

should establish a kingdom over the whole world. Hence the alarm of Herod, when it was said that Christ was "born king of the Jews;" and the consequent murder of the children of Bethlehem.—"*Sketches of Church History*," Rev. James Wharey, p. 16. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1840.

Advent, First, ROMAN HISTORIANS ON EXPECTANCY OF.—The majority [of the Jews] were deeply impressed with a persuasion that it was contained in the ancient writings of the priests, that it would come to pass at that very time, that the East would renew its strength, and they that should go forth from Judea should be rulers of the world.—"*The Works of Tacitus*," book 5, chap. 13 (Vol. II, p. 276), Oxford translation. New York: Harper & Brothers, 1863.

A firm persuasion had long prevailed through all the East, that it was fated for the empire of the world, at that time, to devolve on some who should go forth from Judea. This prediction referred to a Roman emperor, as the event showed; but the Jews, applying it to themselves, broke out into rebellion.—"*The Lives of the Twelve Cæsars*," C. Suetonius Tranquillus, chap. 4, "Vespasian," p. 445, translated by Alexander Thomson, M. D. London: George Bell & Sons, 1887.

Advent, First, JEWISH HISTORIAN ON EXPECTANCY OF.—What did the most elevate them [the Jews] in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea.—"*Wars of the Jews*," Flavius Josephus, book 6, chap. 5, par. 4, Whiston's translation.

Advent, FIRST.—See Seventy Weeks.

Advent, Second, CHRIST'S PURPOSE TO RETURN.—To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The Bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us of the contrary. We have his word, his many promises, his sacraments, which show forth his death till he come; and his Spirit to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us.—"*The Saint's Everlasting Rest*," Richard Baxter, p. 45. Philadelphia: H. Cowperthwait, 1828.

Advent, Second, OUR LORD EAGERLY AWAITS IT.—Our Lord Jesus is now sitting at the Father's right hand, looking forward with eager expectancy to the day of his return to earth; yet he waits patiently, that men may have the fullest opportunity at this present time. His eye, and the eye of his follower who is in close, intelligent touch with him and his plans, look forward together expectantly to the same day and event. And the expectant heart on earth prays, "Come, Lord Jesus."—"Quiet Talks About Our Lord's Return," S. D. Gordon, p. 163. New York: Fleming H. Revell Company.

Advent, Second, CROWNING EVENT OF REDEMPTION.—The second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an evangelical creed. For we

hold that the excellence of faith is according to the proportion of the Lord's redemptive work which that faith embraces. Some accept merely the earthly life of Christ, knowing him only after the flesh; and the religion of such is rarely more than a cold, external morality. Others receive his vicarious death and resurrection, but seem not to have strength as yet to follow him into the heavens; such may be able to rejoice in their justification without knowing much of walking in the glorified life of Christ. Blessed are they who, believing all that has gone before,—life, death, and resurrection,—can joyfully add this confession also: "We have a great High Priest who is passed through the heavens;" and thrice blessed they who can join to this confession still another: "From whence also we look for the Saviour, the Lord Jesus Christ." For it is the essential part of our Redeemer's priesthood that, having entered in to make intercession for his people, he shall again come forth to bless them.—"*Ecce Venit*," A. J. Gordon, D. D., pp. 2, 3. New York: Fleming H. Revell, 1889.

Advent, Second, A JOYFUL HOPE.—Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, and to be changed immediately into an immortal, incorruptible, glorious state, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me; so that if I were but sure that I would live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. O that I might see his kingdom come! It is the character of his saints to love his appearing (2 Tim. 4: 8), and to look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13). "The Spirit and the bride say, Come;" "even so, come, Lord Jesus" (Rev. 22: 17, 20), come quickly, is the voice of faith, and hope, and love.—"*Practical Works*," Richard Baxter, (23 vols.) Vol. XVII, "A Treatise of Death," pp. 555, 556. Edition 1830.

Advent, Second, AN INCENTIVE TO GODLY LIVING.—Is holy living urged? This is the inspiring motive thereto: "That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13. Is endurance under persecution and loss of goods enjoined? This is the language of the exhortation: "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37. Is patience under trial encouraged in the Christian? The admonition is: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8. Is sanctification set before us for our diligent seeking? The duties leading up to it culminate in this: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. Is diligence in caring for the flock of God enjoined upon pastors? This is the reward: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4. Is fidelity to the gospel trust charged upon the ministry? This is the end thereof: "That thou keep this commandment without spot, unrebukable,

until the appearing of our Lord Jesus Christ." 1 Tim. 6: 14. And again: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: Preach the word." 2 Tim. 4: 1, 2. Space would fail us, indeed, to cite passages of this purport; they so abound that we may say that the key to which the chief exhortations to service and consecration are pitched in the New Testament is: "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3: 13.—"Ecce Venit," A. J. Gordon, D. D., pp. 8, 9. New York: Fleming H. Revell, 1889.

Advent, Second, EFFECT OF RECEIVING THE HOPE.—To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this; the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his followers to himself, this world loses its hold on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at his coming, will take him into his blessed kingdom.—"The Second Coming of Christ," D. L. Moody, pp. 6, 7. Chicago: F. H. Revell, 1877.*

Advent, Second, THE HOPE OF THE CHURCH.—The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. [p. 114] . . .

The hope of the church, then, is the personal return of her Lord. As Dr. David Brown stated it in his book on the second advent, sixty years ago, "the Redeemer's second appearing is the very pole-star of the church." . . .

It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of his return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the gospel which the apostles preached, and which these Christians received. [pp. 118, 119]—Rev. John McNicol, B. A., B. D., in "The Fundamentals," Vol. VI, chap. 8, pp. 114, 118, 119. Chicago: Testimony Publishing Company.

Advent, Second, A NEGLECTED DOCTRINE.—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," is the parting promise of Jesus to his disciples, communicated through the two men in white apparel, as a cloud received him out of their sight. When after more than fifty years in glory he breaks the silence and speaks once more in the Revelation which he gave to his servant John, the post-ascension Gospel

which he sends opens with, "Behold, he cometh with clouds," and closes with, "Surely I come quickly." Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of his apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject.—"How Christ Came to Church," A. J. Gordon, D. D., pp. 20, 21. Philadelphia: American Baptist Publication Society, 1895.

