

THE ORIGINAL THREE ADVENT

MESSAGES!



THE CORRECT VIEW OF THE DAILY, AS TAUGHT BY THOSE WHO GAVE THE JUDGMENT HOUR CRY!

"Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed."

"The Lord showed me that Time had not been a test since 1844, and that time will never again be a test." - Ellen G. White. The Present Truth, November, 1850, No. 11, page 87.

TRACING THE TRUTH CONCERNING "*THE DAILY*" FROM THE PENS
OF THE MILLERITE ADVENTISTS, WHEN THEY WERE GIVING THE
"JUDGMENT HOUR CRY".

THE CORRECT VIEW OF THE DAILY, AS TAUGHT BY THOSE WHO GAVE THE JUDGMENT HOUR CRY!

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COMPILER’S INTRODUCTION

“Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.”

“The Lord showed me that Time had not been a test since 1844, and that time will never again be a test.” – Ellen G. White, The Present Truth, November, 1850, No. 11, page 87.

The above statement from the pen of inspiration in and of itself is very plain and simple to understand. It is also very clear concerning who had the “correct view” of “the Daily” in the book of Daniel. Unfortunately, it has been misunderstood, its meaning has been distorted, and it has been explained away from the obvious import of the plain meaning of the English words that were penned under inspiration. This has been going on now for over 100 years, by Sabbath-keeping Adventists. Laity, ministry and theologians alike have been doing this, so that they can teach other views concerning “the Daily” in the book of Daniel.

And the consequences of this distortion and manipulation of this plain inspired statement, has indeed caused confusion and a departing from the faith, by those who have accepted differing views of “the Daily” in the book of Daniel, from the one taught by the majority of Millerite Adventists who gave the judgment hour cry (that is, those who gave the 1st Angel’s message in the Millerite Advent Movement of 1840 – 44). A number of theologians have been led to reject the Biblical validity of the foundational teaching concerning the Cleansing of the Heavenly Sanctuary commencing in 1844; while other Sabbath-keeping Adventists, have fallen into the error and confusion of re-applying the time prophecies of Daniel 12:11 & 12, in literal days to some end-time event yet in the future.

A simple analysis of the above inspired statement reveals the following truths to the careful reader: -

“I saw” – that is, Sr. White saw in an inspired, prophetic vision concerning this subject.

The subject that she saw in vision was “the Daily” in the book of Daniel.

The word “sacrifice” does **NOT** belong to the text, but was added by man’s supposed wisdom. That is, it was added by the translators of the King James Version.

The Lord gave the **CORRECT VIEW** of “the Daily” in the book of Daniel, to those who gave the judgment hour cry (that is, those who gave the 1st Angel’s message in the Millerite Advent Movement of 1840 – 44).

When union existed before 1844 among the Millerite Adventists, nearly all were united on the correct view of “the Daily” in the book of Daniel.

But since the confusion after 1844, other views concerning “the Daily” in the book of Daniel have been embraced, which have resulted in darkness and confusion.

The Lord showed Sr. White that Time had not been a test since 1844, and it will never be a test again.

The compiler has been blessed over the last eighteen months or more to read many thousands of pages of books, pamphlets, and Millerite periodical articles during the time that the Judgment Hour Cry was being given to the world by the Advent Movement of 1840 – 44. And the majority teaching concerning the “the Daily” in the book of Daniel has been clearly revealed to the compiler through this exhaustive research and can be summarized as follows:

The word “sacrifice” which is linked together in all five places where “the Daily” in the book of Daniel occurs, does not belong to the Hebrew text, and has been supplied by the translators.

The Millerite Adventists saw “the Daily” in the book of Daniel as a desolating power or an abomination which symbolized Paganism and its religious rites and practices. This power was removed or taken away in 508 A. D., to make way for the rise of “the transgression of desolation” (Daniel 8:13), or “the abomination that maketh desolate” (Daniel 11:31) which they saw as the Papacy.

From the taking away of Paganism in the Roman Empire in 508 A. D., the prophetic periods of the 1,290 and 1,335 days (that is, the 1,290 and 1,335 years) of Daniel 12:11 & 12, ended respectively in 1798 and 1843.

The more accurate translation “the continual” for the phrase “the daily” –was frequently used by the Millerite Adventists in their writings on this subject. ¹

¹ There are some individuals today who consider the use of the words “*the continual*” in relation to “*the Daily*” in the book of Daniel as a false teaching that is a departure from the “Judgment Hour Cry” view on this subject. Further, they believe that this alternative translation was brought in by Uriah Smith in his theological books written years after 1844. While the compiler is not an admirer of Uriah Smith’s books, in fairness to him, it needs to be documented that the Millerite Adventist writers did indeed frequently use the translation “*the continual*” in their writings concerning this subject.

The best way to bring out these historical facts concerning the Millerite view of “the Daily” in the book of Daniel is to let the writers speak for themselves, without comment from the compiler. So extracts from Millerite books, pamphlets and periodicals will be copied dealing with this subject, at the time the Judgment Hour Cry was being given to the world. By the end of this Study Document the reader should see that the above four summarizing points have been historically verified as being a correct representation of the teachings that the majority of the Millerites had concerning “the Daily” in the book of Daniel. For those who have access to this Study Document, they should never again be misled or deceived by any attempted distortion or manipulation of the real historical evidence of what the Millerites actually taught concerning “the Daily” in the book of Daniel, by those who may wish to teach an alternative view of the subject. As such, the compiler trusts that this Study Document will be valued as an anchor to help establish the “correct view” of “the Daily” in the book of Daniel.

I have retyped the articles for the reader as many of the copies of the source documents that I have in my possession are not easy to read, and would be difficult to reprint from in a “user friendly” fashion. The wording is as it appeared in the original Source Documents. I trust that the reader will take this fact into consideration when studying this Study Document.

I pray that after carefully reading this Study Document the reader will embrace the original and correct teaching concerning “the Daily”, following the counsel of the true Spirit of Prophecy, as found in The Present Truth, November, 1850, No. 11, page 87.

May the Lord bless and guide the honest in heart reader as you carefully study these materials. And may this Study Document be used to help establish you in the original Advent message, so that you will not to be led away with the various winds of false doctrines that are blowing today.

HOW WILLIAM MILLER CAME TO THE CONCLUSION THAT “THE DAILY” WAS PAGANISM.

THE SECOND ADVENT MANUAL. – BY APOLLOS HALE – 1843. Page 66: -

So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us – the meaning of “the daily.” “I read on,” said he,

“And could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, ‘*take away.*’ He shall *take away* the daily. ‘from the time the daily shall be *taken away,*’ &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii. 7, 8. “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,” &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is ‘the daily!’ Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why it is Paganism; well, then, ‘the daily’ must mean Paganism.”

This led Mr. Miller to believe that the “daily” of Daniel was Paganism, or idolatry.

THE TESTIMONY OF WILLIAM MILLER.

MILLER'S LIFE AND VIEWS – BY JOSHUA V. HIMES – 1841, Pages 46 – 51: -

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 70 weeks, and tells him plainly that the 70 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 70 weeks were fulfilled, might know his prophecy to be true, and what they might understand by days in this vision. If, then, the 70 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 afterwards be fulfilled in the same manner? Answer, 1843.

Then in the twelfth 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 seventh chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the twelfth 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.

Then in the twelfth chapter of Daniel, 11th verse: "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 connection 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 five hundred 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 abomination that maketh desolate until Christ's second coming; for that was not set up until nearly five hundred years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thes. 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. Daniel 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" 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. Papacy 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 the year 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 Bellisarius,

* Rev. xvii. 10.

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, makes 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.

SYNOPSIS OF MILLER'S VIEWS – BY WILLIAM MILLER –

WRITTEN JANUARY 1, 1843, Pages 28, 29, 33 & 34: -

IX. It can also be proved by Daniel xii. 11-13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6-8, "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:" Job. xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:" [Miller's Lectures page 100.]

... XV. It can be proved by the numbers in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Dan. xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9-12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of

the saints: here are they that keep the commandments of God, and the faith of Jesus.” – [Miller’s Lectures, page 76.]²

MILLER’S REPLY TO STUART’S

“HINTS ON THE INTERPRETATION OF PROPHECY.”

IN THREE LETTERS, ADDRESSED TO JOSHUA V. HIMES – BY WILLIAM MILLER – 1842, Pages 16 – 18: - ³

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead anyone. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, no, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not ‘How long the sanctuary and host are given to be trodden under foot?’ but it is, as Br. Stuart will acknowledge, “*How long shall be the vision?*” or as some translate it, “For how *long time* shall be the vision,” “concerning the daily (or continual) *sacrifice* (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?” The answer must be according to the question, or one of these heavenly messengers must be in an error – either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: “How long shall the ram push against

² It needs to be pointed out that William Miller’s teaching concerning 666 and [Revelation 13:18](#) - the Number of the Beast being the supposed length of Pagan Rome, does **NOT** have the inspired endorsement of the Testimony of Jesus found in [The Present Truth, November, 1850, No. 11, page 87.](#)

A key portion of the statement reads: - “*When union existed, before 1844, nearly all were united on the correct view of the “Daily;”*”.

