

**THE PAST SECOND ADVENT.**

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**OUTLINE OF THE EVIDENCE.**

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*The Time of Christ's Parousia.*

**PRICE ONE PENNY.**

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THE TIME OF CHRIST'S "PAROUSIA"  
OR SECOND ADVENT, AND OF  
THE FIRST RESURRECTION AND  
THE FIRST JUDGMENT (MAINLY  
JEWISH).

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The second Elijah, a preacher of judgment—a forerunner at no great distance, of Jesus the King and Judge, even more than of Jesus the suffering Lamb of God. John the Baptist was the second Elijah.

“Behold I will send you Elijah the prophet *before the great and terrible day of the Lord come.*”—Mal., iv., 5. “*This is he* of whom it is written, Behold I send my messenger before Thy face who shall prepare Thy way before Thee.” “If ye are willing to receive it, *this is Elijah* which was for to come. *He that hath ears to hear, let him hear.*”—Matt., xi. 10, 14, 15.

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John the Baptist predicted the gathering of the grain into the granary and the burning up of the chaff with unquenchable fire, and solemnly announced that at the time he spoke the Kingdom of Heaven was at hand, the axe was already lying at the root of the trees, and the wrath was soon to come.

“In those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye, for the Kingdom of Heaven *is at hand.*  
. . . . Who warned you to flee from the wrath to come [*Greek* :

the wrath SOON TO COME]? . . . . *Even now is the axe laid unto the root of the trees.* . . . . He that cometh after me will thoroughly cleanse His threshing floor; and He will gather His wheat into His garner, but the chaff He will burn up with unquenchable fire.”—Matt., iii. 1, 2, 7, 10, 11, 12.

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The near approach of the Kingdom constituted the essence of the good news with which Jesus began His ministry.

“Now after that John was delivered up, Jesus came into Galilee, preaching the gospel [*Greek: the good news*] of God, and saying, *The time is fulfilled*, and the Kingdom of God is *at hand*. Repent ye, and believe in the gospel [*Greek: believe in the good news*].—Mark, i. 14, 15. Compare Matt., iv. 17.

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The Apostles sent out into the world for the express purpose of proclaiming the speedy coming of the Kingdom [and, therefore, also of the King].

“These twelve Jesus sent forth and charged them, saying . . . . As ye go, preach, saying, The Kingdom of Heaven *is at hand*.”—Matt., x. 5, 7. “Into whatsoever city ye enter . . . . say unto them, The Kingdom of God *is come nigh unto you*. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, *Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the Kingdom of God is come nigh*.”—Luke x., 8-11.

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The coming judgment specially to concern our Lord’s earthly contemporaries. His advent an event of the near future at the time He spoke, and certain to occur in the lifetime of some who were then listening to Him.

“Whosoever shall be ashamed of Me and of My words *in this adulterous and sinful generation*, the Son of man also shall be ashamed of him, when He cometh in the glory of His Father with the holy angels.”—Mark, viii. 38. “For the Son of man shall come [*Greek: is SOON TO COME*] in the glory of His Father with His angels, and then shall he render unto every man according to his deeds. VERILY I SAY UNTO YOU, there be some of them that stand here, which *shall in no wise taste of death till they SEE THE SON OF MAN COMING in His Kingdom*.”—Matt., xvi. 27, 28.

Christ's temporary separation from His apostles, to be terminated in most cases not by their going to be with Him in the spirit-world when they died, but by His own return to earth to fetch them home to heaven.

"In My Father's house are many mansions . . . . I go to prepare a place for you. And if I go and prepare a place for you, *I come again* and will receive *you* unto Myself, that *where I am, ye* may be also."—John, xiv. 2, 3.

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The work of the Apostles to be cut short by their Lord's return ere their ministry ended. No time, therefore, could be spared for urging the message upon people who did not at once accept it.

"When they persecute you in this city, flee into the next, for **VERILY I SAY UNTO YOU**, Ye shall not have gone through the cities of Israel, *till the Son of man be come.*"—Matt., x. 23.

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That the ministry of the Apostles as a whole was to terminate at the destruction of Jerusalem is further evidenced by the fact that their Master's promise to be "with" them in a special and peculiar sense whilst they fulfilled their commission, extended only to the close of the Jewish dispensation.

"Go *ye* therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit : teaching them to observe whatsoever I commanded you : and **LO I AM WITH YOU ALL THE DAYS, EVEN UNTO THE END OF THE AGE.**"—Matt., xxviii. 20.