Advent, Second, DOCTRINE EMPHASIZED BY RELIGIOUS LEADERS OF THE PAST.—The great leaders who have left their impress on the history of the church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming." The acute and learned Calvin saw that this was the church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of his kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited scepter which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "O that Christ would remove the covering, draw aside the curtains of time, and come down! O that the shadows and the night were gone!" It was the prayer of Richard Baxter in the "Saint's Everlasting Rest": "Hasten, O my Saviour, the time of thy return. Send forth thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith, Come. The whole creation saith, Come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for him, we will carry on through all our life and service the same apostolic prayer.—Rev. John McNicol, B. A., B. D., in "The Fundamentals," Vol. VI, chap. 8, pp. 126, 127. Chicago: Testimony Publishing Company.

Advent, Second, DOCTRINE OF ALL SCRIPTURE.—You cannot unthread this doctrine out of the Sacred Book, and have a living Word left. As well unthread the nerves out of the body, and have a living organism left. And you cannot unthread it out of the faith of the church without driving the knife to the heart of thousands of its godliest confessors. Say what men may, one thing stands well attested through the ages, that wherever this belief in the Lord's literal return has gotten possession of men's hearts, it has invariably exalted the authority of the Word of God, emphasized all the doctrines of grace, lifted

high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world, and set them zealously at work for the salvation of men.—*Thomas Goodwin, D. D.**

Advent, Second, DOCTRINE OF, TAUGHT IN THE CREEDS.—The Apostles' Creed (shorter and older form): "He ascended into heaven; and sitteth on the right hand of the Father; from thence he shall come to judge the quick and the dead."—*A History of the Creeds of Christendom.* Philip Schaff, p. 21. New York: Harper & Brothers, 1877.

The Nicene Creed: "From thence he shall come to judge the quick and the dead."—*Id.*, p. 29.

Athanasian Creed: "He sitteth on the right hand of the Father God [God the Father] Almighty. From whence he shall come to judge the quick and the dead."—*The Creeds of the Greek and Latin Churches.* Henry B. Smith, D. D., and Philip Schaff, D. D., p. 69. London: Hodder and Stoughton, 1877.

Advent, Second, ITS CHARACTER.—More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit or the departure to be with the Lord, will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of the inspired Scripture. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Behold, he cometh with clouds; and every eye shall see him." Acts 1: 11; Rev. 1: 7.

This coming of Christ is to be glorious, not only in its attendant circumstances, but also in its effects upon the church and the world. Our Lord predicted that he would return "in his own glory, and the glory of his Father, and of the holy angels." Luke 9: 26. He will then be revealed in his divine majesty. Once during his earthly ministry, on the mount of transfiguration, there was given to his followers a glimpse of the royal splendor he had for a time laid aside, and in which he will again appear.—*Prof. Charles R. Erdman, D. D., in "The Fundamentals," Vol. XI, p. 39. Chicago: Testimony Publishing Company.*

Advent, Second, PREMILLENNIAL.—If any one should say, What great difference does it make whether the coming of Christ be before or after the millennium, I answer, Many vast and most important differences! If his second coming is to be before the millennium, it brings the great hope of the church nearer by a thousand years. It places it at the close of *this very age in which we live*, and which has run already eighteen hundred years of its course, instead of at the close of a future age which has not yet commenced! It brings the awful judgment of the living wicked nearer by a thousand years, as well as the resurrection of those who sleep in Jesus.

It defines the proper object of evangelistic and missionary labor; not to convert the whole world, as is too often taken for granted, but to bear witness to the truth, and to gather out of all nations a people for his name. It places before the church the glorious personal appearing of Christ as the grand and proper object of her hope, her desire, and her expectation.—*"A Key to Open the Main Lock of Prophecy," H. Grattan Guinness, D. D., pp. 11, 12.*

Advent, Second, FUNDAMENTAL, LITERAL, VISIBLE, GLORIOUS.—The return of Christ is a fundamental doctrine of the Christian faith. It

is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: "Even so, come, Lord Jesus."

It is peculiarly a Scriptural doctrine. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis, and prominence. [p. 87] . . .

The resurrection of the dead will take place when he returns: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming." . . . The time of the return of the Lord will be, furthermore, the time of the reward of his servants. . . . The real coronation day of the Christian is not at death, but at "the appearing of Christ:" . . . "when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." 1 Peter 5: 1-4. [pp. 91-93] —*Prof. Charles R. Erdman, D. D., of Princeton Theological Seminary, in "The Fundamentals," Vol. XI, pp. 87, 91-93. Chicago: Testimony Publishing Company.*

Advent, Second, A LITERAL COMING IN GLORY.—Jesus himself certainly lays claim to an actual reign. He will come as the Son of man in the clouds, and will establish the kingdom which shall absolve all earthly kingdoms (Mark 13: 26; 14: 62) . . .

The resurrection of Jesus was not that coming again; for he appeared personally only to the disciples. . . .

A complete termination of earthly history is expected. The Son of man unrecognized on earth shall appear again unmistakably in a glory that shall bring terror to his enemies and perfect redemption to his faithful. Matt. 24: 27, 30. The offenses shall be removed from his kingdom, and the chosen shall be gathered and reunited into an eternal community of glory.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. X, art. "Second Advent," pp. 322, 323.*

Advent, Second, NOT AT DEATH.—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Some people say that means death; but the Word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; he has conquered death, hell, and the grave. . . . Christ is the Prince of Life; there is no death where he is; death flees at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death. He is the resurrection and the life. When he sets up his kingdom, there is to be no death, but life forevermore.—*"The Second Coming of Christ," D. L. Moody, pp. 10, 11. Chicago: F. H. Revell, 1877.**

Advent, Second, CALVIN ON REWARDS AT.—Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory which awaits us till that period.—*"Institutes of the Christian Religion," John Calvin, Vol. II, book 3, chap. 25, sec. 6, p. 180. London: Thomas Tegg, 1844.*

Advent, Second, REFORMERS ON APPROACH OF.—Commencing immediately from the time of Luther and Zwingle's first heaven-made discovery of the Antichrist of prophecy being none other than the Roman popes, there was also impressed on them, with all the force and vividness of a heavenly communication, the conviction of the fated time being near at hand, though not indeed yet come, of Antichrist's final foredoomed destruction, and therewith also of Christ's kingdom coming, and God's great prophetic mystery ending.—*"Horæ Apoca-*

lyptice," Rev. F. B. Elliott, A. M., Vol. II. p. 143, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Latimer: "St. Paul saith, 'The Lord will not come till the swerving from faith cometh' (2 Thess. 2: 3), which thing is already done and past: Antichrist is already known throughout all the world. Wherefore the day is not far off."—"Third Sermon on the Lord's Prayer;" cited in "The Reign of Christ on Earth," D. T. Taylor, p. 144. Boston: Scriptural Tract Repository, 1832.