It needs to be pointed out that William Miller himself publicly acknowledged that his views on this point were **NOT** generally received by his Adventist brethren.

[The Midnight Cry, February 22, 1844:](#) - “In the evening, Mr. Miller lectured upon the number of the beast, in Rev.”

“He was unusually clear, and seemed to carry conviction to many, of the correctness of his application of this prophecy. He remarked that his Advent brethren had not generally agreed with his views of it, and that satisfied him that they studied the scriptures for themselves, and followed him only so far as they believed he followed the word of God. He was however, fully satisfied that the number of the beast 666 could only denote the years of pagan Roman supremacy from B. C. 158 to A. D. 508.”

As the majority of Adventists were **NOT** united before 1844 on Br. Miller’s teaching on this point, his teaching concerning 666 and “*the daily*” does **NOT** come under the inspired endorsement of the statement from the Testimony of Jesus found in [The Present Truth.](#)

³ This reference demonstrates that the translation “*the continual*” was indeed used by some of the Millerite Adventist writers, which shall be seen again and again throughout this [Study Document.](#)

Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise another horn, which waxed exceeding great, above all the horns before it, towards the south, east and north, it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practised and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?"

THE TESTIMONY OF SYLVESTER BLISS.

INCONSISTENCIES OF COLVER'S LITERAL FULFILMENT OF DANIEL'S PROPHECY.

- BY S. BLISS - 1843, Pages 12 & 51: -

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision *concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*' Mark well *this inquiry*. It is not, How long shall be the time for everything that Daniel saw in the vision; but 'How long shall be the vision *concerning the daily sacrifice,*' &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the *original*, and are so noted in the translation, and that the question is literally, "How long the VISION – the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11-13; so that it reads "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

... VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40-45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact that Daniel will then stand in his lot. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

PARAPHRASE OF DANIEL XI. AND XII. – BY S. BLISS – 1844 –

COMMENTS ON DANIEL 11:31 & 12:11 – 13: -

And [those that take up] arms shall stand on his part. And they [the barbarians from the north of Europe] shall pollute [Rome] the sanctuary of strength, and [shall conquer the empire, out of which ten kingdoms, corresponding with the ten toes of the image, and horns of the fourth beast, shall arise. These ten kings being converted to Christianity] shall take away the daily sacrifice [of the pagan rites, about A. D. 508] and they shall place the abomination that maketh desolate [in its place – the Man of Sin, - Papacy, the Wicked to be revealed when that which hindered is taken out of the way, 2 Thess. ii.]

... And from the time that the daily sacrifice [of Paganism, about A. D. 508,] shall be taken away, and the abomination [of papacy] that maketh desolate shall be set up [to the time of the end, when knowledge shall be increased on this subject,] there shall be one thousand two hundred and ninety days [1290 years.] Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, [1335 years from about A. D. 508.] But go thou thy way till the end [of these wonders] be: for thou shalt rest and stand in [for] thy lot, [in the resurrection] at the end of the [1335] days.

THE TESTIMONY OF L. C. COLLINS.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, OCTOBER 19, 1842: -

The question is asked, “How long shall be the vision?” The answer is, unto 2300 days. Here then the length of this vision, ending with all earthly things, is positively given, and we cannot deny it if we will believe plain Bible. Again, Daniel is told that at the end of 1335 days from the taking away of one great persecuting power (Paganism) brought to view in the vision, and the setting up of the abomination that maketh desolate (Papacy) he should stand in his lot (be raised from the dead) and all those who wait on the Lord – that are found watching and ready – shall be blessed.

Now the question is, why are these dates which take hold on eternity revealed to us? Yes, Christian, why? Who but an infidel would say but what it was for our benefit? But these dates can be of no possible benefit to us, unless understood before they terminate. And if understood, then we have the time when all earthly things shall close. These things were to be sealed up until the time of the end; then knowledge was to be increased, the seal broken, and the wise to understand. That time has now come, Dan. xi. 40. Even the way-faring man clearly sees that the seventy weeks instruction is the key to unlock the vision. Says Gabriel, “understand the matter and consider the vision. Seventy weeks are determined,” &c. that is seventy weeks of it are “cut off” upon thy people; for so the highest authority renders it. Seventy weeks of it are “cut off” to accomplish the events which were accomplished by the death of Christ. The seventy weeks were to commence with the going forth of the commandment. This commandment was given to Ezra, vii. 11., in the 7th year of Artaxerxes. From that decree to the death of Christ, is just 490 years; the number of days in seventy weeks; showing that each day stands for a year. Num. xiv. 34; Ezra iv. 5, 6. Then as 490 years of the vision expired with the death of Christ, there would be left of the 2300 days (years) but 1810 after that before the vision must end. 1810 years reckoned from the 33^d of the Christian era (the crucifixion) would bring us down to 1843.

So the 1335, which were to commence with the setting up of Popery, close at the same time: Paganism closed among the ten kingdoms into which the Roman empire was divided, in 508, at which time Papacy was set up. From thence it was to stand as a ruling power 1290 days (years) Dan. xii. 11., when its dominion was to be taken away. This would bring us to 1798, in which year the Pope was taken and carried to France, Italy made a republic, which, says Dr. Adam Clark, "entirely superseded the whole Papal power." With the rare certainty then that this was done, Daniel, with all that sleep in Christ, will be raised from the dead next year. For reckoning back 490 years from 1798, when the papal power lost its dominion – *which it certainly has, unless it can be shown that the saints of the Most High are now in its hands* – and we are brought to 508, where history shows that it was set up in the place of Paganism, by the kings of the earth. Then in 1335 days (years) from this Daniel was to stand in his lot. 1335 from 508 brings us to 1843.

THE TESTIMONY OF L. D. FLEMING.

A SYNOPSIS OF THE EVIDENCES OF THE SECOND COMING OF CHRIST, ABOUT A. D. 1843. –

BY L. D. FLEMING – 1842, Pages 42, 55 & 56, 58 – 60: -

2d. *Length of the Visions.* Now, the inquiry is, what means have we of getting a clue at the length of time that was to transpire before the coming of Christ to break down and subdue by the brightness of his coming the kingdoms of the world? Daniel says, (chap. viii. 13, 14,) "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." By daily sacrifice, we are to understand the idolatrous sacrifice of Pagan Rome: by the transgression of desolation, the abominations of Popery; by sanctuary, the temple of Jerusalem and the Jewish church: by host, the Christian church. The question might be thus: How long shall the Jewish and Christian church be trodden under foot by pagan and popish powers? The answer was, unto 2300 days; then shall the sanctuary be cleansed. That is, the powers of the world shall no longer lord it over the heritage of God, and sin and evil shall no longer be found in the church.

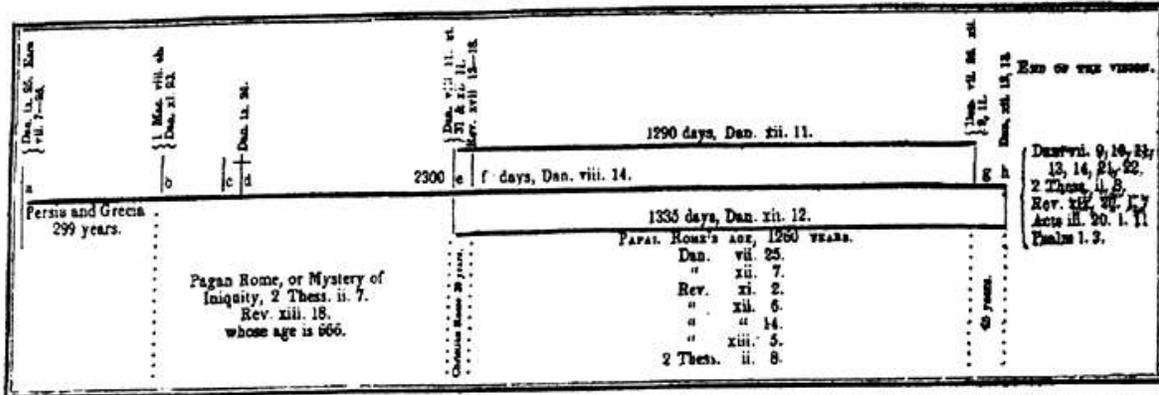
... 7th. *The time of the End.* Daniel, chap. xii. 1, 4. And at that time, (time of the end) shall Michael stand up, the great Prince (Christ) which standeth for the people of God, &c. Here we are carried down to the resurrection, and glorification of the righteous. "The time of the end," in which we are now living, has not closed, nor will it until the END *itself*, when the mystery of God shall be finished, Christ come, and the righteous dead be raised incorruptible. It has been shown that the *time of the end* commenced in 1798, when knowledge was to increase, and when "the wise should understand;" verse 10. When, I ask, has knowledge so rapidly increased as within the last 40 years? More light has been given on the prophecies, in that time, than for ages before, and it is still increasing. At the 6th verse one inquired, "How long shall it be to the end of these wonders?" as spoken of chap. xi. and the 3 first verses chap. xii. Answer "A time, times, and a half;" viz., 1260 years, as already shown.* "And from the time the daily sacrifice (rites of pagan Rome) shall be taken away, and the abomination that maketh desolate set up, (papal Rome, which was set up 30 years after) there shall be 1290 days;" verse 11. The rites of paganism ceased in Rome A. D. 508. The 1290 days would bring us to A. D. 1798, when popery fell. At verse 12, it is said, "Blessed is he that waiteth and cometh to the 1335 days." From A. D. 508 to A. D. 1843, is just 1335 days, or years. In the 13th verse Daniel is told, that at the end of 1335 days (years) he shall stand in his lot, of course, with all the redeemed.

