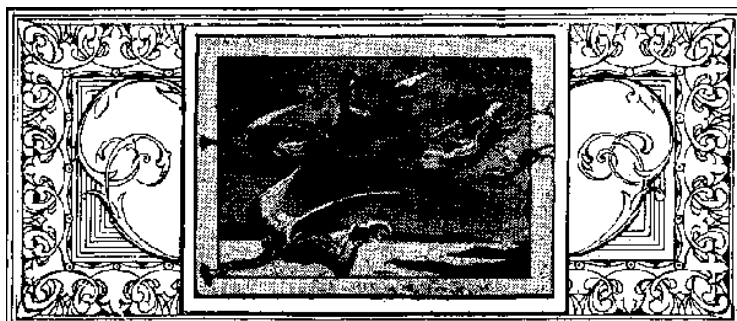


Lord,” they would know that notwithstanding the trial resulting from their errors, His purposes of love toward them had been steadily fulfilling. They would learn by a blessed experience that He is “very pitiful, and of tender mercy;” that all His paths “are mercy and truth unto such as keep His covenant and His testimonies.”

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20. A Great Religious Awakening.



A great religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying “in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” “With a loud voice” he proclaims the message, “Fear God, and give glory to Him; for the hour of His judgment

is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”⁵⁹⁰

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight “in the midst of heaven,” the “loud voice” with which the warning is uttered, and its promulgation to all “that dwell on the earth,”—“to every nation, and kindred, and tongue, and people,”—give evidence of the rapidity and world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the “everlasting gospel;” and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfilment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.”⁵⁹¹ [356]

The apostle Paul warned the church not to look for the coming of Christ in his day. “That day shall not come,” he says, “except there come a falling away first, and that man of sin be revealed.”⁵⁹² Not till after the great apostasy, and the long period

⁵⁹⁰ Rev. 14:6, 7.

⁵⁹¹ Dan. 12:4.

⁵⁹² 2 Thess. 2:3.

of the reign of the “man of sin,” can we look for the advent of our Lord. The “man of sin,” which is also styled the “mystery of iniquity,” the “son of perdition,” and “that wicked,” represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

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Like the great Reformation of the sixteenth century, the Advent Movement appeared in different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies, and tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near.

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, “the missionary to the world,” began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish rabbi. While very young, he was convinced of the truth of the Christian religion. Of an active, inquiring mind, he had been an eager listener to the conversations that took place in his father's house, as devout Hebrews daily assembled to recount the hopes and anticipations of their people,

the glory of the coming Messiah, and the restoration of Israel. One day hearing Jesus of Nazareth mentioned, the boy inquired who He was. "A Jew of the greatest talent," was the answer; "but as He pretended to be the Messiah, the Jewish tribunal sentenced Him to death." "Why," rejoined the questioner, "is Jerusalem destroyed, and why are we in captivity?" "Alas, alas!" answered his father, "because the Jews murdered the prophets." The thought was at once suggested to the child, "Perhaps Jesus was also a prophet, and the Jews killed Him when He was innocent."⁵⁹³ So strong was this feeling, that though forbidden to enter a Christian church, he would often linger outside to listen to the preaching.

When only seven years old, he was boasting to an aged Christian neighbor of the future triumph of Israel at the advent of the Messiah, when the old man said kindly, "Dear boy, I will tell you who the real Messiah was: He was Jesus of Nazareth, ... whom your ancestors have crucified, as they did the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God."⁵⁹⁴ Conviction at once fastened upon him. He went home and read the scripture, wondering to see how perfectly it had been fulfilled in Jesus of Nazareth. Were the words of the Christian true? The boy asked of his father an explanation of the prophecy, but was met with a silence so stern that he never again dared to refer to the subject. This, however, only increased his desire to know more of the Christian religion. [358]

The knowledge he sought was studiously kept from him in his Jewish home; but when only eleven years old, he left his father's house, and went out into the world to gain for himself an education, to choose his religion and his life-work. He found a home for a time with kinsmen, but was soon driven from them as an apostate, and alone and penniless he had to make his own way among strangers. He went from place to place, studying dili-

⁵⁹³ "Travels and Adventures of the Rev. Joseph Wolff." Vol. I, p. 6 (ed. 1860).