Ridley: "The world, without doubt—this I do believe and therefore I say it—draws towards an end."—"Lamentation for the Change of Religion;" cited in "The Reign of Christ on Earth," p. 145.

John Knox: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition."—Letter to the Faithful in London, 1554; cited in "The Reign of Christ on Earth," p. 151.

Luther: "I hope the last day will not be long delayed. The darkness grows thicker around us, and godly servants of the Most High become rarer and more rare. Impiety and licentiousness are rampant throughout the world. . . . But a voice will soon be heard thundering forth: Behold, the bridegroom cometh. God will not be able to bear this wicked world much longer, but will come, with the dreadful day, and chastise the scornors of his word."—"The Table Talk or Familiar Discourse of Martin Luther," pp. 7, 8, translated by William Hazlitt. London: David Bogue, 1848.

"Ah! loving God, defer not thy coming. . . . The Lord be praised, who has taught us to sigh and yearn after that day. . . . I hope that day is not far off. . . . The world cannot stand long, perhaps a hundred years at the outside."—*Id.*, pp. 324, 325.

Advent, Second, COTTON MATHER ON MESSAGE OF.—The Ruler of the world, returning to us, will send forerunners, who shall show his approach and the speediness of his coming. And before the very great, and very greatly to be dreaded, day of the Lord come, he will send Elias, or men endued with his spirit and power, who with a loud voice shall show themselves sons of thunder concerning the Lord's hastening to us. It behooveth any servant of God, who would be named a vigilant, and not a drowsy servant, to perform this office of Elias. . . .

But it is not to be wondered at, if there be very few who would believe such a preacher. . . . For when the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church like a dead carcass, as it were, miserably putrefied with the spirit and manners and endearments of this world?—*Dr. Cotton Mather's Famous Latin Preface to His "Manuductio ad Ministerium" (Student and Preacher), Deduced into Ordo Verborum, pp. 5-7; with a literal translation on the opposite page, by Mr. Hugh Walford. London: R. Hindmarsh, 1789.*

Advent, Second, RAPIDLY APPROACHING.—The blessedness of Christ's coming consists, not only in its relieving the believer living on earth, from all the sins and sorrows, the weaknesses and temptations, of his present state, but also in the complete gathering together and reunion of the whole family of God, in the glories of their risen

bodies, to dwell together with their Saviour in the heavenly Jerusalem. . . . At the coming of Christ, the bodies of all the saints are raised, and the whole church of Christ is gathered together. And this glory is rapidly approaching. Believer! lift up your head, and rejoice with a hope full of immortality.—*Bickersteth; cited in "Commentary upon the Holy Bible," Henry and Scott, notes on Dan. 7: 15-28. London: The Religious Tract Society.*

Advent, Second, NOT PRECEDED BY A TEMPORAL MILLENNIUM.—In Matthew 24 he describes his second personal advent and the great events which shall precede it. He reveals the course of this dispensation and its close. He foretells wars, famines, pestilences, earthquakes, persecutions, false prophets, iniquities, apostasies, the preaching of the gospel "as a witness" to all nations, false signs and wonders, desolations, woes, and lastly, the great tribulation, and he closes with the words, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

That these verses describe his personal advent in glory, is certain, and equally certain is it that this comprehensive prophecy contains no allusion whatever to a previous millennium of blessedness and peace.—"A Key to Open the Main Lock of Prophecy," H. Grattan Guinness, D. D., pp. 7, 8.

The doctrine of a post-millennial advent is so novel and modern that no Christian church has ever woven it into her creed.—"The Reign of Christ on Earth," Daniel T. Taylor, p. 423. Boston: Scriptural Tract Repository, 1832.

Advent, Second, NATURE AWAITS.—

Sure there is need of social intercourse,
Benevolence, and peace, and mutual aid,
Between the nations in a world that seems
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers, deluging the dry?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest.
Is it a time to wrangle, when the props
And pillars of our planet seem to fail,
And nature with a dim and sickly eye
To wait the close of all?

—"The Poetical Works of William Cowper."
"The Task" (1785), book 2, lines 44-66.

Advent, Second, THE RESPONSE OF THE CHURCH.—If any say, Where is the promise of his coming, when so many ages are past since this was written? let them know he is not slack to his people, but long-suffering to his enemies. His coming will be sooner than they are

aware, sooner than they are prepared, sooner than they desire; but to his people it will be seasonable. The vision is for an appointed time, and will not tarry; he will come quickly. The church joyfully receives Christ's promise, declaring her firm belief in it, Amen, so it is, so it shall be. And expresses her earnest desire, Even so, come, Lord Jesus.—“*Commentary upon the Holy Bible*,” Henry and Scott, notes on Rev. 22:20, 21. London: The Religious Tract Society.

Advent, Second, ALEXANDER CAMPBELL ON NEARNESS OF.—Now the cry is heard in our land, “Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues.” The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which have so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for his appearance.—“*The Christian System*,” Alexander Campbell, p. 302. Pittsburgh: Forrester and Campbell, 1839.*

Advent, Second, SIGNS OF ITS NEAR APPROACH.—Never did the church witness such a constellation of signs of the near coming of Christ as now. “The branches of the fig tree are full of sap, and the summer is at hand.” Assuredly I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head, and are of the opinion that we have long talked of “the last time.” Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who, shortly before the midnight hour, maintained “the Lord would not come for a long time.”—*F. W. Krummacher*; cited by A. J. Gordon, D. D., in “*Ecce Venit*,” p. 200. New York: Fleming H. Revell, 1889.

Advent, Second, PROPHECIES OF, FULFILLING NOW.—2. We believe in the Deity of our Lord Jesus Christ; that he is very God; and in his substitutionary death, as an atonement for sin; in his bodily resurrection and ascension; and the certainty of his second appearance “without sin unto salvation.”