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The First Resurrection was near at hand.

"As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but *He hath given all iudgment unto the Son*; that all may honour the Son **EVEN AS** they honour the Father . . . . Verily, verily, I say unto you, *The hour cometh and now is*, when the dead shall hear the voice of the Son of God, and *they that hear* [the words indicated that the summons to the First resurrection would not be addressed to all the dead] shall live."—John, v. 21-25. [The same phrase, "the hour cometh and now is" occurs in John, iv. 23 (*the hour cometh and now is* when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers), and is there applied to that abolition of



all distinctions of race and place in the sight of God which took place, like the First resurrection, at the destruction of Jerusalem. The future tense shews that the event had not yet taken place, whilst the word "now" proves that it was nevertheless near at hand.]

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Probably in the lifetime of the Apostle John.

"If I will *that he tarry till I come*, what is that to thee?"—John, xxi. 22.

[There need be no difficulty in believing not only that John lived until the time of the Second Advent, but that *he subsequently died*. Although fitted by his character to share at once in the glories of Christ's heavenly Kingdom, he may have been left behind on earth for a time in order to be to the world a source of pure Christian teaching. *Jesus said not unto him that he should not die.*]

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In the lifetime of Christ's judges.

"Henceforth (*Greek* : IN THE NEAR FUTURE) *ye shall see* the Son of man sitting at the right hand of power, and COMING on the clouds of heaven."—Matt., xxvi. 64.

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In the lifetime of Nathaniel and Philip.

"VERILY, VERILY, I SAY UNTO YOU, Hereafter\* (*Greek* : IN THE NEAR FUTURE) *ye shall see* the heaven opened, and the angels of God ascending and descending on the Son of man."—John, i. 51.

[\*Omitted in some MSS. The scribe was not aware that the Second advent had occurred, and did not know of any event that had taken place "in the near future" to which the prediction could refer.]

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In the lifetime of the women of Jerusalem and their children.

"Daughters of Jerusalem, weep not for Me, *but weep for yourselves and for your children*. For, behold, *the days are coming* in which they shall say, Blessed are the barren. . . . Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us."—Luke, xxiii. 28-30. "And the kings of the earth (or 'land.' The whole expression is applied by Peter to *the rulers of Palestine*—Acts iv. 26) . . . hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for *the great day of their wrath is come*."—Rev., vi. 15, 16.

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The spiritual harvest of the Jewish nation was near at hand. The Apostles were harvest - labourers :— reapers, not sowers of the seed !

"Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the

fields, that *they are white already unto harvest*. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. *I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.*—John, iv. 35-38.

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The harvest was actually to come at the end of the Jewish dispensation. The seed had been mainly sown during Christ's personal ministry.

“He that soweth good seed is the Son of man, and the harvest is THE END OF THE AGE.”—Matt., xiii. 39. Revised Bible. Compare Matt., xiii. 49: “So shall it be IN THE END OF THE AGE.”

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The individuals whom our Lord addressed would be in danger of being misled by false Messiahs.

“Jesus answered and said unto them, Take heed that no man lead *you* astray. For many shall come in My name, saying I am the Christ, and shall lead astray many.”—Matt., xxiv. 5.

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Wars and rumours of wars were likely to be a source of anxiety to the individuals whom our Lord addressed.

“Ye shall hear of wars and rumours of wars: see that *ye* be not troubled: for these things must needs come to pass; but the end is not yet.”—Matt., xxiv. 6.

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Some, at least, of the individuals whom our Lord addressed were to be exposed to distress, ignominy and violent death.

“*Then* shall they deliver *you* up unto tribulation, and shall kill *you*: and *ye* shall be hated of all the nations for My name's sake.”—Matt., xxiv. 9.

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The terrible persecutions which would fall on the Christians in the last days of the Jewish dispensation clearly foreseen. Their deliverance associated with the personal return of Christ, and declared to be speedy.

“And shall not God avenge His elect, which cry to him day and night? . . . I say unto you that He will avenge them

*speedily.* Howbeit *when the Son of man cometh*, shall He find faith on the earth?—Luke xviii. 7, 8.

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The end of the Jewish dispensation was to come, when the good news of the approach of the Kingdom of God, which was to succeed it, had been proclaimed throughout the known world.

