the MESSIAH, THE PRINCE, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall even in troublous times. Ver. 26. And after threescore 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 sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, &c.

This commandment is clearly proved by Ferguson and others, to have been the one recorded, Ezra 7: 11—26, which was given 457 years before the common era of Christ's birth, or 453 years before the true era.† From that time, the street and the wall were built in troublous times during the 49 years ["7 weeks"] of the administration of Ezra and Nehemiah. From the end of that period, 434 years, ["62 weeks"] bring us to the time when Christ, at the age of 30, on the banks of Jordan, received the Holy Ghost, and was thus first made manifest as the Messiah. From that time to his crucifixion was 7 years, [one week] if his ministry commenced when he "BEGAN to be about

* It is said by Hebrew scholars, this should be rendered last half, instead of midst.
† If we call the decree and add for Christ's life 457 years B. C. 23 "
the total is 490 = 70 weeks
If we reckon the decree from the true era, and call it 453 years B. C. 37 "
the total will be 490 = 70 weeks.

30 years of age," as Luke declares; and if it ended when he was 37, as the revolutions of the heavens demonstrate. Thus this wonderful series of events occurred so as to prove the astonishing accuracy of the prophecy and confound the infidel. In another paper, we shall give our reasons from the 8th and 9th chapters of Daniel, for believing that the world shall be burned up at the end of 1810 years from Christ's crucifixion.

MR. MILLER AND THE PHRENOLOGIST.

The following authentic anecdote will be interesting to those who think Mr. Miller is a fanatic. We relate it, because some are deterred from examining our views of prophecy, because religious papers call them "fanatical."

A man who had proclaimed his belief in Christ's coming till he was called a "Millerite," once took Mr. Miller to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was examining. He commenced by saying the person under examination had a large, well-developed brain, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"I tell you what it is, Mr. Miller could not easily make a convert of *this man* to his hair-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining, and the head of Mr. Miller, as he fancied it would be. "Oh, how I should like to examine Mr. Miller's head," said he; "I would give it one squeezing."

The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand upon the organ of fanaticism, as it is sometimes called, or the organ of marvellousness, he said, "There, I'll bet you any thing that old Miller has got a bump on his head there as big as my fist," at the same time doubling up his fist as a sample. Others laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his dry jokes on Mr. Miller.

"He laughed; 'twas well. The tale applied Soon made him laugh on 't'other side."

‡ He got through, made out his chart, and politely asked Mr. Miller for his name. Mr. M. remarked, that it was of no consequence about putting his name upon the chart, but the phrenologist insisted. "Very well," said Mr. M., "you may call it Miller, if you choose."

"Miller, Miller," said he, "what is your first name?"

"Well, they call me William Miller."

"What, the gentleman who is lecturing in Boston?"

"Yes, sir, the same."

At this, the phrenologist, filled with astonishment and dismay, settled back into his chair, pale and trembling, and spake not a word while the company remained. The reader may judge of the poor fellow's feelings.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

CARMEL. The vineyard of God. Mich. vii. 14.
CHAIN, signifies the laws of God; or man, in prophecy. Ps. cxlix. 8. Acts xxviii. 20. Jude 6.
CHITTEH. Those that bruise. Dan. xi. 30.
CITY OF GOD. New Jerusalem. Heb. iii. 22. Rev. iii. 12.
CITY OF NATIONS. Antichrist, or Babylon. Rev. xvi. 19. xvii. 18.
The streets of the great city are the ten kings. Rev. xi. 8, 13.
CLOUD, OR TO RIDE ON A CLOUD, is an emblem of power and great glory. Matt. xxiv. 30. Sometimes it means heavy judgments, as in Joel ii. 2. Zeph. i. 15.
CROWN. Dignity and honor. Prov. xvi. 13. Isa. xxviii. 1—5. lxii. 3.
CRY OF CRIED. To be sensible of want. Prayers and petitions for relief; or forerunner of war. 2 Kings iv. 40. Ps. xxx. 2—8. Rev. xiv. 18.
DARKNESS. Ignorance, unbelief, and every evil work, confusion and horror. Prov. iv. 19. Isa. ix. 2. Eph. v. 11.
DAY, is one year—revolution of the earth in its orbit. Num. xiv. 34. Eze. iv. 5, 6. Dan. ix. 24.
DAY OF THE LORD. Judgment day, or 1000 years. 1 Thes. v. 2. 2 Peter iii. 8—10. Rev. xx. 4—7.

REASONS FOR BELIEVING THE SECOND COMING OF CHRIST IN 1843.

FROM THE CHRONOLOGY OF PROPHECY.—CONCLUDED.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. vi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xvi. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "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, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced. Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we

find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 656 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12.) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make

sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily sacrifice (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, 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. Remember ye not, that when I was yet 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 will let, 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." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And they shall pollute the sanctuary of strength, and shall 'take away' the daily sacrifice, and they shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18, "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Pa-

* Rev. xvii. 10.

pacacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt.

iii. 14-16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv. 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv, 4-6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24-27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

* See Sermon on the Great Sabbath, "in Miller's Views."

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

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Is published every afternoon at 30 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City. POST PAID.