... 9th. *Synopsis of the calculation.* Now it should be kept in mind that the 2300 days, or years, form the grand number in this stupendous prophecy, and cover the whole ground, from the commencement of the 70 weeks down to the resurrection of the saints, or the Second Coming of our Lord. There are several divisions of the time, covering this ground of ages, which seem to have been made in reference to peculiar events that were to transpire. I shall here present a synopsis of calculations, to show the reader what a harmony there is in the prophetic calculation, and what reason we have to expect a perfect fulfillment of all its declarations.

	Years
I. From the decree to rebuild Jerusalem to the crucifixion of Christ,	490
From the crucifixion to the taking away the daily sacrifice, (pagan rites,)	475
From taking away the pagan rites to setting up the abomination of desolation, or popery,	30
From the setting up of the papal civil rule, A. D. 538, to its fall, 1798,	1260
Now add to the above numbers	<u>45</u>
and you get the grand prophetic number,	2300
Now, 45 years after A. D. 1798, the prophetic reckoning will be out, and the sanctuary will be cleansed. This brings us down to A. D. 1843.	
II. From the decree to the death of Christ,	490
From the crucifixion to the taking away the pagan rites,	475
From the fall of paganism to the end, (see Dan. xii. 12,)	<u>1335</u>
This again gives us the grand prophetic number,	2300
III. In Daniel xii. 11, the angel mentions 1290 days, which is just the length of time from the fall of paganism to the fall of popery. In verse 12 th he mentions 1335 days, which is the length of time from the fall of paganism to the END, as stated above. Therefore, the angel has given us the means of determining how long it will be from the fall of popery to the end. Thus, take	1335
And subtract from it	<u>1290</u>
The remainder is	45
Now, add 45 to 1798, which was the time that the papal power was to be taken away, and it brings us to the cleansing of the sanctuary, in A. D. 1843.	

THE TESTIMONY OF CALVIN FRENCH. SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY, JUNE 1, 1841:-

DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a δ is the length of the vision, 2300 days. Dan. viii. 14.

a δ is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms, 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xviii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away of the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b ϵ is from the league to the birth of Christ, 158 years.

c δ is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. 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 sixty-two weeks, and he shall confirm the covenant with many for one week, 27. 1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Caesar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs. = 7 yrs. The ministry of John and Christ, 34 years each.

70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Antiochus to the 22d year of Tiberius Caesar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretells the death of Christ, foretells his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from δ to a 490 years, and from δ to δ forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490 " " " " and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

δ ϵ is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by ϵ g , 1290 days, and δ δ , 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line δ δ , that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines δ δ and δ δ end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from δ δ = 1810 years, take δ δ = 1335 " "

We find δ δ to be 475 years. To δ δ add δ δ , Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xviii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xviii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xviii. 13-17, then commences the reign of the little horn or papal power, (see Dan. vii. 8-24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from δ g = 1290 days, the time that the abomination that maketh desolate is set up, take δ g = 1260 the reign or age of papal Rome, and we have δ g , the age 30 days, each day a year, of Christ's Rome. Add δ δ = 508

and we have δ f = 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constrained the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to g , or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to g , the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from δ δ = 1335 days take δ g = 1290 " "

and we have g δ = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.

Line δ δ = 299. From the commencement of the vision to the league, Dan. xi. 23.

" δ δ " 158. From the league to the birth of Christ.

" δ δ " 33. Christ's age.

" δ δ " 475. From Christ's death to taking away daily sacrifice.

" δ f " 30. Christian Rome.

" δ g " 1260. Papal Rome.

" g δ " 45. The time of the end.

" δ δ = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a 457 B. C.

b 158 " "

c Christ's birth.

d 33 A. D. Christ's death.

e 508 Daily sacrifice taken away.

f 538 Papal power set up.

g 1798 Civil power of the pope taken away.

h 1843 End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and then which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious things will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed sign; but at the end it shall speak and not lie.

C. FRENCH.

THE 1843 PROPHETIC CHART ON THE DAILY, AND THE TESTIMONY OF ITS DESIGNERS CHARLES FITCH AND APOLLOS HALE. ⁴

Below I have photocopied the relevant portions of this Prophetic Chart which refer to the prophetic periods concerning "the daily" in Daniel 12:11 & 12.

$$\begin{array}{r}
 1335 \text{ Dan 12:11} \\
 1290 \text{ Dan 12:12} \\
 \hline
 45 \text{ Time of the end}
 \end{array}
 \qquad
 \begin{array}{r}
 508 \\
 \text{Taking away of the daily sacrifice} \\
 \text{Dan 8:11,12}
 \end{array}$$

The 1290 yrs. Dan 12:11 commencing 508 at the taking away of the daily Sacrifice terminate 1798 from which period 45yrs complete the 1335 yrs. when Daniel is to stand in his lot at the end of the days. The 1335 from taking away of daily 508 and the 45 from close of 1290 terminate together in 1843

$$\begin{array}{r}
 1798 \text{ Pope taken Captive} \quad 508 \text{ Taking away of daily Dan 12:11} \\
 45 \quad 1335 \text{ Dan 12:12} \\
 \hline
 1843 \quad 1843
 \end{array}$$

Dan 12:13 Daniel will stand up in his lot at the Resurrection end of the days

⁴ The Present Truth, November 1850, No. 11, Page 87: - "The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed."

THE TESTIMONY OF CHARLES FITCH AND APOLLOS HALE: - ⁵

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, JUNE 1, 1842 -

“EXTRACTS FROM FITCH’S SERMONS, NO. 7”:-

Daniel also had other dates given him from which to reckon. The first date was the going forth of the commandment to build Jerusalem. 2300 days were given him and he was told, at the time appointed shall the end be. Calling those days years, and reckoning from that time, which was 457 before Christ, 2300 years will bring us to 1843. I state the simple fact, my hearers, and you can form your own conclusions. Again – In the last chapter of Daniel, we find that he was told that he should stand in his lot, at the end of 1335 days, from the time that the daily sacrifice should be taken away. When and what was meant by this daily sacrifice, and its being taken away? I will state a fact. The Roman nation which is so conspicuous in all these prophecies, was originally a Pagan nation, and offered daily sacrifices to idol gods, and in many instances, human sacrifices. After the kingdom was divided into ten and governed by ten kings, these kings were, one by one, converted, *nominally*, to the Christian faith. They professed to believe it and were baptized. Here the offering of daily sacrifices to idols ceased; and by degrees the Papal rites and ceremonies, which are evidently denoted by the abomination that maketh desolate set up.

History informs us, that the first of these kings, Clovis of France, embraced the Christian faith in 496, and the remainder of the ten kings are believed to have embraced it soon after. So that by the year 508, when it is believed the last of these kings avowed belief in Christianity, the offering of Pagan sacrifices must have ceased. Reckoning then from the year 508, 1335 years, and we are brought again to the year 1843, the precise point to which we were brought by reckoning 2300 years from the going forth of the commandment to build Jerusalem. But what can be meant by the 1290 days? From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. From 508 when the daily sacrifice was taken away, 1290 years would bring us down to the year 1798. Again, Daniel was told in the explanation of his first vision that the saints of the Most High should be given into the hands of the last Roman power, for a time, and times, and dividing of time. Dan. vii. 25. And in the twelfth chapter we are told that he who was clothed in linen on the waters of the river, swore by Him who liveth forever, that to the end of these things there should be time, times, and an half. Nebuchadnezzar, you remember, was banished from his kingdom until seven times passed over him. This was seven years in his case, after which time he was restored to his kingdom; three times and an half then would be three years and an half. Reduce that to days by the usual method of reckoning time, 30 days to a month, and we have 1290 days – or years. This time, times, and an half was to be the duration of the power of this Roman kingdom over the saints of the Most High.

⁵ It is often asserted that the 1843 Prophetic Chart does not specifically identify Paganism as being “*the daily*”. While this is true, the following testimony from Charles Fitch and Apollos Hale, the Chart’s designers, does clearly identify Paganism as being “*the daily*”.