“And this gospel (*Greek*: “good news”) of the Kingdom shall be preached in the whole world [*Greek*: “inhabited earth.” Compare Luke ii. 1: “There went out a decree from Cæsar Augustus that *all the world* should be enrolled”] for a testimony unto all the nations, and *then* shall the end come.”—Matt., xxiv. 14.

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The good news of the Kingdom of God was proclaimed throughout the known world in the lifetime of the Apostles.

“They went forth and preached *everywhere*.”—Mark, xvi. 20. “Ye shall be My witnesses both in Jerusalem, and in all Judæa and Samaria, and *unto the uttermost part of the earth*.”—Acts, i. 8. “Their sound went out *into all the earth*, and their words *unto the ends of the world*.”—Rom., x. 18. “The mystery which hath been kept in silence through times eternal, but now is manifested, and . . . *is made known unto all the nations* unto obedience of faith.—Rom., xvi. 25, 26. (Compare I. Thess., i., 8: “*In every place* your faith to God-ward is gone forth.”) “The good news which is come unto you; even as *it is also in all the world* bearing fruit and increasing.” “The good news which was preached *in all creation under heaven*.”—Col., i. 6, 23.

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The Abomination of desolation was to be something which the individuals whom our Lord addressed were to live to see.

“When therefore *ye see* the abomination of desolation.”—Matt., xxiv. 15.

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The individuals whom our Lord addressed were to be among those who were to flee to the mountains.

“Pray *ye* that *your* flight be not in the winter, neither on a Sabbath.”—Matt., xxiv. 20.



Immediately succeeding the setting up of the Abomination of desolation, and the flight of believers to the mountains, was to be the time of awful distress predicted by Daniel the prophet (xii. 1), and absolutely without a parallel in the history of the world, before or after.

“*Then* shall be great tribulation, such as hath not been from the beginning of the world *until now*, no, nor ever shall be.”—Matt., xxiv. 21.

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Then would at once follow marvellous portents in the sky (which may well have accompanied those actually recorded by Josephus), and at the same time there would appear the sign of the Son of man, and amid the wailing of all the tribes of Palestine, the Son of man (the rejected but divinely triumphant King of the Jews) would be seen coming on the clouds of heaven.

“*Immediately after* the tribulation of *those days*, the sun shall 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 (the Greek word also means *land*) mourn, and they shall SEE THE SON OF MAN COMING on the clouds of heaven with power and great glory.”—Matt., xxiv. 29, 30.

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These things were to be fully and exhaustively realised in the lifetime of our Lord's earthly contemporaries. Some of the men to whom He spoke would witness the whole.

“Now from the fig tree learn her parable ; when her branch is now become tender and putteth forth its leaves, ye know that summer is nigh ; even so *ye also*, when YE SEE ALL THESE THINGS, know ye that HE IS NIGH even at the doors. VERILY I SAY UNTO YOU, *This generation shall not pass away till all these things be accomplished*. Heaven and earth shall pass away, but MY WORDS shall not pass away.”—Matt., xxiv. 32-35.

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“This generation” can only mean our Lord's earthly contemporaries.

“Whereunto shall I liken *this generation*?”—Matt., xi. 16. “The men of Nineveh shall stand up in the judgment with *this generation* and shall condemn it.”—xii. 41, 42. “Even so shall it be unto *this evil generation*.”—xii., 45. “Verily I say unto you, All these things (*i.e.*, all the righteous blood shed from Abel to Zachariah) shall come upon *this generation*.”—xxiii. 36. “Even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to *this generation*.”—Luke xi. 30. “First must the Son of man suffer many things and be rejected of *this generation*.”—xvii. 25.

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## TWO ADVENTS—OR THREE?

“Even now, after eighteen centuries of Christianity, we may be involved in some enormous error of which the Christianity of the future will make us ashamed.” These words will be echoed by many readers of “The Berean,” by J. H. Noyes, and of Dr. Stuart Russell’s fascinating book, “The Parousia,” published by Mr. Fisher Unwin—works which embody the greatest theological discovery of the Christian era. The Jews believe in but one advent of the Messiah—an advent in kingly triumph. The Christian Church believes in two advents of the Messiah, at the first of which He came to suffer and to die for sins not His own. But what if, to this day, a *veil lieth on the hearts of Christian people* whenever the New Testament is read, so that even they have not yet grasped the full truth? What if just as God divided mankind into the two great families of Jew and Gentile, so the judgment of mankind instead of coming in one act at the end of all things has been divided into two great transactions separated by at least 1800 years? What if the Jewish dispensation which had been inaugurated amid the thunders of Sinai was consummated in a scene of yet more awful grandeur and solemnity by the appearance on the clouds of heaven at the destruction of Jerusalem in 70 A.D. of the Lord Jesus Himself? In that case, unfamiliar and unwelcome though the truth may prove, the Church of to-day will have to recognize not merely two advents of the Messiah, but *three*!