⁵⁹⁴ "Travels and Adventures of the Rev. Joseph Wolff," Vol. I, p. 7.

gently, and maintaining himself by teaching Hebrew. Through the influence of a Catholic instructor, he was led to accept the Romish faith, and formed the purpose of becoming a missionary to his own people. With this object he went, a few years later, to pursue his studies in the College of the Propaganda at Rome. Here his habit of independent thought and candid speech brought upon him the imputation of heresy. He openly attacked the abuses of the church, and urged the necessity of reform. Though at first treated with special favor by the papal dignitaries, he was after a time removed from Rome. Under the surveillance of the church he went from place to place, until it became evident that he could never be brought to submit to the bondage of Romanism. He was declared to be incorrigible, and was left at liberty to go where he pleased. He now made his way to England, and professing the Protestant faith, united with the English Church. After two years' study he set out, in 1821, upon his mission. While Wolff accepted the great truth of Christ's first advent as "a man of sorrows, and acquainted with grief," he saw that the prophecies bring to view with equal clearness His second advent with power and glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to His first coming in humiliation as a sacrifice for the sins of men, he taught them also of His second coming as a king and deliverer.

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"Jesus of Nazareth, the true Messiah," he said, "whose hands and feet were pierced, who was brought like a lamb to the slaughter, who was the Man of sorrows and acquainted with grief, who after the scepter was taken from Judah, and the legislative power from between his feet, came the first time; shall come the second time in the clouds of heaven, and with the trump of the Archangel,"⁵⁹⁵ "and shall stand upon the Mount of Olives; and that dominion, once consigned to Adam over the creation, and forfeited by him (Gen. 1:26; 3:17), shall be given to Jesus. He

⁵⁹⁵ Wolff, "Researches and Missionary Labors," p. 62 (ed. 1835).

shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praises and thanksgivings shall be heard.... When Jesus comes in the glory of His Father, with the holy angels, ... the dead believers shall rise first. 1 Thess. 4:16; 1 Cor. 15: 23. This is what we Christians call the first resurrection. Then the animal kingdom shall change its nature (Isa. 11:6-9), and be subdued unto Jesus. Psalm 8. Universal peace shall prevail.”⁵⁹⁶ “The Lord again shall look down upon the earth, and say, ‘Behold, it is very good.’ ”⁵⁹⁷

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, “Of that day and hour knoweth no man,” that men are to know nothing concerning the nearness of the advent, Wolff replied: “Did our Lord say that that day and hour should *never* be known? Did He not give us signs of the times, in order that we may know at least the *approach* of His coming, as one knows the approach of the summer by the fig-tree putting forth its leaves? Matt. 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that ‘many shall run to and fro’ (a Hebrew expression for observing and thinking upon the time), ‘and *knowledge*’ (regarding that time) ‘shall be increased.’ Dan. 12:4. Besides this, our Lord does not intend to say by this, that the *approach* of the time shall not be known, but that the *exact* ‘day and hour knoweth no man.’ Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark.”⁵⁹⁸ [360]

Concerning the popular system of interpreting, or misinter-

⁵⁹⁶ “Journal of the Rev. Joseph Wolff,” pp. 378, 379 (ed. 1839).

⁵⁹⁷ Idem, p. 294.

