The time of Second Advent of Jesus Christ has been of interest to His followers throughout the Christian age, and from time to time, some have gone so far as to fix a date for the event. In doing so, they have looked to Bible prophecies for a clue to the time of Christ's return. Perhaps the outstanding period of date-setting was during the late eighteenth and early nineteenth centuries. During that time, there was a general advent awakening throughout the world. This was very marked in America where we find prophecy used during the revivals of the 1840's in an effort to determine the exact date. The fact that He did not come at the time appointed has caused the Christian world to look with disdain upon those who tried in recent years, to determine the date of Christ's return.

The purpose of this study has been to investigate the setting of dates, in America, for the second coming of Christ during the late nineteenth and early twentieth century, endeavoring to ascertain what prophecies were used in determining the date, and how these prophecies were interpreted.

Date-setting in America for the second coming of Christ during the late nineteenth and early twentieth century
Perhaps the earliest extant primary source referring to Easter is a mid-2nd-century Paschal homily attributed to Melito of Sardis, which characterizes the celebration as a well-established one.[42] Evidence for another kind of annually recurring Christian festival, those commemorating the martyrs, began to appear at about the same time as the above homily.[43]. This is consistent with the celebration of Easter having entered Christianity during its earliest, Jewish, period, but does not leave the question free of doubt.[45]. The precise date of Easter has at times been a matter of contention. By the later 2nd century, it was widely accepted that the celebration of the holiday was a practice of the disciples and an undisputed tradition. In Latin America during the late nineteenth and early twentieth centuries, traditional racial hierarchies were disrupted by: the arrival of large numbers of poor immigrants from Europe in the region. In Europe at the turn of the twentieth century, one manifestation of anxieties about race was: the growth of anti-Semitic thought and behavior. The Maji-Maji Revolt in German East Africa was an example of

Which of the following was a common response to class conflict in late-nineteenth- and early-twentieth-century western Europe? the growth of labor parties to participate in electoral politics. Two conflicting nationalist movements that emerged in central Europe were: pan-Germanism and pan-Slavism. Later during the Protestant Reformation, the Puritans banned Christmas in England, associating it with drunkenness and other misbehavior.[47] It was restored as a legal holiday in England in 1660, but remained disreputable in the minds of many people. In the early 19th century, Christmas was reconceived by Washington Irving, Charles Dickens, and other authors as a holiday emphasizing family, children, kind-heartedness, gift-giving, and Santa Claus.[48]. Introduction of the festival. Early Christians celebrated the life of Jesus on a date considered equivalent to 14 Nisan (Passover) on the local calendar.