THE SECOND ADVENT MANUAL.

- BY APOLLOS HALE - 1843, Pages 63, 64, 69 - 72 & 81 -

CHAPTER ENTITLED - "1290 AND 1335 DAYS, OR YEARS.":

"From the time that THE DAILY (*sacrifice*) shall be TAKEN AWAY and the ABOMINATION THAT MAKETH DESOLATE SET UP."

What may this "daily," and "abomination that maketh desolate," be? The word abomination is applied as a general name of every substitute for the true worship of God – the most revolting idolatry, or the nominally true worship corrupted and perverted Deut. xii. 31. Jer. viii. 12. Ezek. xvi. 50. Rev. xvii. 4, 5. Daniel uses the word in reference to both of these forms of wickedness, chap. ix. 27, where the instruments of effecting and perpetuating the desolation of the city and sanctuary are spoken of; but to which of them does it apply in this text? We may be assisted in settling its true application by determining the meaning of "the daily." Upon the meaning of this very ambiguous term, there are but two, or at farthest three, opinions. The older and more prevalent opinion applies it to the Jewish worship; a few apply it, in a secondary or figurative sense, to the true Christian worship, of which the Jewish was typical; recently it has been applied, and I think it will be seen to be the true application, to Paganism. That it cannot apply to the Jewish worship is evident from this circumstance, which has been an insurmountable difficulty with every commentator who has attempted it; these periods, understood *literally* or *figuratively*, and dated from any "taking away" of that worship, cannot possibly bring us to the events predicted, or to *any other events* worthy of note. And this circumstance, if there be no other, would be sufficient to settle the question that the Jewish worship cannot be intended by "the daily." There is *no agreement* between its history "and the words of the prophecy" which speak of it, supposing the "daily" "to relate" to the Jewish worship.

Again; the Jewish worship is never called *the daily* or *daily sacrifice*, in any other part of the word of God. There would be as much propriety in calling it the *yearly, monthly, weekly, evening, or morning* sacrifice, as the *daily* sacrifice.

The word occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

The only other translation of the word rendered "daily," of which I have any knowledge, is equally obscure as the received text. It would read "the continual," or "constant." (Hengstenburgh.) But it is evident that if the Jewish worship had been intended by Daniel, he would have made use of a term which could not have been misunderstood.

... The great subject of the vision of Dan. viii., to which the question (v. 13) refers, is, *the condition of the church and the chosen inheritance*, "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. ix., says, "For the overspreading of abominations, (*plural*,) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as *one* of the agents of the work; it has been perpetuated by Rome, Pagan or Papal, and the Mohammedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which *the church* has been "trodden under foot." The little horn of Daniel vii. (Popery) is to "make war and prevail

against the saints *until the judgment;*” the same power that Paul and John saw “destroyed by the brightness of Christ’s coming.”

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is “*what withheld,*” that the later “might be revealed in his time.”

John is still more clear. The “great red dragon,” Rev. xiii. 3, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, vs. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) xiii. 2; and the same world that worshipped the dragon, worships the beast also, 3, 4; also chap. xvii. 1, 7, 15.

All the arguments from analogy will be seen, we think, to be in favour of Mr. Miller’s supposition that this “daily,” or continual, denotes Paganism.

By the different forms of Paganism, - which was the *daily*, or *then existing* abomination of Daniel’s day, and the “transgression of desolation,” Popery, - “the church has been *trodden under foot* “from the days of the kings of Assyria unto this day.”

On this supposition, also, the question of the vision might be thus paraphrased – “How long the vision” which gives Paganism and Popery “to tread both the” church and her inheritance “under foot?” Or to give a still more specific construction, - as the question, considered in relation to the previous statements of the angel, with the answer, and subsequent communications, seem to indicate that it was intended to be understood, - it might be thus paraphrased –

1. How long the vision which gives both the sanctuary and the host to be trodden under foot?
2. How long shall the Pagan abomination tread them under foot? and
3. How long shall Popery tread them under foot? The answer to each part is given in the vision and the subsequent prophecy.

1. The sanctuary shall be cleansed AT THE TIME APPOINTED.

2. “He – ‘the little horn’ – (Rome while a unit,) shall take away the daily” – Paganism (viii. 11, 12;)

3. “They” – the conquerors of the Roman empire – “shall take away the daily, and they shall place the abomination that maketh desolate.” (xi. 31.) “And from the time that the daily shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.”

Will the prophecy in all these cases apply to Paganism? If the days are understood *literally*, I do not know of any taking away of Paganism from which these periods can bring us to the events spoken of; we must therefore understand them to mean years, as the best of the old writers have supposed.

But if the periods are to be dated from *a taking away* merely, we should not know but it might be the acts of imperial Rome that were referred to, only as time should determine; the text, however, is very exact. The periods are to be dated “from the time that the daily – Paganism – shall be taken away, and the abomination that maketh desolate set up;” a later act must therefore be referred to.

As it is generally believed that Christ referred to the armies of pagan Rome, - Matt. xxiv. 15, - the question may arise – Can “the daily and the abomination of desolation” both refer to Paganism? Ans. Christ undoubtedly referred to that abomination of which Daniel spoke as the instrument of desolating Jerusalem, for it was that of which he was speaking; and of course it is not to be supposed that he referred to any other abomination than that which Daniel had predicted should do that work “of vengeance” – unless Christ may be understood, as in some other mixed prophecies, to refer also to the papal abomination, or antichrist, who should “sit in the temple of God, showing himself that he is God;” which should be the signal to the church that “the desolation thereof was nigh.” If we understand Christ literally, the prediction of “Daniel the prophet,” to which he refers, must be that in chap. ix. 27.

Paganism or popery might either of them, however, be called “the abomination that maketh desolate” when one was spoken of by itself, though, when spoken of in connection, the *then present* desolation might

more properly and clearly be called the daily, to distinguish it from that form of the desolation which was to take its place, and of course was yet future. It is very remarkable that Paul is just about as ambiguous as Daniel is supposed to be in speaking of the *existing* scourge of the church in his day; 2 Thess. ii. 5-8. Paul calls the pagan empire of Rome “He who NOW letteth, or hindereth;” and which was to continue “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.” The view in each case is identical, the terms employed so similar, that there is hardly a difference. See Dr. Clarke’s notes on the words of Paul.

... Now, the question is, – *At what time was Paganism so far suppressed as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being “placed” or “set up” in the room of Paganism but 508?* ... Commencing the prophetic periods of the text at this date, and understanding them as our most able commentators have done, and as they must be understood, (for supposing them to mean literal days, they bring us to nothing worthy of note,) by the first period, 1290 days, or years, the only one now fulfilled, we are brought to the date of events of the most sublime and important character in the history of the church or the world. At the termination of the other, the 1335 days or years, we must assuredly expect the fulfilment of what remains; Daniel, with all the righteous dead, will stand in his lot; the living righteous will be changed, and, “glorified together,” they “shall shine as the brightness of the firmament, and as the stars forever and ever.” The first period terminated in 1798, the last will terminate in 1843.

THE TESTIMONY OF LEWIS HERSEY.

THE WESTERN MIDNIGHT CRY, MARCH 9, 1844 – EXTRACT FROM A TRACT ENTITLED –

“PREPARE TO MEET THY GOD”!!: -

The three last verses (i. e. of Daniel 12 – compiler) now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not “the abomination that maketh desolate,” then you may search the world over for it in vain. If it is, then the “daily” must be Paganism; for that alone stood in the way of Papacy, and as soon as that was taken out of the way Papacy took its place. – A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The *first* of these numbers must mark the time to begin *the last*; if not, there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the *first* ending in 1798, the *last* must be about *ended!!* But what is this blessing upon those who *wait*, and *come* to the end of these days? and who are they? Paul shall answer: “We [saints] shall not all sleep, [die,] but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air.” But do you say that many wicked will *wait*, and *come* to this same time? They will indeed *come* to it, to their everlasting sorrow; but it is only true saints who “*wait* for his Son from heaven.” – Daniel is now told to go his way till the end be, for he should *rest*, [“Blessed are the dead which die in the Lord, for they *rest* from

their labors.”] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

THE TESTIMONY OF N. HERVEY.

THE MARRIAGE SUPPER OF THE LAMB; TOGETHER WITH DANIEL’S VISIONS HARMONIZED AND

EXPLAINED. – BY N. HERVEY – 1842, Pages 56 & 57: -

PAPAL ROME. – This little horn waxed exceeding great, toward the south, toward the east, and toward the pleasant land. And it waxed great even toward the host of heaven; and it cast down some of the host, and of the stars, to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host; and by him the daily (or continual) sacrifice was taken away, and the place of his sanctuary was cast down; and an host was given him against the daily, by reason of transgression, and it cast down the truth to the ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me unto two thousand three hundred days.**

* NOTE. – “Though literally it be two thousand three hundred *evenings and mornings*, yet I think the prophetic day should be understood here as in other parts of this prophecy, and must signify so many years.” – *Dr. A. Clarke.*

PROPHECIES OF CHRIST’S FIRST AND SECOND ADVENT. DANIEL’S

VISIONS HARMONIZED AND EXPLAINED.