It is vain for any one who believes that the Apostles taught with Divine authority and inspiration, to attempt to evade and explain away the narrow limitations of time which they one and all emphatically and unceasingly assigned to their Master’s personal return to the earth. (1.) The use of such words as “shortly” is incompatible with a delay of even 70 years. (See Jer., xxvii. 16. The vessels of the temple came back from Babylon at the end of 70 years. Yet those who said that this would happen “shortly” were charged with falsehood!) (2.) In 2 Peter, iii. 8, the writer simply argues for the faithfulness and punctuality with which God always keeps His promises when they fall due; it matters not, whether the time previously specified for their fulfilment be exceedingly short—one day, or exceedingly long—a thousand years! (3.) In 2 Thess., ii. 2, Paul writing nearly twenty years before the destruction of Jerusalem, merely corrected the erroneous idea that the day of the Lord had now actually arrived (“is now present” R.V.) (4.) After the day of Pentecost, the Apostles were filled with the Holy Spirit—that Spirit

of truth which Jesus had promised should certify them from error and guide them into all the truth (Jno., xvi. 13; 1 Jno., ii. 20).

But further unless in an utterly unwarrantable manner we are to assume that the words of Jesus are not to be understood in accordance with the usages of everyday life—a system of interpretation which brings theology into contempt by enabling us to read into Scripture just the meaning which fancy or prejudice may suggest—precisely similar limitations of time are assigned to the Second advent by our Lord Himself throughout the four Gospels. Many times over, the nearness of His personal return is there insisted on by Him in words of singular clearness and awful solemnity. *The emphasis, the reiteration, and the variety of language by which the same meaning is conveyed make it certain as a matter of historical science that the gospel records truly represent His teaching on the subject.*

A reference to the Revised Bible, with careful notice of the readings in the margin, will show that in Matt. xxiv., there is not a syllable about the end of the World. With the precision of a legal document, the possibility of a double interpretation is expressly excluded. That the great majority of the predictions were realised in the events which preceded and accompanied the destruction of Jerusalem in 70 A.D. is a matter of history—so much so, indeed, that some critics maintain that the discourse is not prophecy at all, but must have been written after that date (an untenable position, for if the words of verse 30 were not actually uttered by our Lord, *no late writer would have attributed them to Him*).

Truly viewed, the chapter establishes the superhuman foresight of Jesus Christ, *the known fulfilment of the great mass of the predictions becoming a reasonable guarantee for the fulfilment of the whole*, including the prediction of verse 30. We therefore unhesitatingly renounce the human traditions on this subject, which have made void the word of God, and we accept the fact that THE SECOND ADVENT WAS REALISED by the personal and visible appearance of Jesus on the clouds of heaven at the time of the destruction of Jerusalem in 70 A.D.; and that this coming of Christ was accompanied by a translation of living saints of the first rank, by a resurrection and by a solemn judgment (mainly Jewish).

The silence of history as to these events is to be accounted for by remembering that the opening of a special spiritual sense in the beholder seems to have been at all times essential for the perception of Christ's Resurrection-body and of other real and objective things in the spiritual sphere. In the New Testament the Second advent has a *far narrower scope* assigned to it than is commonly supposed. Those to whom the event was to bring deliverance and rest, by their being caught up to meet the Lord in the air, were the few faithful believers of the first rank who in that time of sad apostasy predicted to accompany the end of the Jewish age, still looked and longed for their Lord's return.—Heb. ix., 28. Those to whom the event was to bring judgment and destruction were not the ignorant masses of the Gentile world, but mainly Jews, the open and avowed *enemies* of the cross of Christ—the murderers of the Saviour Himself and the cruel persecutors of His innocent followers.—Matt xxii., 7; Luke xix., 22; Phil. iii., 18; 2 Thess., i., 9; Heb. x., 27. When Jesus appeared on the clouds of heaven in 70 A.D., both these sections of humanity *saw*