⁵⁹⁸ Wolff, “Researches and Missionary Labors,” pp. 404, 405.

preting, the Scriptures, Wolff wrote: “The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*, they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it is said *earth*, it means *sky*; and for the coming of the *Lord* they must understand the progress of the *missionary societies*; and going up to the mountain of the Lord's house, signifies a grand *class-meeting of Methodists*.”⁵⁹⁹

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of St. Helena. He arrived in New York in August, 1837; and after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, “on a motion brought forward by the ex-president, John Quincy Adams, in one of the houses of Congress, the House unanimously granted to me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the bishop of Virginia, and of the clergy and citizens of Washington. The same honor was granted to me by the members of the government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in Asia, and also on the personal reign of Jesus Christ.”⁶⁰⁰

Dr. Wolff traveled in the most barbarous countries, without the protection of any European authority, enduring many hardships, and surrounded with countless perils. He was bastinadoed and starved, sold as a slave, and three times condemned to death.

⁵⁹⁹ “Journal of the Rev. Joseph Wolff,” p. 96.

⁶⁰⁰ “Journal of the Rev. Joseph Wolff,” pp. 398, 399.

He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed, and left to travel hundreds of miles on foot through the mountains, the snow beating in his face, and his naked feet benumbed by contact with the frozen ground.

When warned against going unarmed among savage and hostile tribes, he declared himself “provided with arms,”—“prayer, zeal for Christ, and confidence in His help.” “I am also,” he said, “provided with the love of God and my neighbor in my heart, and the Bible is in my hand.”⁶⁰¹ The Bible in Hebrew and English he carried with him wherever he went. Of one of his later journeys he says, “I ... kept the Bible open in my hand. I felt my power was in the book, and that its might would sustain me.”⁶⁰²

Thus he persevered in his labors until the message of the judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Parsees, Hindoos, and many other nationalities and races, he distributed the word of God in these various tongues, and everywhere heralded the approaching reign of the Messiah.

In his travels in Bokhara he found the doctrine of the Lord's soon coming held by a remote and isolated people. The Arabs of Yemen, he says, “are in possession of a book called ‘Seera,’ [362] which gives notice of the second coming of Christ and His reign in glory; and they expect great events to take place in the year 1840.”⁶⁰³ “In Yemen ... I spent six days with the children of Rechab. They drink no wine, plant no vineyard, sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab; and I found in their company children of Israel, of the tribe of Dan, ... who expect, with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.”⁶⁰⁴

⁶⁰¹ Adams, W. H. D., “In Perils Oft,” p. 192.

⁶⁰² Idem, p. 201.

⁶⁰³ “Journal of the Rev. Joseph Wolff,” p. 377.

⁶⁰⁴ Idem, p. 389.

A similar belief was found by another missionary to exist in Tartary. A Tartar priest put the question to the missionary, as to when Christ would come the second time. When the missionary answered that he knew nothing about it, the priest seemed greatly surprised at such ignorance in one who professed to be a Bible teacher, and stated his own belief, founded on prophecy, that Christ would come about 1844.

As early as 1826 the advent message began to be preached in England. The movement here did not take so definite a form as in America; the exact time of the advent was not so generally taught, but the great truth of Christ's soon coming in power and glory was extensively proclaimed. And this not among the dissenters and non-conformists only. Mourant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching this "gospel of the kingdom." The message pointing to 1844 as the time of the Lord's coming was also given in Great Britain. Advent publications from the United States were widely circulated. Books and journals were republished in England. And in 1842, Robert Winter, an Englishman by birth, who had received the advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work, and the message of the judgment was proclaimed in various parts of England.

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In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of "Rabbi Ben-Israel," representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent.

In Germany the doctrine had been taught in the eighteenth

century by Bengel, a minister in the Lutheran Church, and a celebrated biblical scholar and critic. Upon completing his education, Bengel had “devoted himself to the study of theology, to which the grave and religious tone of his mind, deepened and strengthened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the ‘many arrows which pierced his poor heart, and made his youth hard to bear.’”⁶⁰⁵ Becoming a member of the consistory of Württemberg, he advocated the cause of religious liberty. “While maintaining the rights and privileges of the church, he was an advocate for all reasonable freedom being accorded to those who felt themselves bound, on grounds of conscience, to withdraw from her communion.”⁶⁰⁶ The good effects of this policy are still felt in his native province.