– BY N. HERVEY – 1843, Pages 88 – 90: -

And I heard, but I understood not: then said I, O, my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up, and *sealed till the time of the end*. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a *thousand two hundred and ninety days*. Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days*. But go thou thy way till the end be, for thou shalt rest and stand in thy lot, *at the end of the days*, i. e. the 1335 days, which commenced when the daily sacrifice was taken away, and the abomination which maketh desolate was set up.

Here two abominations are mentioned – the DAILY, and THE TRANSGRESSION OF DESOLATION: Dan. viii. 13. Both of these were desolating powers, although the latter is called, in Dan. xi. 31, and xii. 11, “the abomination that maketh desolate.” The *daily* refers to Pagan Rome, - the *transgression of desolation* to

Papal. The influence of Paganism, or the *daily*, began to decline under the agency of the preaching of the gospel, till at length, it entirely ceased, and Christianity became the religion of the Roman Empire; and Constantine gave his influence in its favor, in the fourth century. The altar of Paganism was not entirely removed from Rome, for it was not *taken away* till about A. D. 508, when, according to Gibbon's testimony, Vitalian, with an army of Huns and Bulgarians, mostly idolators, declared themselves the champions of the Catholic faith. Hence the *taking away of the daily, or the end of Paganism*. Then appears *the abomination that maketh desolate, or the transgression of desolation*. This abomination the Savior refers to in Matt. xxiv. 15; and speaks of its standing in the *holy place*, and, as Paul saith, *sitteth in the temple of God*. See 2 Thess. ii. 4. The holy place signifies the church, the people of God, who are called, in the Scriptures, the "holy people." It is evident that the Savior, in Matthew, alludes to the "transgression of desolation," the Papal power, and not to the "daily," or *Paganism*. The Papal power commenced, as we have seen, 538, when the time of trouble, more especially, began, to the people of God. There has been great tribulation to the church during the 1260 years. "The severity of this tribulation," says a recent write on this subject, "began to be broken before the 1260 years expired; that the church was to remain in the wilderness. [See Rev. xii. 6.] The kings began to make war on that desolating power, [See Rev. xvii. 12-16,] before the whole period allotted to it had expired; and the Reformation commenced about the same time, and thus the days in the violence of persecution were shortened, for the sake of 'the elect,' the church."

THE TESTIMONY OF J. V. HIMES.

THE PRESENT CRISIS. – BY JOHN HOOPER – PREFACE AND NOTES ARE BY JOSHUA V. HIMES

– 1842, Pages 24 & 25: - 6

Concerning, then, the closing of the prophetic period of 1260 years, in the year 1792, when the judgment *began* to sit upon the papacy, and will continue to do so till it be utterly consumed, and "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High," (Dan. vii. 26, 27,) nothing can be more conclusive. And as no less than thirty-seven years have elapsed since that period, we must not only have passed the 1290 days of Daniel, but be advanced some way in the 1335 days or years, (Dan. xii. 11, 12,) called emphatically "the last days," (2 Tim. iii. 1; 2 Pet. iii. 3,) which, for the elect's sake, are to be shortened. Dan. xii. 1; Matt. xxiv. 21, 22. Near at hand, therefore, must be the day when the Son of man shall be revealed. *

* Forty-three years have now elapsed since the termination of the 1260 years. The 1290 years commenced with the taking away of Paganism, A. D. 508, and ended in 1798. The 1335 days commenced A. D. 508, and will end in 1843. We are therefore on the threshold of eternity. – ED.

⁶ The footnote comment by the Editor was written by Joshua V. Himes and relates directly to the prophetic periods associated with "the daily" of Daniel 12:11 & 12.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY,

JULY 13, 1842: - Queries, by R. D. Easterbrooks.

BROTHER HIMES: - There is much interest felt by many in these regions, relative to the solemn subject of the personal coming of Christ in 1843. Yet, after we have carefully studied the question, we find it difficult to arrive at any very definite conviction that *that* event will come in '43. Will you do us the favor to answer, in the *Signs of the Times*, the following questions:

1st. What evidence have you that the 2300 days commenced at the same time the seventy weeks commenced; seeing these numbers are used in connection with subjects so dissimilar in their nature.

(1) 2d. Is there not a great discrepancy between *our Lord* and *Mr. Miller*, in the application of Daniel's prophecy. Dan. viii. 13. See our Lord's application of this prophecy in Matt. xxiv. 15; Luke xxi. 21, 22.

(2) Now it seems to us, dear brother, that the Savior applies this prophecy to the events of the destruction of Jerusalem; and Mr. Miller applies it to an event very different in its *nature*; and *distant* in point of time.

Respectfully, R. D. EASTERBROOKS.

REMARKS ON THE ABOVE.

(1.) Our brother will see that if the *seventy weeks* are not a key to the vision of the eighth chapter, then we can know nothing of the appointed time. Besides, we think he will see that the angel referred to *that vision*, when the instruction of the seventy weeks was imputed. "Therefore understand the matter and consider THE VISION." Dan. ix. 23. Then he says, "Seventy weeks are *cut off*." – Of what? We answer, of the 2300 days. Dan. viii. 13, 14.

(2.) Not at all. But a perfect harmony. The abomination spoken of by Daniel, was the "daily," or Pagan Rome; the same that destroyed Jerusalem. The transgression of desolation, was papacy, that arose afterwards, A. D. 538. Our brother will see, by a re-examination of the subject, that all is right. There are *two abominations*." First, the Pagan, to which Christ referred, Matt. xxiv. 15. The second is Papacy, which takes the place of Paganism.

THE TESTIMONY OF JOSIAH LITCH.

**AN ADDRESS TO THE PUBLIC, AND ESPECIALLY THE CLERGY, ON THE NEAR APPROACH OF THE
GLORIOUS, EVERLASTING KINGDOM OF GOD ON EARTH, AS INDICATED BY THE WORD OF GOD,
THE HISTORY OF THE WORLD, AND SIGNS OF THE PRESENT TIMES. – BY JOSIAH LITCH – 1842.**

Pages 81 – 83, 93 & 94, 108 & 109: -

“By him the daily sacrifice was taken away and the place of his sanctuary was cast down.”

“By him the daily;” the word sacrifice not being in the original. This term is of frequent occurrence in the book of Daniel, and it will be necessary to ascertain its true meaning. What then did the anti-christian or Papal abomination remove to make way for itself? What was it that let or hindered until he was taken out of the way? I answer, Paganism. For, although the empire was nominally Christian most of the time from the days of Constantine, yet Paganism continued to maintain itself in Rome, and Pagan sacrifices were offered there until the conversion of the Ostrogoths to Christianity, about A. D. 508, since which time we have no account of any public Pagan sacrifices being offered in the city of Rome. “The place of Paganism’s sanctuary” was then cast down, and in its place a new system of idolatry was set up, viz., the worship of saints and images. So that these Pagan conquerors, when they embraced the Christian religion, only exchanged one system of idolatry for another. But by the fall of Paganism, the way began to open for the establishment of the Papal pretensions.

“An host was given him against the daily sacrifice, by reason of transgression.” The energies of the church were directed by the aspiring pontiffs against Pagan institutions, and to bring the Pagans over to the Christian faith.

... “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed.” It seems there were two great systems of abomination which were to afflict the church; “the daily, and the transgression of desolation:” Pagan worship, and Papal superstition and oppression. The inquiry arose, how long shall these oppressive influences be permitted to defile and afflict the church? For that the sanctuary means the church, is evident from Heb. viii. 1, 2. “We have such an High Priest, who is set on the right hand of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” The church, then, is the true sanctuary, of which Christ is the High Priest.

... “And they (the barbarous nations) shall pollute the sanctuary of strength,” (Rome,) by offering to their pagan deities human sacrifices. “And shall take away the daily sacrifice,” “and they shall place the abomination that maketh desolate.” The conquerors of Rome when they converted to Christianity, took away the pagan rites and sacrifices which had for centuries been observed in Rome, and in their place set up Christian images as objects of worship, which have continued in use to the present time. So that the removal of pagan abominations only made way for another great system of corruption and wickedness. This change was effected about A. D. 508, by the conversion of the Ostrogoths to the Christian faith, since which Christianity has been the religion of Rome.

... Verse 11: “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.” “The daily sacrifice,” we have seen above, was the pagan sacrifices offered in Rome. 1290 days were to elapse from the time they ceased to be offered, to the fall of papal rule. Paganism ceased in Rome A.D. 508. 1290 years (for we are to reckon those days, years) would bring us to 1798, when the papal dominion fell.