3. We believe that our Lord's prophetic word is at this moment finding remarkable fulfilment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

4. We believe that the completed church will be translated to be forever with the Lord.—*Three of the Eight Resolutions adopted by the Bible Conference on the Return of Our Lord, held in Philadelphia, May 28, 29, 30, 1918; printed in the Christian Herald (New York), June 12, 1918, p. 720.*

Advent, Second, A TRUTH FOR THIS AGE.—Never did a Christian age so greatly need to have its attitude readjusted to the primitive standard as our own,—commerce, so debased with greed of gold; science, preaching its doctrine of “dust thou art;” and Christian dogmatics, often darkening hope with its eschatology of death! The face of present-day religion is to such degree prone downward that, if some Joseph appears, with his visions of the sun, moon, and stars, men exclaim: “Behold, this dreamer cometh.” But they that say such things plainly declare that they *do not* “seek a country.”

There is a tradition that Michael Angelo, by his prolonged and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance that, as he walked the streets, strangers would observe his bearing, and set him down as some visionary or eccentric. It were well if we who profess to be Chris-

tians of the apostolic school had our conversation so truly in heaven, and our faces so steadfastly set thitherward, that sometimes the “man with the muck-rake” should be led to wonder at us, and to look up with questioning surprise from his delving for earthly gold and glory.

Massillon declares that, “in the days of primitive Christianity, it would have been deemed a kind of apostasy not to sigh for the return of the Lord.” Then, certainly, it ought not now to be counted an eccentricity to “love his appearing,” and to take up with new intensity of longing the prayer which he has taught us: “Even so, come, Lord Jesus.” Amid all the disheartenment induced by the abounding iniquity of our times; amid the loss of faith and the waxing cold of love within the church; and amid the outbreking of lawlessness without, causing men's hearts to fail them for fear, and for looking after those things that are coming on the earth,—this is our Lord's inspiring exhortation: “Look up and lift up your heads, for your redemption draweth nigh.”—“*Ecce Venit*,” A. J. Gordon, D. D., pp. 10-12. New York: Fleming H. Revell, 1889.

Advent, Second, MOODY ON WATCHING FOR.—We have the same authority for the second coming of Christ that we have for his birth, his death, and his resurrection. . . .

When his coming will be, we don't know. The true attitude of every child of God is just to be waiting and watching. We can get an idea of what the glory of those mansions will be which he is preparing for us from the length of time he is taking to get them ready. Maybe he is massing his forces for the final victory. “The time of our redemption draweth nigh.”—“*Moody at Home*,” pp. 176-178.

Advent, Second, MOVEMENT OF 1844; STIRRING EVENTS OF PRECEDING DECADES.—Never, perhaps, in the history of man, were the times more ominous, or pregnant with greater events than the present. . . . As if the signal had gone throughout the world quick as lightning, nations, instead of advancing slowly to regeneration, start at once into life. And from the banks of the Don to the Tagus, from the shores of the Bosphorus to Lapland, and, wide Europe being too narrow a field for the spirit of change that now ranges simultaneously throughout the world, from the new states of South America to the hitherto unchangeable China, skirting Africa and traversing Asia, to the extremity of the globe on the frozen north, there are signs of change in every country under heaven.—“*The Signs of the Times*,” Rev. Alexander Keith, Vol. I, pp. 1, 2, 3d edition. Edinburgh: William Whyte & Co., 1833.

Advent, Second, MOVEMENT OF 1844; PROPHECIC STUDY IN ENGLAND IN DECADES PRECEDING.—The study of prophecy was of a more vague and general character during the early years of the nineteenth century. Such books as Faber's “*Dissertation on the Prophecies*,” published in 1806, were mainly taken up with principles apart from any supposed application of them to contemporaneous events, or to such as were coming immediately. But about the year 1812 this study of prophecy took a more definite shape. In that year a book, which was afterwards translated by Mr. Irving, was published by a Spanish Jesuit named Lacunza, under the assumed title of Juan Josafat Ben Ezra, on “*The Second Coming of the Messiah in Glory and Majesty*.” In this work he argues that the church had never condemned the true doctrine, as he deemed it, of the millennium, but only the errors by which it had been perverted. In the next year appeared Cuninghame's “*Dissertation on the Seals and Trumpets*,” in which the period of 1260 years mentioned in the Apocalypse was fixed as extending from the edict of Jus-

tinian, in 533 A. D., to the French Revolution, being the period during which the celebrated code of Justinian was in force. For the French Revolution became the means of the introduction of the code of Napoleon, by which the previous code was abrogated. Till that epoch the code of Justinian remained the basis of ecclesiastical law. In the ensuing year, Mr. Hatley Frère published his "Combined View of the Christian Prophecies." This was a book which acquired a great reputation amongst those who afterwards made up the School of Prophecy, which was now in infancy.—*The History and Doctrines of Irvingism*, Edward Miller, M. A., Vol. I, pp. 10, 11. London: C. Kegan Paul & Co., 1878.

Advent, Second, MOVEMENT OF 1844; AGITATION OF QUESTION IN EUROPE.—The end comes, proven in a thorough and convincing manner from the Word of God and the latest events; invalidating totally all prejudice against waiting for the coming of our Lord, or reckoning of the time; showing plainly how prelate Bengel erred seven years in reference to the great decisive year; for not 1836, but the year 1843, is the terminus, at which the great struggle between light and darkness will be finished, and the long expected reign of peace of our Lord Jesus will commence on earth.—*The End Near*, title page of pamphlet by Leonard Heinrich Kelber. Stuttgart, 1835.

Advent, Second, MOVEMENT OF 1844; CHURCH OF ENGLAND CLERGYMAN ON THE YEAR 1844.—There appears to be no presumption in the attempt to direct the anxious mind to the chronological periods which God has given, and to inquire how far they support these anticipations.

I have done so, as have likewise almost all that have gone before me in these studies; and the results of my inquiries, as they run throughout the whole of this work, and as they appear in the chronological chart in my former work, must, by this time, be familiar to the reader. It will be perceived they all point to a very early period, the year 1844; and although it is fashionable to object to the fixing of dates, yet so long as it is said, "Things that are revealed belong to us and to our children forever," I see not on what sufficient ground.—*An Historical Exposition of the Prophecies of the Revelation of St. John*, Matthew Habershon, pp. 285, 286. London: James Nisbet & Co., 1841.

Advent, Second, MOVEMENT OF 1844; ORIGIN OF, IN AMERICA.—What is known as the "Advent Movement" originated with William Miller, who was born at Pittsfield, Mass., Feb. 15, 1782, and died in Low Hampton, N. Y., Dec. 20, 1849. He bore a good reputation as a farmer and citizen, serving under a captain's commission in the War of 1812, and was a diligent student and a great reader, although he had but a common school education. For some years he was an avowed deist, but, as he said, "found no spiritual rest," until in 1816 he was converted and united with the Baptists. . . .