Him; for both were intimately concerned in His appearance, but *both immediately passed away from earth and could leave behind no record of what had happened!* The Roman soldiers who were at Jerusalem in 70 A.D. were neither the firm friends nor the inveterate enemies of Jesus. Being, therefore, unconcerned in His appearance, they probably were not cognisant of His presence, *real and objective though that presence was.* They thus resembled Saul's companions on the journey to Damascus (Acts ix., 7) who, being unconcerned in Christ's appearance on that occasion, heard a voice but *saw no man!* Throughout the world the Second advent may have brought judgment and destruction to the enemies of the faith, for Josephus relates that the outbreak of the war in Palestine was *the signal for the massacre of Jews everywhere.* Throughout the world truly saintly believers were translated from earth to heaven, being *suddenly missing* from their homes and their businesses in accordance with the express statement of Jesus in Matthew xxiv., 34, 40, 41, that such would be the case ere the generation of men to whom He spoke had passed away. *Church history* for many years after 70 A.D. is almost a *blank*, and these faithful Christians being comparatively *few in number* (Matt. xxiv., 12, R.V.), and being drawn mostly from the ranks of the poor and of slaves (I. Cor., i., 26; James ii., 5), their disappearance would not be recorded by the secular historian, especially in that tumultuous age.

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## “WHERE ARE WE NOW?”

The Bible is a record of God's dealings with His chosen people the Jews until their destruction as a settled nation. It exhibits to all succeeding generations the exactness with which God keeps His promises and His threatenings—the awful consequences of rejecting the Divinely appointed Saviour, and the unspeakable blessedness of all who truly love and obey Him. It reveals to us a Saviour who tasted death for every man, and a Father in Heaven who is the same yesterday, to-day and for ever in His severity towards sin, and His long-suffering patience and forbearance towards sinners.

We are living in “the times of the Gentiles” (Luke xxi. 24), in the midst of the Millennial Kingdom, between the First and Second resurrections, and between the First judgment (mainly Jewish) and the Second judgment (mainly Gentile.) “Each in his own order: Christ the first fruits; then (*i.e.*, AFTERWARDS. Compare Mark iv. 28: “First the blade, *then* the ear, *then* the full corn in the ear”) they that are Christ's at His coming. Then (*i.e.*, AFTERWARDS. Allowing time for the whole interval of the Millenium) COMETH THE END, when He shall deliver up the Kingdom to God, even the Father, when He shall have abolished all rule and all authority and power. For HE MUST REIGN UNTIL HE HATH PUT ALL HIS ENEMIES UNDER HIS FEET.” —I. Cor., xv. 23, 25. God's people of ancient days remained after death in a state of imperfect happiness until the coming of the Kingdom of Heaven in 70 A.D. (Heb., xi. 39, 40). Truly consecrated Christians have a great advantage over the men of Old Testament times. A peculiar blessedness belongs to the dead who die in the Lord *from henceforth* (Rev., xiv. 13), for in their case there is no delay,



but they enter at once into the full rest that awaits the people of God. Of such it is emphatically true that *they come not into judgment*, but already have passed out of death into life (John, v. 24). Further, we have no right to hold aloof from social and political movements which have for their object the welfare of the men and women around us for whom Christ died. *God's Kingdom has come*, and it is now our solemn duty to concentrate our prayers and our energies on causing *His will to be done on earth as it is in heaven*.