Verse 12: “Blessed is he that waiteth and cometh to the 1335 days.” From the same period, the taking away the daily, to the end, should be 1335 days or years. The daily was taken away 508. 1335 years added to that, will bring us to A. D. 1843. “But go thou thy way till THE END BE; for thou shalt rest, and stand in thy lot at the end of the days.” At the end of 1335 years, then, the end will come, and Daniel will stand in his lot, with all the sanctified.

JUDAISM OVERTHROWN: OR, THE KINGDOM RESTORED TO THE TRUE ISRAEL.
WITH THE SCRIPTURE EVIDENCE OF THE EPOCH OF THE KINGDOM IN 1843.

- BY JOSIAH LITCH - 1843, Pages 32 & 33: -

Then Daniel heard the question, verse 15. "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be JUSTIFIED." So the margin reads.

The powers mentioned in verse 13, to tread down the sanctuary and host were, "the *daily* (or *continual*) and *transgression of desolation*." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The *first* was *paganism*, the *second*, *poper*y. The one gave way to the other. But both were abominations, and crushed the church of God.

THE TESTIMONY OF L. D. MANSFIELD.

THE WESTERN MIDNIGHT CRY, MAY 18, 1844: -

And we also confess that we believe, that eighteen hundred and ten years from the Cross, or eighteen hundred and seventeen from Christ's baptism, (when the sixty nine weeks were fulfilled, Dan. ix. 24 and 25, in con. Dan. viii. 14,) or 1335 years from the time Paganism was removed to make room for the papal power, (Dan. xii. 11) we shall see the glorious King of Israel in his beauty.

THE TESTIMONY OF JOEL SPAULDING.

SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY, MARCH 1, 1842: -

Our brother is unwilling "to receive the date of the Lord's coming, whether it be in 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man." Very well; we do not ask him to. But we entreat him and others to receive the date at the hand of God by his messenger; who fixes the period of Daniel's standing in his lot, and being blessed with others, at the end of 1335 days (years) from the time the daily sacrifice (Pagan abomination) was to be taken away which we believe, was A. D. 508. See Dan. xii. 11-13.

THE TESTIMONY OF GEORGE STORRS.

THE BIBLE EXAMINER: CONTAINING VARIOUS PROPHETIC EXPOSITIONS. – BY GEORGE STORRS –

1843. Pages 111 - 113: -

Let us see if we can determine what we are to understand by the “*daily sacrifice*,” spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word “*sacrifice*,” connected with “*daily*,” is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply “the *daily*, and the transgression of desolation:” and in the 11th chap. 31st verse, it is, “They shall take away *the daily*, and they shall place the *abomination* that maketh desolate.” This language shows that “the *daily*” is a daily or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken “away,”* and that then should come up *another* abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily “to set up [as the margin has it] the abomination that maketh desolate,” and that time carries us to the taking “away the dominion” [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord’s birth, and Christ directed his followers to look for the “abomination of desolation, spoken of by Daniel,” as *still future*.

Some tells us the “daily” is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, “Blessed is he that waiteth and cometh to the 1335 days.” What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem’s destruction.

We are now led to inquire what “*daily*” it was that was “taken away.” I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was “taken out of the way;” which event, it seems, from Gibbon’s History of Rome, took place about A. D. 508, when “Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith*.” Thus an end came to pagan sacrifices at Rome, or paganism was “taken out of the way” and no longer “*hindered*” the revelation of the “man of sin,” or “abomination that maketh desolate,” i. e., *Papacy*. What event transpired 1290 days from the taking away of paganism, or the “*daily*,” in 508? 1290 years from that time, viz., in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his “*war with the saints*” for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799 – thus was the “*dominion*” of Papacy taken “away, to consume and destroy unto the end.” See Dan. vii. 26. The 1335 days, or years, from the taking away of “the daily” in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot*, i. e., will be raised from the dead.

“The *daily*,” then, and “the abomination of desolation,” are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

RELEVANT EXTRACTS FROM MISCELLANEOUS ADVENTIST PERIODICAL ARTICLES REFERRING TO "THE DAILY": -

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, DECEMBER 28, 1842.

Has the vision of the 2300 days been fulfilled?

"How long shall be the vision concerning the daily sacrifice to give both the sanctuary and host to be trodden under foot? And he said unto me unto 2300 days, then shall the sanctuary be cleansed."

Here it is particularly noticeable, that those who attempt to show that this prophecy has all been literally fulfilled, always represent this question as having no reference to "*the vision*" as a whole, although the inquiry is expressly "How long shall be *the vision*?" i. e. how far down the stream of time do the events there symbolized, extend? And the vision evidently symbolizes, not only Antiochus as they would have it, but also the Medo-Persian empire from the period of its meridian glory, as denoted by the two horns of the ram being seen at their greatest height, which history informs us, was in the reign of Artaxerxes Longimanus, about 457, B. C. It includes also the Grecian empire during the whole period of its existence – and yet for good and sufficient reasons, that part of the vision is prominently *noticed* which relates to the treading under foot of the sanctuary and host by the daily and the transgression of desolation, denoted by the little horn. The 2300 days, then, being an answer to the question, "How long shall be the vision?" must be understood as beginning where the vision begins, and of course it is impossible that they should have been fulfilled literally in Antiochus, or in any other individual person or power.

Again it is particularly noticeable that those who represent this vision as fulfilled in Antiochus, and this question as referring exclusively to the reign of the power denoted by the little horn, do not honestly tell their readers or hearers, what indeed is plainly indicated in the translation, that the Hebrew word translated "daily sacrifice" in the 11th and 13th verses, has no reference whatever to sacrifices of any sort. In commenting upon these texts, they proceed right on, just as if the word "*sacrifice*" belonged to the original Hebrew, although it is printed in italics to denote that it does *not* belong there.

The 11th and 12th verses literally translated, as the English text itself clearly shows, would read thus, "By him the daily was taken away, and the place of his (i. e. the daily's) sanctuary was cast down." "And an host was given him, (i. e. the little horn) against the daily" – and the question under consideration, would read, "How long the vision, the daily" &c. meaning evidently, "How long the vision including the daily and the transgression of desolation to give both the sanctuary and host to be trodden under foot." It is, therefore, a species of deception to represent this word in either of these passages, as referring to Jewish sacrifices at all, for the original Hebrew makes no allusion to sacrifices of any sort. If the word "*sacrifice*" which our translators have supplied in each of these texts had been "desolation" or "desolator," it would be equally consistent with the Hebrew text, and far more in accordance with the obvious design of the Holy Ghost. This is evident from the manner to which the word "daily" is used in this 13th verse. "How long the vision including the daily *and* the transgression of desolation, to give both the sanctuary and host to be trodden under foot," i. e. including the treading under foot of the sanctuary and host, by the daily and transgression of desolation. The word as here coupled with the *transgression of desolation*, showing that it designates like that, a destroying or desolating power. And this indicates the true import of the word in every instance where it is used in the Bible. Of course it cannot mean the Jewish sacrifices which Antiochus is said to have taken away.

THE MIDNIGHT CRY, JULY 20, 1843.⁷

THE 1290 AND 1335 DAYS.

Dan. xii. 11, 12.

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Begun A. D. 508

1290

Ended A. D. 1798

Time of the end 45

1843

Begun A. D. 508

1335

Ends 1843

The 1290 and 1335 days of Daniel xii., began with the abolishing of Paganism in A. D. 508, when also the abomination of desolation was set up; for in that year was the first ecclesiastical war, and Papacy was pushing as a horn, but did not gain the *supremacy* till Rome was conquered by Justinian, and the Arians were given into its hands, A. D. 538. The 1290 days reached till the time of the end, when the king of the south (Egypt) pushed at Bonaparte, 1798; and the 1335 reach to the end itself, when Daniel and all the redeemed stand in their lot and shine as the firmament forever, even forever and ever. See Miller's Lectures, p. 100.

⁷ This extract is taken from a Chart entitled – “PLAN OF CALCULATING THE PROPHETIC PERIODS. SCALE OF TIME FROM CREATION.” It is not of a very good quality for reproducing, so only the section referring to the 1,290 and 1,335 days of Daniel 12:11 & 12 which directly relate to “the daily” and its comments on these time prophecies have been reproduced.

THE MIDNIGHT CRY, OCTOBER 5, 1843.⁸

“THE DAILY.”

During the absence of the editor, a long communication was received, the main object of which seems to be to establish the position that the sacrifice of Christ is the daily [sacrifice] mentioned five times in the book of Daniel. We cannot consistently afford room for this article entire, but we are willing to give the argument its full weight, before replying to it. In the following extracts, it seems to be stated in its strongest form. There is much more on the subject, but we think the reader can here get a fair idea of the author’s “strong reasons.”