It was while preparing a sermon from Revelation 21 for “Advent Sunday” that the light of Christ's second coming broke in upon Bengel's mind. The prophecies of the Revelation unfolded to his understanding as never before. Overwhelmed with a sense of the stupendous importance and surpassing glory of the scenes presented by the prophet, he was forced to turn for a time from the contemplation of the subject. In the pulpit it again presented itself to him with all its vividness and power. From that time he devoted himself to the study of the prophecies, especially those of the Apocalypse, and soon arrived at the belief that they pointed to the coming of Christ as near. The date which he fixed upon as the time of the second advent was within a very few years of that afterward held by Miller.

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Bengel's writings have been spread throughout Christendom. His views of prophecy were quite generally received in his own state of Württemberg, and to some extent in other parts of Ger-

⁶⁰⁵ Encyclopædia Britannica, art. Bengel (ninth edition).

⁶⁰⁶ Ibid.

many. The movement continued after his death, and the advent message was heard in Germany at the same time that it was attracting attention in other lands. At an early date some of the believers went to Russia, and there formed colonies, and the faith of Christ's soon coming is still held by the German churches of that country.

The light shone also in France and Switzerland. At Geneva, where Farel and Calvin had spread the truths of the Reformation, Gausson preached the message of the second advent. While a student at school, Gausson had encountered that spirit of rationalism which pervaded all Europe during the latter part of the eighteenth and the opening of the nineteenth century; and when he entered the ministry he was not only ignorant of true faith, but inclined to skepticism. In his youth he had become interested in the study of prophecy. After reading Rollin's "Ancient History," his attention was called to the second chapter of Daniel, and he was struck with the wonderful exactness with which the prophecy had been fulfilled, as seen in the historian's record. Here was a testimony to the inspiration of the Scriptures, which served as an anchor to him amid the perils of later years. He could not rest satisfied with the teachings of rationalism, and in studying the Bible and searching for clearer light he was, after a time, led to a positive faith.

As he pursued his investigation of the prophecies, he arrived at the belief that the coming of the Lord was at hand. Impressed with the solemnity and importance of this great truth, he desired to bring it before the people; but the popular belief that the prophecies of Daniel are mysteries and cannot be understood, was a serious obstacle in his way. He finally determined—as Farel had done before him in evangelizing Geneva—to begin with the children, through whom he hoped to interest the parents.

"I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but on the contrary because of its great value, that I

wished to present it in this familiar form, and that I addressed it to the children. I desired to be heard, and I feared that I would not be if I addressed myself to the grown people first.” “I determined therefore to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that they listen, are pleased, interested, that they understand and explain the subject, I am sure to have a second circle soon, and in their turn, grown people will see that it is worth their while to sit down and study. When this is done, the cause is gained.”⁶⁰⁷

The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva; and thus the message was carried to other parts.

Encouraged by this success, Gausson published his lessons, with the hope of promoting the study of the prophetic books in the churches of the French-speaking people. “To publish instruction given to the children,” says Gausson, “is to say to adults, who too often neglect such books under the false pretense that they are obscure, ‘How can they be obscure, since your children understand them?’ ” “I had a great desire,” he adds, “to render a knowledge of the prophecies popular in our flocks, if possible.” “There is no study, indeed, which it seems to me answers the needs of the time better.” “It is by this that we are to prepare for the tribulation near at hand, and watch and wait for Jesus Christ.” [366]

Though one of the most distinguished and beloved of preachers in the French language, Gausson was after a time suspended from the ministry, his principal offense being that instead of the church's catechism, a tame and rationalistic manual, almost destitute of positive faith, he had used the Bible in giving instruction to the youth. He afterward became teacher in a theological school, while on Sunday he continued his work as catechist, addressing

⁶⁰⁷ Gausson, L., “Daniel the Prophet,” Vol. II, Preface.

the children, and instructing them in the Scriptures. His works on prophecy also excited much interest. From the professor's chair, through the press, and in his favorite occupation as teacher of children, he continued for many years to exert an extensive influence, and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near.