## OTHER CONSEQUENCES.

(1) The Second advent and the First resurrection may be continuous in their results. Death may bear the same relation to us as the Second advent did to the primitive Christians (Rev. xiv., 13), either admitting us to, or for ever excluding us from, a share in the Heavenly Kingdom of God—(*i.e.*, the now-existing sovereignty of Christ and His saints over the human race here and in the unseen world, for the ultimate salvation of the mass of men). Therefore what Christ said once to His disciples, He still says to all: "*Watch!*"—Mark xiii. 37. (2) The early date of the New Testament. Since there is no record in history of Christ's personal and visible advent in or about 70 A.D., writers of the second century would not have gratuitously represented Him as predicting that it would take place then. (3) Babylon of Rev. xvii. was possibly ancient Jerusalem, and the Man of sin (2 Thess.) Nero. (4) CHRIST'S PERSONALITY DIVINE, and His apostles truly and infallibly inspired. (5) CHRIST'S WORK COMPLETE. By faith and prayer we have gradually to appropriate to ourselves His perfect victory over sin and death. (6) CHRIST'S MORAL PRECEPTS. Our Lord's Sermon on the Mount was meant to be literally carried out by the individuals to whom it was first addressed, and its broad principles to be obeyed by subsequent ages. (7) ESCHATOLOGY. The Son of man came in His glory, in the lifetime of some who had been His earthly contemporaries.—Matt. xvi., 28. Therefore the parable of the sheep and the goats (Matt. xxv.) may describe the First judgment, mainly Jewish, which took place in 70 A.D. This agrees with (I.) the division into two, and only two, classes. The unparalleled sufferings which fell on believers and unbelievers alike in the last days of the Jewish dispensation must have made their characters develop rapidly, and have gone far to turn every individual either into a saint or a devil. (II.) *Their treatment of the Lord's suffering brethren* was the test by which the characters of the men in the parable were made manifest. (III.) The awful severity of the punishment in verse 41, corresponds to the exceptional wickedness of those of our Lord's earthly contemporaries whom it specially concerned. If Jesus Himself had not come and spoken unto them, and done among them the works that none other ever did, their sin might not have been of the heinous and unpardonable character that it was (John xv. 24). "All the nations" may signify individuals from every nation. Comp. 2 Tim., iv., 17. (IV.) Thus viewed, the parable has solemn significance for us. The fact that God has punished sin in the past, indicates that He will surely do so in the future. Further, there are many degrees of guilt, and consequently of retribution, but by deliberate rejection of the Saviour, and persistent silencing of His Spirit within

us, we may bring upon ourselves *irreparable loss and ruin*. Every remnant of a better nature having become extinct in these unbelievers, they were as the refuse and offscouring of the world, and for the sake of the world were burnt up as chaff. (8) APOSTOLIC SUCCESSION. All Christian preachers proclaim the Saviour's name, and the necessity of obedience and faith, but the work of heralding the near approach of the Kingdom was accomplished by the Apostles once for all, and is *incapable of repetition*. . . . The Church of history with its errors and misdeeds, is descended from Christians of the second and third rank, left behind on earth in 70 A.D., because of their lack of earnestness and watchfulness. . . . *The Apostles are still alive in the unseen world*, and have never ceased to exercise over the Church, there and here, the pre-eminence committed to them by their Lord. Therefore, strictly speaking, they cannot have any successors.

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## A WORLD-WIDE RESURRECTION AND WORLD-WIDE JUDGMENT YET TO COME

"Marvel not at this: for the hour cometh, in which ALL THAT ARE IN THE TOMBS shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have practised ill, unto the resurrection of judgment."—John v., 28, 29.

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"And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, THE GREAT AND THE SMALL, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."—Rev., xx., 11, 12.

[The expression "a thousand years" (Rev. xx.), occurring as it does in a book of symbols, may simply stand for *an exceedingly long period*. Compare the common expression: "*a thousand thanks* for your kindness!"]

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(For detailed treatment of this question see "*The Christ as come*," by E. HAMPDEN-COOK; "*The Berean*," by J. H. NOYES; "*The Parousia*," by DR. STUART RUSSELL, (7/6); and "*The Greatest Secret in the World*," a pamphlet published by G. N. MILLER, at 188, W. Houston Street, New York. J. TINDALL HARRIS'S *Commentary on the Writings of the Apostle John*; "*The Great Day of the Lord*," by REV. ALEX. BROWN, of Aberdeen; the *Regal Advent*," by REV. T. RATTRAY, of Toronto; the *Works of ROBERT STARK and JAMES MURRAY, of Torquay*; I. HOOPER, of Bridgewater; W. J. P. WILKINSON, of Exeter; and ALHPEUS CROSBY, of Boston, U.S.A.; and articles on the subject which have appeared from time to time in the "*Clergyman's Magazine*," may also be consulted with great interest and profit.)

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The Second Advent  
an Event of the Past.

AN APPEAL FROM HUMAN TRADITION TO THE  
TEACHING OF JESUS AND HIS APOSTLES.

BY

E. HAMPDEN-COOK, M.A.,

ST. JOHN'S COLLEGE, CAMBRIDGE; B.A., LONDON.

καθηγητῆς ὑμῶν ἐστὶν εἰς ὃ Χριστός. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.—*Matt. xxiii. 8, 10.*

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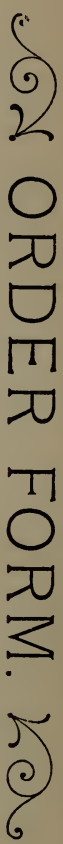
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