Dan. 8:11, “And by him,” or rather (see margin) “from him [the Prince of the host] was” the glory of the “daily sacrifice taken away.” “And by *him*,” who is “him?” Is it the little horn – the Pope? He took away no daily heathen sacrifice. There is not a syllable of history that can prove it. Did Jesus Christ, the Prince of the host, do any thing of the kind? None will assert this. Was it taken away from the LITTLE HORN? There is no evidence. Was the daily sacrifice taken from the Prince of the host, which profaned his crown by casting it to the ground? We will endeavor to make this abundantly appear. The question may be asked, What is the daily sacrifice? I answer – yet not I – but John, 1:29, “Behold the Lamb of God, which taken away the sins of the world;” also, Isaiah 53:10, “It pleased the Lord to make his soul an offering for sin;” also, Rev. 5:6. “I beheld, and lo a lamb as it had been slain.” This constantly efficacious atonement was shadowed by the daily manna. The daily meat and drink offering pointed to the enduring oblation of Jesus Christ. Twelve loaves of showbread stood before the Lord, and the golden table, at the inner end of the sanctuary. “They were figures of him as the intercessor – the full and continually fresh provision for all the redeemed.” This doctrine you will find laid down at length in the gospel of John 6:31-63. But some one will ask, why was not the substantive put in the original Hebrew? The adjective daily stands alone. If Immanuel was meant, why leave it out unexpressed? We answer, (a,) Exodus 3:14, “And God said I am that I am,” implying perpetuity, eternity of days; also, (b) Exodus 3:2, there was a tree – an emblem of the cross; this was unconsumed, though enveloped in a flame. There was a perpetual fire, as if for daily or eternal sacrifice, but it had no particular descriptive designation; (c) also, Exodus 16:15, they said it is “manna,” that is, “what is it?” It was God’s gift, without any particular name; (d) also, Prov. 30:4, when we speak of the Blessed, let us do it reverently, “What is his name, and what is his son’s name if thou canst tell?” (e) also, John 1:1, “In the beginning was the word.” But who shall tell what that word is? And the light of that word shineth in the darkness, and the darkness (sunelaben) *received* it not; (f) also, Rev. 19:11, a personage is introduced, the adjectives Faithful, and True, are mentioned, but not the proper name; (g) also Rev. 19:12, He had a name written, that no man knew but he himself. (h) He is clothed in a vesture dipped in sacrificial blood, and his name is called the Word of God. The great doctrine of his atonement is this: the blood of Jesus Christ cleanseth from all sin. We need the daily application of that sacrifice; we need to be purified renewedly every moment. (i) Even the Paschal Lamb, showed that Christ our Passover was slain for us; (k) also, Dan. 8:11 describes the adjective daily, without its appellative or noun; (l) also, 2 Thess. 2:6. And now ye know what withholdeth, that is, preventeth, or hindereth, the approach of papacy. That is, he, the Mediator, who now letteth, will let until “the daily sacrifice” be “taken” out of the “way;” but when “the daily sacrifice was taken away,” then [was] that wicked revealed, and came up in his place. But why not always pronounce his name freely and familiarly? (m) Because

⁸ The entire article has been reproduced here as it is an excellent article on “the Daily”, and because it has often been misquoted by those who are teaching the “new view of the daily”, in contrast to the correct, majority Millerite view on this subject. It also deals with and Biblically exposes the error of the “new view” (i. e. the **supposed** taking away of Christ’s gospel and continual mediation by the Little Horn).

he has a name given him most awful and sacred – a name which is above every name, that at the pronunciation of his name, every knee should bow, and every tongue confess to the glory of God.

The very heart of the gospel was removed when the little horn took away the daily – or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary and made it a den of thieves. – He cast down the sacraments and gospel truth to the ground and “practised” the mystery of iniquity and prospered in his sacrilegious perversions. The little horn and his part of the host had indignation against the covenant; that is, the blood of the covenant, by trampling virtually upon the Son of God, and counting the blood of the covenant an unholy thing. They cast down the true doctrine of the cross of Christ, the crucified One. They cast down the table of the gospel show-bread, which was both a “munition of rocks” and a “sanctuary of strength” to the church. The great matter to be taken away was the righteousness of Christ. The unbelieving Jews set the example. Away with this man and his righteousness, and give us Barabbas, the robber, and his righteousness. Away with Jesus Christ and give us the Pope, the usurper of Christ’s throne. The great doctrine of Antichrist is, the Pope is the corrector of heretics. This was established A. D. 538. Then where two or three poor souls were assembled together in Christ’s name, in times of peril, there he would be a little sanctuary for them – there am I in the midst of them. Then the papal armies would persecute them, and cast down the place of Christ’s sanctuary. Dan. 8:11, decides *whose* sanctuary it was. It is *his* sanctuary. Only two personages have been introduced to whom the word *his* can possibly apply. One was the Pope, the other was Jesus Christ, the Prince. – None will say it was the Pope’s – the man of sin. Therefore it was the sanctuary of the Lord Jesus Christ. Now take two passages perfectly parallel. One is, his sanctuary was cast down; the other is, the truth [was] cast down. Who can doubt the identity. The Word – the Truth, was made flesh and dwelt among us, and that flesh was “sacrificed for us” – and that “sacrifice” was “taken away” – and that “truth” was “cast down to the ground.”

In opposition to this, we still maintain that the “daily” refers to pagan abominations.

The original word rendered *daily* might have been rendered *continual*, as it is in the Douay Bible, or *constant*, (Hengstenburgh.) In the Scriptures our brother has quoted, there is not the slightest intimation that Christ’s sacrifice is a *constant* or *continual* one. So far from this being true, the Apostle who wrote to the Hebrews takes special pains to contrast Christ’s ONE offering with the often-repeated sacrifices of the Jewish priests, saying, “Every priest daily ministering and offering often-times the same sacrifices, which can never take away sins: but this man, after he had offered ONE sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting, till his enemies be made his footstool.” Heb. 10:11-13.

It will be noticed also that our brother builds his argument on the word “sacrifice,” as if it were a firm corner-stone; whereas, it is only the unreal offspring of the translators’ imagination. It must not be forgotten that this word “daily” occurs in every instance, in a vision which was shut up and sealed, when our translation was made. Therefore we are not only authorized, but we are bound, to lay aside the conjectures of those from whom the true interpretation of the vision was withheld.

It should be borne in mind that the expressions in this vision MUST have a degree of obscurity about them; - otherwise they would not have been “shut up.” We may be perfectly sure that those interpretations which have been popular in centuries past, contain a large proportion of mistake; - for if they were, in the main, correct, the visions would have been opened by them, contrary to the emphatic declaration of the angel. But let us, who undeniably live in “the time of the end” – with reverence, yet with confidence, apply the key to the complicated lock.

Let us first examine the phrase under consideration where it will certainly be least obscure, - in the angel’s explanatory discourse in the 11th chapter, v. 31. “And arms shall stand on his part, and they ... shall take away the daily, and they shall place the abomination that maketh desolate.” If we had nothing but the language here to guide us, we should naturally apply the word *daily* to an abomination that is taken out of the way to make room for the abomination that maketh desolate. It is a very plain rule that where a word is to be

supplied in one part of a sentence, that word should be chosen which will best correspond with the rest of the sentence, and the connection. For instance, I am speaking of traveling, and I say: "The daily having been discontinued, we have a stage only twice a week." Who could doubt that I was speaking of a daily stage? The translators have acted on this rule in a multitude of cases. See Ps. 70:1.

"[*Make haste*] O God, to deliver me;

Make haste to help me, O Lord.

Unto thee, O God, do we give thanks,

[*Unto thee*] do we give thanks." Ps. 75:1.

"Bless the Lord, O my soul!

And all that is within me [*bless*] his holy name."

"How often would I have gathered thy children together, as a hen [*doth gather*] her brood," &c. – Luke 13:34.

It is not necessary to multiple examples. Let us apply the principle. "They shall take away the daily [abomination] and place the abomination that maketh desolate." In the same way, we naturally read the verse (Dan. 12:11) which refers to the above. "And from the time the daily [abomination] shall be taken away, to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." (See margin.)

We will here introduce an anecdote illustrating the manner in which Bro. Miller has studied his Bible for more than twenty years. By comparing text with text he had gained great light which the different parts of Scripture throw on each other. Still, he was in doubt as to the meaning of the "*daily*" in these texts; no such expression occurs anywhere else in the Bible, with which to compare it. While his mind was intent on this inquiry, he read 2 Thess. 2:7, 8, "For the mystery of iniquity doth already work, only he who now letteth, [hindereth,] will let [hinder] till he be TAKEN OUT OF THE WAY, and then shall THAT wicked be revealed," &c. "When I read that text," said he, "O, how clear and glorious the truth appeared! There it is! that is the daily! Well, now, what does Paul mean by him 'who now letteth?' By the 'Man of Sin,' and 'that wicked?' Popery is undoubtedly meant. – Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well then, 'the daily' must mean Paganism."