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium, a long period of universal holiness and peace. As Mr. Miller studied the prophetic portions of the Bible, however, he became convinced that the doctrine of the world's conversion was unscriptural. . . . His conclusion was that the coming of Christ in person, power, and glory must be premillennial. . . .

Moreover, as a result of his study of prophetic chronology, he believed not only that the advent was at hand, but that its date might

be fixed with some definiteness. Taking the more or less generally accepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2300 days referred to in Daniel 8: 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Dan. 9: 25), and the 1335 days of the same prophet (12: 12), which he took to constitute the latter part of the 2300 days, would end coincidentally in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2300 days (Dan. 8: 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.—*Special Reports: Religious Bodies, 1906*, part 2, p. 11; *Bureau of the Census. Washington: Government Printing Office, 1910.*

Advent, Second, MOVEMENT OF 1844; REACHED ALL PARTS.—One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolff, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready?—*Evidence from Scripture and History of the Second Coming of Christ About the Year 1843*, William Miller, Lecture 16, p. 238. Boston: Joshua V. Himes, 1842.

Advent, Second, MOVEMENT OF 1844; PUBLICATIONS SENT WORLD-WIDE.—As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.—*Exposition of Matthew 24*, E. R. Pinney, pp. 8, 9; cited in *The Great Second Advent Movement*, J. N. Loughborough, p. 105. Washington, D. C.: Review and Herald Publishing Assn., 1905.

Advent, Second, MOVEMENT OF 1844, IN ORIENT.—In 1831 Joseph Wolff, D. D., was sent as a missionary from Great Britain to labor among the Jews of Palestine. He, according to his journals, down to the year 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindostan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc.—*Voice of the Church*, p. 343; cited in *The Great Second Advent Movement*, J. N. Loughborough, p. 101.

Advent, Second, MOVEMENT OF 1844; A WORLD-WIDE PROCLAMATION.—An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries that in Wirttemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second advent. And a Christian minister from near the

shores of the Caspian Sea has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the Word are thus preaching 'this gospel of the kingdom;' whilst in this country, he adds, about 700 of the Church of England are raising the same cry.—*Advent Tracts, Vol. II, p. 135; cited in "Bible Tracts," Vol. II, "The Three Angels," J. N. Andrews, pp. 23, 24. Rochester: Advent Review Office, 1855.*

Advent, Second, MOVEMENT OF 1844; NUMBERS OF ALL DENOMINATIONS IN AMERICA.—We have no means of ascertaining the number of ministers, and others, who have embraced the advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land. Those who have espoused this cause have honestly believed in the coming of the Lord "about A. D. 1843." And, as honest men, they have kept to their work of sounding the alarm. All peculiarities of creed or policy have been lost sight of, in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land. Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptist and Open Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reformed, etc.—*The Advent Shield and Review, May, 1844, Vol. I, p. 90. Boston: Joshua V. Himes.*

Advent, Second, MOVEMENT OF 1844; CHILDREN PROCLAIMED MESSAGE.—In this connection we will notice how the Lord wrought to introduce the proclamation in those countries where the law forbade the preaching of anything contrary to the "established church." Sweden was one of those countries. There the Lord used little children to introduce the work. The first of this manifestation was in the summer of 1843, in Eksjo, southern Sweden. A little girl, only five years of age, who had never learned to read or sing, one day, in a most solemn manner, sang correctly a long Lutheran hymn, and then with great power proclaimed "the hour of his judgment is come," and exhorted the family to get ready to meet the Lord; for he was soon coming. The unconverted in the family called upon God for mercy, and found pardon. This movement spread from town to town, other children proclaiming the message. The same movement among children was manifest to some extent in Norway and Germany.

In 1896, while holding meetings in seventeen different parts of Sweden, I passed through several places where the children had preached in 1843, and had opportunity to converse with those who had heard the preaching, and with men who had preached when they were children. I said to one of them, "You preached the advent message when you were a boy?" He replied, "Preached! Yes, I had to preach. I had no devising in the matter. A power came upon me, and I uttered what I was compelled by that power to utter."—*The Great Second Advent Movement, J. N. Loughborough, p. 140. Washington, D. C.: Review and Herald Publishing Association, 1905.*

Advent, Second, MOVEMENT OF 1844; EXPERIENCE IN SWEDEN.—In the year 1843, a religious movement occurred among the people in

Karlskoga Parish, in Örebro Län. The leaders in this movement were children and young men, who were called "rapare." These preached with divine power, and proclaimed before the people, with great decision, that the hour of God's judgment had come.

In the fall of the same year, I. O. Boqvist, then fifteen years of age, with another young man, Erik Wallborn, eighteen years of age, became so influenced by this unseen power that we could in no wise resist it. As soon as we were seized by this heavenly power, we commenced to speak to the people, and to proclaim with loud voice that the judgment hour had come, referring them to Joel 2: 28-32 and Rev. 14: 6, 7.

The people congregated in large numbers to listen to us, and our meetings continued both day and night, and a great religious awakening was the result. Young and old were touched by the Spirit of God, and cried to the Lord for mercy, confessing their sins before God and man.

But when the priest in the church was apprised of all this, many efforts were put forth to silence us. . . . We were arrested, and on the following day were placed in custody in Örebro prison. Here we were associated with thieves in cell 14, as though we had committed some great crime. . . .