In Scandinavia also the advent message was proclaimed, and a wide-spread interest was kindled. Many were roused from their careless security, to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the state church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak unmolested.

The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age; and while their lives testified that they loved the Saviour, and were trying to live in obedience to God's holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, employing the very words of Scripture, "Fear God, and give glory to Him; for the hour of His judgment is come." They reprov'd the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath to

come.

The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many were led to search the Scriptures with new and deeper interest, the intemperate and immoral were reformed, others abandoned their dishonest practices, and a work was done so marked that even ministers of the state church were forced to acknowledge that the hand of God was in the movement.

It was God's will that the tidings of the Saviour's coming should be given in the Scandinavian countries; and when the voices of His servants were silenced, He put His Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes that, with shouts of triumph and the waving of palm branches, heralded Him as the Son of David, the jealous Pharisees called upon Him to silence them; but Jesus answered that all this was in fulfilment of prophecy, and if these should hold their peace, the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and waving their branches of palm, they cried, "Hosanna to the Son of David!"⁶⁰⁸ When the Pharisees, sorely displeased, said unto Him, "Hearest Thou what these say?" Jesus answered, "Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" As God wrought through children at the time of Christ's first advent, so He wrought through them in giving the message of His second advent. God's word must be fulfilled, that the proclamation of the Saviour's coming should be given to all peoples, tongues, and nations. [368]

To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the

⁶⁰⁸ Matt. 21:8-16.

great Advent Movement. It was here that the prophecy of the first angel's message had its most direct fulfilment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to Him; for the hour of His judgment is come."

The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844, took deep hold of the minds of the people. As the message went from State to State, there was everywhere awakened wide-spread interest. Many were convinced that the arguments from the prophetic periods were correct, and sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.

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Everywhere the searching testimony was heard, warning sinners, both worldlings and church-members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the axe at the root of the tree, and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message

was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come."

Sinners inquired with weeping, "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors.

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while His servants explained the reasons of their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to His truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God was felt upon old and young and middle-aged.

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Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest.

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of His coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation."⁶⁰⁹ Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels, that His professed people had so little love for Him that they did not desire His appearing.

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"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."⁶¹⁰ A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet,

⁶⁰⁹ 2 Peter 3:3, 4.

⁶¹⁰ Matt. 24:36, 3, 33, 42-51.

after He had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors."⁶¹¹ One saying of the Saviour must not be made to destroy another. Though no man knoweth the *day* nor the *hour* of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says; "blessed is that servant, whom his Lord when He cometh shall find so doing."⁶¹² "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."⁶¹³

Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape." But He adds, to those who have given heed to the Saviour's warning, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."⁶¹⁴

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Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ's coming.

⁶¹¹ Ibid.

⁶¹² Ibid.

⁶¹³ Rev. 3:3.

⁶¹⁴ 1 Thess. 5:2-5.

But those who desired only an excuse to reject the truth closed their ears to this explanation; and the words, "No man knoweth the day nor the hour," continued to be echoed by the bold scoffer, and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of heaven themselves, and those who were entering in, they hindered. The blood of these souls will be required at their hand.

The most humble and devoted in the churches were usually the first to receive the message. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy; and wherever the people were not controlled by the influence of the clergy, wherever they would search the word of God for themselves, the advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet, "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed."⁶¹⁵

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Angels of God were watching with the deepest interest the

⁶¹⁵ Isa. 66:5.

result of the warning. When there was a general rejection of the message by the churches, angels turned away in sadness. But there were many who had not yet been tested in regard to the advent truth. Many were misled by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God.

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their death-beds and in a few hours to close their eyes upon earthly scenes. There was no making of “ascension robes;”⁶¹⁶ but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,—characters cleansed from sin by the atoning blood of Christ. Would that there was still with the professed people of God the same spirit of heart-searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord, and press their petitions at the mercy-seat, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the grace so richly provided by our Redeemer.

God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not [374]

⁶¹⁶ See Appendix.