Our opponent agrees with Bro. Miller in understanding that which hindered in Paul's epistle, to be the same which was to be taken away in Daniel's prophecy. Let us, then, inquire what Paul referred to. On this point, we are happily favored with much light. It was something about which Paul could *speak freely* in the assemblies of the Christians at Thessalonica; but when he writes them a letter, on purpose to explain the points connected with the same subject more fully, he seems to be under a restraint, which is very unusual for him. See 2 Thess. 2:5, 6, "Do ye not remember, that when I was still with you, I told you these things? And ye know [for I told it you likewise] what now restraineth him, in order to his being revealed in his own season." – *Macknight's Trans.* It is natural to suppose that the subject on which he did not think proper to write more freely, was connected with the imperial government. If he had foretold, in plain words, that the Roman Empire was to be broken in pieces, he might have excited those heathen emperors against Christianity, when there was no need of it, for, having explained the subject to the Thessalonians once, it was only necessary to allude to it, to bring it fresh to their minds. While we may be sure that the church which received such interesting prophecies from the mouth of the apostle, would never forget them, it is also manifest that the same predictions would spread among all the other churches. We know of no reason why Paul would not speak on the subject as freely at Corinth, Athens, Antioch, or Jerusalem as he did at Thessalonica. Be that as it may, the

epistle was circulated among other churches, and these unexplained allusions would of course excite inquiry, and the intercourse was so constant between the brethren, that these inquiries would be answered. The testimony of early Christians, therefore, as to the meaning of this Scripture, is scarcely a shade less decisive than if we had it in the writings of Paul himself. Now, we do not know of a Christian writer, in the first five centuries, who applies this language to anything but Pagan Rome; while we have the writings of at least eight, who agree in that application. They are Tertullian, in the second century, Origen, the ablest and most learned writer of the third, Lactantius, Cyril, Ambrose, Jerome, Austin, and Chrysostom, of the fourth, or beginning of the fifth. We give two specimens.

Tertullian, expounding the words, "Only he who now letteth will let," &c., says: "Who can this be but the Roman State, the division of which into ten kingdoms will bring on Antichrist, and THEN the wicked one, the LITTLE HORN, shall be revealed."

In his apology, he assigns it as a particular reason, why the Christians prayed for the Roman Empire, because they knew the greatest calamity hanging over the world was retarded by the continuance of the pagan Empire of Rome. In accordance with this, we give an extract from Fleming, a learned writer on the prophecies, in the 17th century: "The mystery of iniquity, even in the times of the apostles, did begin to work, and what then, for a time, withheld his coming, the HEATHEN EMPIRE OF ROME, hath long since been taken out of the way, which caused some Christians in those days, to wish the standing and continuance of that Empire, from the *terror* they had of that adversary, who, *according to the word*, THEY KNEW WAS TO FILL HIS ROOM."

It must have been a strong conviction of the terrors of the "Man of Sin," which could make the Christians of the second century pray for the continuance of an anti-Christian power, under which they were torn by beasts, tormented, beheaded, burned, or crucified.

Cyril, of Jerusalem, in the fourth century, says: - "The predicted Antichrist shall come when the times of the Roman [Pagan] Empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is Antichrist, who, by magical and wicked artifice, shall seize the Roman power." We do not see how it is possible to set aside such testimony, and we certainly have no occasion to do it in order to harmonize the book of Daniel.

The simple question of the angel, in Dan. 8:13; is this: - How long the vision to give both the sanctuary and the host to be trodden under foot? This treading under foot had been hinted at in Daniel 2:40. "As iron breaketh in pieces and subdueth all things, so shall it [the fourth kingdom] break in pieces and BRUISE." Still plainer is the language in Dan. 7:7; "I saw a FOURTH BEAST, exceeding dreadful, which devoured, brake in pieces, and STAMPED the residue with its feet." In the interpretation, the angel says of the fourth kingdom: "It shall devour the whole earth, and TREAD IT DOWN and break it in pieces." In the 8th chapter we have the same power, and are told; "It cast down some of the host, and of the stars to the ground, and stamped upon them." But while all this is to be done by Rome, it is also said: "For the overspreading of ABOMINATIONS he shall make it desolate, even until the consummation." There are two abominations, then, under which the people of God are to be trodden down. Now, when Rome is the subject of prophecy, it is perfectly natural to say: "From him the daily [abomination] shall be taken away," and it was equally natural for the angel in inquiring how long the treading down should continue, to mention the powers, or abominations, under which it should be done, as "the daily, and the transgression of desolation."

When we consider the frequency and tremendous emphasis with which God calls idolatry an abomination, (Deut. 13:14; and 17:4; and a host of other passages,) we see a peculiar propriety in styling paganism the *continual* abomination, and we believe this application is the only one which harmonizes all the Scriptures and all the facts, and is therefore TRUE.

For a more full exhibition of the facts and dates connected with this subject, see Hale's Manual; also the Midnight Cry of June 2nd.

THE MIDNIGHT CRY, FEBRUARY 8, 1844.

For the Midnight Cry.

The daily sacrifice, in Daniel 8:11, proved to signify daily desolation, by the common method of interpreting the Scriptures.

Every Bible student must observe at once that the word *sacrifice* being printed in italics, shows it to be a word not found in the original, but supplied by the translators of our English version of the Scriptures, and which they innocently supposed was the meaning of the inspired penman. Subsequent research, however, sufficiently proves their supposition to have been incorrect.

1. We will inquire, where is their authority for inserting the word *sacrifice* in the text? We answer, they had none. For this reason alone then we have a right to reject it. But does not Scripture frequently admit of, and require that words should be supplied? We answer yes; but in such cases we are, to determine the words to be supplied by the sense of the passage, or reading, which goes before, or follows after the words to be supplied, and not our own imagination, which may lead us into dangerous errors, and introduce glosses into the sacred text wholly unjustifiable in the sight of God. To illustrate the point, observe 1st verse of 70th Psalm. Here the translators have very properly supplied the *first* two words, "*Make haste,*" for this very good reason: because they found in the same verse a parallel in the original text, viz: "make haste to help me, O Lord." Again, in 40th Psalm 12th verse, "So teach *us* to number our days that we may apply *our* hearts unto wisdom." In this example the words *us* and *our* are supplied, and very properly too, as may be seen: first, the text reads "our days," which is plural, and of consequence a plural pronoun must be supplied. Had the text read *my* days, then it would have been necessary to have supplied a singular pronoun, as David could have been speaking of none but himself. It would then have read, So teach *me* to number my days, &c.; for the same reason also *ours* is inserted, because the pronoun *we* precedes it. But to come still closer, take the vision of the 8th chapter of Daniel, 3d verse, "Then 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." Now let us stop and enquire how did the translators know whether the original text meant two horns, or four horns, seeing that in neither case the word TWO is to be found in the original text, nor in any other part of the chapter or vision previous? We answer, they read on farther to learn that fact, as it says "one was higher than the other, and the higher came up last;" and again, for the first and only part of the vision or chapter, we have it given in the original, in the 7th verse of this chapter, where it reads, "the goat brake his two horns." Had the translators observed the same rule or method of ascertaining the word to be supplied in the 11th verse of the 8th chapter of Daniel, that they did in the 3d verse of the same chapter, they would have found in the 13th verse, what was deficient in the 11th, as they found in the 7th verse what was wanting in the 3d. This places the whole subject in a clear light, and what do we read there? "How long the vision, the daily, and transgression of desolation?" Surely who cannot see now that if there is to be any word supplied after *daily*, in the 11th verse, it should be the same word that follows it in the 13th verse, viz: "*desolation.*" As no one will dispute that the word *daily* has reference in both places to one and the same thing. How then are we to understand the reading of the 13th verse? "How long the vision, the *daily desolation*, and transgression of desolation, to give both the sanctuary and host," &c.; and likewise in the 11th verse, "by him the *daily desolation* was taken away." This rendering does no violence to

the text, but is in strict observance of a rule followed in hundreds of instances by our translators of the Scriptures. W. P.⁹

THE WESTERN MIDNIGHT CRY, MARCH 9, 1844.¹⁰

V. THE 1290 DAYS of Daniel xii. –

This period was to commence with the taking away of the daily, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

VI. THE 1335 DAYS of Daniel xii. –

This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot: at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER,

APRIL 24, 1844.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. – The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. – The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III. – The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

⁹ The print on these letters is not very clear at all, and the compiler is not sure if the initials should read "W. P." or "W. F." He has no way of identifying who the author of this excellent article is.

¹⁰ This extract is taken from an article entitled "PROPHETIC TIME." which gives a brief summary of the various prophetic periods upon which the Millerite Advent message was based.

IV. - The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

V. - There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

☞ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE. - The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Dan. 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time, - continually look for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3, - "For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry," ¹¹

¹¹ The "**Jewish Year 1843**" that is referred to in this article, was the first time which the Millerite Adventists looked for the 2nd Coming of Jesus. It finished in the Northern Hemisphere spring of 1844. It should also be noted, that the Millerite Adventists expected the 1, 000 years of Revelation 20 to be spent by the righteous on this earth; and that they also expected that at the time of the 2nd Coming of Jesus, this earth would be recreated into the promised New Heavens and New Earth. These teachings have since been discarded by Sabbath-keeping Adventists as error.