Through the sympathy and pleadings of the warden, we were released and permitted to return to our homes. The cruel treatment we had received threw us into a long siege of fever. After a few weeks we were able to resume our preaching, which brought on a fresh outburst of persecution against us. But this time a prominent parishioner presented our case to King Oscar I, and secured freedom for us.—*O. Boqvist, in the Advent Review and Sabbath Herald, Battle Creek, Mich., Oct. 7, 1890; Vol. 67, No. 39, p. 612.*

Advent, Second, MOVEMENT OF 1844; THE CRY AS THE SEVENTH MONTH CAME.—Reader, have you heard this astounding "cry," this last "midnight cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes. The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month!—*The Midnight Cry (New York), Friday, Oct. 11, 1844; Vol. VII, No. 15, p. 113.*

NOTE.—When the spring of 1844 did not bring the coming of the Lord, the disappointment was keen. Believers found comfort, however, in the idea of the "tarrying time" in the parable of the ten virgins waiting for the bridegroom. Some taught that the true ending of the prophetic period marking the cleansing of the sanctuary must be on the "tenth day of the seventh month," as in the typical cleansing of the sanctuary. This day fell upon October 22 that year. About July this idea seized upon hearts with a compelling force, revived the believers, and what was called "the midnight cry" began.—**EDS.**

Advent, Second, MOVEMENT OF 1844; "THE MIDNIGHT CRY."—At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplica-

tions to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.—*The Midnight Cry (New York), Thursday, Oct. 31, 1844 (Vol. VII, No. 18, p. 140).*

Advent, Second, MOVEMENT OF 1844; WORKING FOR THE CHILDREN.—Now is the time to lay our children upon the altar. In some cases, mothers have taken their little ones into their closets, and prayed with them, and seen their prayers answered in their conversion. In one house four children, being left at home last Monday evening, held a prayer meeting, and the next morning there was a marked change in their deportment, and they were all rejoicing in the Lord. One of the children, when she came downstairs, said, "Father, we held a prayer meeting last night, and we all got religion." May the Lord help the parents to cherish the tender plants, and seek the watering of the Spirit.—*The Midnight Cry, Friday, Oct. 11, 1844 (Vol. VII, No. 15, p. 117).*

Advent, Second, MOVEMENT OF 1844; PUTTING AWAY SIN.—We feel sensible of our many imperfections. Whilst we have contended for what we believe to be truth, we can see that pride of opinion and self have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

We feel that we are now making our last appeal, that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off. Your blood be upon your own heads. We ask forgiveness of God and all men, for everything which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy-seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your unworthy servant,
J. V. HIMES.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H.—*N. Southard, editor of the Midnight Cry, Saturday, Oct. 12, 1844 (Vol. VII, No. 16, p. 128).*

Advent, Second, MOVEMENT OF 1844; WHEN THE TIME PASSED.—My own conviction still is, the Lord is at the door. For the event of his coming I, through grace, shall quietly and patiently wait. But I must add, that I have now no confidence in any definite point of time in the future. I shall, through grace, endeavor to "watch and keep my garments," believing that the Lord will now "come as a thief."—*George Storrs, in the Midnight Cry, Oct. 31, 1844 (Vol. VII, No. 18, p. 138).*

We have been mistaken in a belief to which we thought ourselves conducted by the Word and Spirit and Providence of God. But the Word stands sure, however we may err: and the promise is true: "If any man will do his will, he shall know of the doctrine, whether it be of God." The Lord will lead his obedient children. We have an unwavering trust that he will cause our disappointment and trial to work to-

gether for our good. We shall humbly watch the providences of God, and we know he will vindicate his truth and faithfulness. Let him be honored, though we may be humbled.—*Id., Editorial, p. 140.*

As many of our brethren and sisters have disposed of their substance, and given alms, agreeable to Luke 12: 33, in the confident expectation of the speedy coming of the Lord, I wish to have immediate provision made for the comfort and wants of all such persons, and families, by the advent brethren.—*J. V. Himes, in the Midnight Cry, Oct. 31, 1844.*

Advent, Second, MOVEMENT OF 1844; ON WM. MILLER'S PROPHEPIC DATE.—Professor Bush, in writing to Mr. Miller, said: "In taking a day as the prophetic time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results in this field of inquiry do not strike me as so far out of the way as to affect any of the great interests of truth or duty."—*A Brief History of William Miller, 4th edition, p. 200. Boston: Advent Christian Publication Society, 1915.*

NOTE.—William Miller's correspondent was Prof. George Bush, the Presbyterian commentator, professor of Hebrew at the University of New York.

Advent, Second, MOVEMENT OF 1844; PROPHEPIC DATE CORRECT. SOME SEE MISTAKE AS TO EVENT.—Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did.—*The Voice of Truth, Nov. 7, 1844, Joseph Marsh, editor; cited in the Advent Review, Auburn, N. Y., August, 1850.*

NOTE.—Some thus began to see that, while the position that the 2300 years ended in 1844 was absolutely sound, they had misapprehended the event that was then to take place. Others began to get hold of the fact that the sanctuary to be cleansed was not this earth, as they had supposed, but the antitypical sanctuary, or temple, in heaven above. In his "Great Second Advent Movement," page 193, J. N. Loughborough says:

"Hiram Edson, of Port Gibson, N. Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, 'The sanctuary to be cleansed is in heaven.' He communicated this thought to O. R. L. Crosler, and they together carefully investigated the subject. In the early part of 1846 an elaborate exposition of the sanctuary question from a Bible standpoint, written by Mr. Crosler, was printed in the *Day Star*, a paper then published in Canan-

daigua, N. Y. In that lengthy essay it was made to appear that the work of cleansing the sanctuary was the concluding work of Christ as our high priest, beginning in 1844 and closing just before he actually comes again in the clouds of heaven as King of kings and Lord of lords."—Eds.

Advent, Second, MOVEMENT OF 1844; O. R. L. CROSIER ON THE SANCTUARY IN HEAVEN.—The sanctuary to be cleansed at the end of 2300 days is also the sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the sanctuary of the new covenant is not on earth, but in heaven. . . .

But as we have been so long and industriously taught to look to the earth for the sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of sanctuary is "a holy or sacred place." Is the earth, is Palestine, such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. "And the place of his sanctuary was cast down." Dan. 8: 11. This casting down was in the days and by the means of the Roman power; therefore, the sanctuary of this text was not the earth, nor Palestine.—From an article on "The Sanctuary," by O. R. L. Crosier, in the *Day Star Extra*, 1846; reprinted in the *Advent Review*, Auburn, N. Y., September, 1850; Vol. I, No. 3.

Advent, Second, MESSAGE OF REVELATION 14; RISE OF SEVENTH-DAY ADVENTISTS.—After the passing of this period [1844], many believers in the doctrine gave up the hope of Christ's early advent, and others set new times. Some, however, reviewing the facts of history and prophecy, were confirmed in the belief that no mistake had been made in the fixing of the date of the fulfilment of the 2300 days, and were convinced also that the advent movement, rising spontaneously in many lands, was of God. As they further investigated the subject, it seemed to some that, while there had been no mistake in regard to the time, there had been error in interpreting the character of the event; that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven which is to precede the coming of Christ, as described in the judgment scene of Daniel 7: 9, 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth.

Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the ten commandments which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. The fourth precept of this law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day.

The passage in Revelation 14: 6-14, particularly that portion beginning with the phrase "the hour of his judgment is come," they interpreted as a representation of the final work of the gospel; and understood that, with the coming of this "judgment" (in 1844, as they believed), a movement was imperative to carry to every nation and tongue a warning against following tradition, and a call to men to follow the commandments of God and the faith of Jesus. They further believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth.

As the result of these convictions, a few persons in New England, formerly First-day Adventists, began in 1845 and 1846 to observe the

seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. . . . In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as the official designation of the denomination, and three years later a general conference was organized at that place, under that name.—"Special Reports: Religious Bodies, 1906," part 2, pp. 21, 22; Bureau of the Census. Washington: Government Printing Office, 1910.

The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H. A faithful Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the Adventist people, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbath keepers among Seventh-day Adventists is therefore at Washington, N. H. . . .

From this place several Adventist ministers received the Sabbath truth during the year 1844. One of these was Elder T. M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press.—"History of the Sabbath and the First Day of the Week," J. N. Andrews, pp. 505, 506, 3d edition, 1887.

Advent, Second, MESSAGE OF REVELATION 14; SABBATH AGITATION IN 1844.—Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.—*Editorial in the Midnight Cry*, New York, Sept. 5, 1844.

We last week found ourselves brought to this conclusion: There is no particular portion of time which Christians are required by law to set apart as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law.—*Id.*, Sept. 12, 1844 (Vol. VII, No. 10, p. 76).

NOTE.—In his "Great Second Advent Movement," J. N. Loughborough says of the agitation of the Sabbath question in the times following:

"The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845, and published in the *Hope of Israel*, Portland, Maine, Feb. 28, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks: 'Thus we see Dan. 7: 25 fulfilled, the little horn changing "times and laws." Therefore it appears to me that all who keep the first day for the Sabbath are the pope's Sunday-keepers and God's Sabbath-breakers.'

"Soon after this there appeared in print an article from J. B. Cook, in which he showed that there is no Scriptural evidence for keeping Sunday as the Sabbath, and he used this terse expression: 'Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbatic flag.'

"Although Sabbath keeping by these two men was of short duration, they had set a ball rolling that could not easily be stopped. The catch phrases, 'pope's Sunday keepers,' 'God's commandment breakers,' and 'sailing under the pope's Sabbatic flag,' were on the lips of hundreds who were eager to know the truth of this matter. Elder Joseph Bates, of Fairhaven, Mass., had his attention thus arrested, and he accepted the Sabbath in 1845.

"His experience was on this wise: Hearing of the company in Washington, N. H., that were keeping the Sabbath, he concluded to visit that church, and see

what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and at once accepted the light on the Sabbath question. On returning to New Bedford, Mass. he met, on the bridge between New Bedford and Fair Haven, a prominent brother, who accosted him thus, "Captain Bates, what is the news," Elder Bates replied, "The news is that the seventh day is the Sabbath of the Lord our God." "Well," said the man, "I will go home and read my Bible, and see about that." So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it."—*Pages 250, 251.* In the *Review and Herald*, Vol. XXIII, March 29, 1864, the following statement by T. M. Preble is quoted: "I have once been an observer of the seventh-day Sabbath. This was from about the middle of the year 1844 to the middle of 1847."

Advent, Second, MESSAGE OF REVELATION 14; J. B. COOK'S SABBATH ESSAY.—Every enactment relative to the religious observance of the first day originated with the Pope, or Potentates of Rome, and those who in this matter sympathize with them; but every enactment that ever originated in heaven, relative to the keeping of the Sabbath, confines us to the seventh day. The seventh day is "the Sabbath of the Lord our God."

My space will not allow me to adduce the historic testimony; but the above I solemnly believe is the exact truth. From the twelfth to the fifteenth centuries we trace the efforts of the man of sin to set aside "the Lord's day," and introduce the first day—the day on which the European nations had been accustomed to idolize the sun. Let Scripture testify; and let us throw off the last rag of "the mother of harlots." . . .

Paul met his disciples on the first part of the first day,—answering to our Saturday night,—preaching all night "till break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night, it would have been the Jewish second day. Then he did not keep the first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of papal Rome. My feelings were inexpressible when I saw this. The truth I must confess.

This is the true testimony. Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbatic flag.—*Article on "The Sabbath," by J. B. Cook, in "Advent Testimony" (1845); reprinted in the Advent Review, Auburn, N. Y., August, 1850.*

Advent, Second, MESSAGE OF REVELATION 14; SIR ISAAC NEWTON ON LAST REFORM MOVEMENT.—For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness.—"*Observations upon the Prophecies of Daniel and the Apocalypse of St. John.*" Sir Isaac Newton, part 2, chap. 1, p. 252. London: J. Darby and T. Broune, 1733.

Advent, Second, MESSAGE OF REVELATION 14; JOHN WESLEY ON.—These three denote great messengers of God with their assistants; three men who bring messages from God to men. . . . Happy are they who make the right use of these divine messages.—"*Explanatory Notes on the New Testament.*" John Wesley, on Rev. 14:6-9. Philadelphia: John Dickens, 1791.

Advent, Second, MESSAGE OF REVELATION 14; EARLY VIEW OF THE THREE MESSAGES.—"Fear God, and give glory to him, for the hour

of his judgment is come." This interesting prophecy seems now to be receiving its accomplishment, and will probably continue to be fulfilled with increasing clearness during the remainder of the period into which we have entered. . . .

The flight of the second angel to declare the fall of Babylon seems to be still future, and by consequence also the preaching of the third angel. . . .

The going forth of the second and third angels being thus future, it does not become us to form conjectures as to the manner in which this vision shall be accomplished, whether by the preaching of living ministers, or by the louder and more awful voice of the divine judgments, accomplishing the fall of Babylon, and proclaiming aloud the awful punishment awaiting the worshippers of the beast. . . .

The foregoing view of the flight of the three angels was written in the year 1812; and I still adhere to it [edition of 1817].—"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, pp. 256-258, 4th edition. London: Thomas Cadell, 1843.

Advent, Second, MESSAGE OF REVELATION 14; FORMER RUSSIAN GOVERNMENT ON SEVENTH-DAY ADVENTISTS.—The Seventh-day Adventists in Russia show a splendid, live, and active work. The movement continues to take in new districts in the European and Asiatic Russias. They reveal a determinate zeal in their missionary efforts to win souls. The whole organization is primarily a missionary one. . . . Every church member must help forward the third angel's message. . . .

The Seventh-day Adventists' doctrine is very rational. Adventists do not believe in traditions, nor the sacraments of the church, nor the church hierarchy. . . . According to the doctrine of the Seventh-day Adventists, the Old and New Testaments are the only fountain of knowledge. It is the doctrine for the rule of life.—*Official Publication by the Russian Government, 1911, on the Teaching and Work of Seventh-day Adventists; translation by J. T. Boettcher, missionary in Russia; quoted in the Advent Review and Sabbath Herald, Nov. 13, 1911, p. 1, and the General Conference Bulletin, 1913, p. 87.*

NOTE.—This book issued by the Russian government and containing 101 pages, was based on most thorough inquiry and observation by special agents of the government, who attended conferences while in session and studied methods. As a result, new regulations were formed, aimed to prevent local and union conference organization, all as part of the plan of discouraging religious propaganda, save that of the state church. In consequence a new campaign of banishment and imprisonment of evangelistic workers began, which ended only when the state church itself was overthrown in the political revolution of 1916.—EDS.

Advent, Second, MESSAGE OF REVELATION 14; SEVENTH-DAY ADVENTIST TEACHING, AND THE WORK OF MRS. E. G. WHITE.—Of course, these teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the "remnant church," who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853, in Battle Creek, and it has grown until now they have thirty-seven publishing houses throughout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.—*The Independent, New York, Aug. 23, 1915, in notice of the death of Mrs. White.*

Advent, Second, STATEMENT OF BELIEF IN, BY BIBLE CONFERENCE, 1918.—1. We believe that the Bible is the inerrant, one and final Word of God; and, therefore, is our only authority.

2. We believe in the Deity of our Lord Jesus Christ; that he is very God; and in his substitutionary death, as an atonement for sin; in his bodily resurrection and ascension, and the certainty of his second appearance "without sin unto salvation."

3. We believe that our Lord's prophetic word is at this moment finding remarkable fulfilment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

4. We believe that the completed church will be translated to be forever with the Lord.

6. We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus Christ, because all nations will be subject to his rule.

8. We believe that the truths embodied in this statement are of the utmost importance in determining Christian character and action in reference to the pressing problems of the hour.—*From the "Statement of Belief" adopted by the Bible Conference on the Return of Our Lord, held in Philadelphia, May 28-30, 1918; cited in "Light on Prophecy," authorized report of the Philadelphia Conference, pp. 12, 13.*

Advent, Second.—*See* Dark Day; Falling Stars; Robes, Ascension; Seven Churches, 493; Signs of the Times.

Adventists, First-day, *see* Advent, 22, 23; **Seventh-day,** *see* Advent, 22-26.

Ahasuerus.—*See* Medo-Persia, 309.

Alani.—*See* Rome, Its Barbarian Invaders, 440.

Alaric.—*See* Rome, Its Barbarian Invaders, 437, 444; Seven Trumpets, 499, 501, 502.

Alboin.—*See* Papacy, 348; Rome, 452, 454.

Alcasar, Jesuit, Author of Preterist Method of Interpretation.—*See* Antichrist, 30.

Alcohol.—*See* Health and Temperance.

Alemanni.—*See* Rome, Its Barbarian Invaders, 438, 440.

Alexander the Great.—*See* Advent, 5; Daniel, 133; Greece, 184-189; Medo-Persia, 311; Rome, 433.

Alexander, of Russia.—*See* Eastern Question, 148.

Anabaptists.—*See* Religious Liberty, 413.

Anglo-Saxons.—*See* Rome, Its Barbarian Invaders, 441.

Anthony, St.—*See* Monasticism, 314.

Antichrist, Vicar of Christ.—The apostle John, . . . speaking of the apostasy, the coming of which he predicts, styles it the "Antichrist." And we have also said that the Papacy, speaking through its representative and head, calls itself the "Vicar of Christ." The first, "antichrist," is a Greek word; the second, "vicar," is an English word; but the two are in reality one, for both words have the same meaning. Antichrist translated into English is vice-Christ, or vicar of Christ; and vicar of Christ, rendered into Greek, is Antichrist—*Antichristos*. If we can establish this—and the ordinary use of the word by those to whom the Greek was a vernacular, is decisive on the point—we shall have no difficulty in showing that this is the meaning of the word "Antichrist," even a vice-Christ. And if so, then every time the Pope claims to be the vicar of Christ, he pleads at the bar of the world that he is the Antichrist.—*"The Papacy Is the Antichrist," Rev. J. A. Wylie, p. 2. Edinburgh: George M'Gibbon.*

Antichrist, Meaning of.—The term is a composite one, being made up of two words, "anti" and "Christ." The name is one of new formation, being compounded, it would seem, for this very enemy, and by its etymology expressing more exactly and perfectly his character than any older word could. The precise question now before us is this, What is the precise sense of "anti" in this connection? . . .

To determine this, let us look at the force given to this prefix by writers in both classic literature and Holy Scripture. First, the old classic writers. By these the preposition *αντι* is often employed to designate a *substitute*. That is, in fact, a very common use of it in the classic writers. For instance, *αντιβασιλευς*, he who is the *locum tenens* of a king, or as we now should say, *viceroi*, *αντι* having in this case the force of the English term "vice." He who filled the place of consul was *ανθιπατος*, *proconsul*. He who took the place of an absent guest at a feast was styled *αντιδειπνος*. The preposition is used in this sense of the great Substitute himself. Christ is said to have given himself as an *αντιλυτρον*, a ransom in the stead of all.

Classic usage does not require us to give only one sense to this word, and restrict it to one who seeks openly, and by force, to seat himself in the place of another, and by violent usurpation bring that other's authority to an end. We are at liberty to apply it to one who steals into the office of another under the mask of friendship; and while professing to uphold his interests, labors to destroy them. . . .

It is clear that Antichrist, as depicted by our Lord and by his apostle John, is to wear a mask, and to profess one thing and act another. He is to enter the church as Judas entered the garden—professedly to kiss his Master, but in reality to betray him. He is to come with words of peace in his mouth, but war in his heart. He is to be a counterfeit Christ—Christ's likeness stamped on base metal. He is to be an imitation of Christ,—a close, clever, and astute imitation, which will deceive the world for ages, those only excepted who, taught by the Holy Spirit, shall be able to see through the disguise and detect the enemy under the mask of the friend.—*Id., pp. 12, 13, 17, 18.*