

place, even in Jerusalem. The Lord shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. —Zech. 12: 1-9.

It is clear from this that the gathering of Judah in Palestine will be under circumstances that require divine interposition. It seems, further, that there will be great mourning in the country. The united people will turn to the Lord, and the result will be that the holy places will be cleansed from the "idols," the "unclean spirit," and the "false prophets" that now occupy them. Finally "the day of the Lord cometh." Nations shall be gathered against Jerusalem to battle, and the city shall be taken. (Chapter 14: 1-3.) But the Lord shall appear on the mount of Olives, and from now on the holy city will be a center of worship and the world shall become "Holiness unto the Lord." This is the sure word of prophecy that will be fulfilled in every detail.

It is a well established fact that divine interposition against nations always follows when their cup of iniquity is full. The antediluvian world was swept away, when beyond reform. The cities of the plain give an illustration of the same truth. The covenant people formed no exception to this rule. They crucified the Messiah and rejected His message of mercy, before they were, themselves, rejected. Secular history may not always be equally clear on this point, but if the facts were known, it would be seen that all the great empires of the world, from the golden head of Babylon to the clay-and-iron mixture of more modern times, fell only after immeasurable corruption in the morals of the peoples and their rulers. They rendered themselves useless as educators of the human beings entrusted to their care, and their places were therefore filled with others. The same will be true in the future. When nations fall to a certain depth of immorality, divine interposition will follow, and this time, it seems, in behalf of Israel and Judah scattered over the surface of the earth. It is in the light of prophecy that the various events in Asia Minor receive their great significance, and are followed by Bible students with profound interest. To many of them they are signs of the approaching millennial day.

THE SECOND COMING.

The frequency with which dates are set for the second coming of the Lord, which event is anticipated in the latter days by all believers in the Bible, and the uniformity with which those set dates prove to be erroneous, serve to impress people generally in two ways: one, that those who fix such dates are not possessed of accurate information on the subject and therefore are unreliable as guides; and two, that the general attention given to the subject is a strong suggestion of the near

approach of the great event, certainty concerning which comes only by direct revelation. A parallel condition existed prior to and at the first coming; there was the same general anticipation among the people who looked for a Deliverer, and there was also a multiplicity of erroneous ideas as to the manner and time of His coming. But as in the nearness of its approach the great event of the first coming cast its shadow before it in the minds of the people nineteen centuries ago, so the nearness of the second coming is felt among the various nations of the earth now, and points out the fact that the present are the latter days referred to in the prophetic word.

Among the many dates fixed for the second coming is one now attracting considerable attention in western Pennsylvania, where preachers announce the event for Christmas Day, 1899. The believers in this view bring many scriptural quotations with which to establish their claim; but like other people who have been mistaken in the past and still others who will blunder in the future, they fail to consider those passages of scripture which effectively controvert the accuracy of their assertions. The scripture which says that no man knows the day of the second coming is sufficient to show that all efforts of men to deduce the precise date from prophetic history must fail, for neither sacred nor secular history can reveal that which it does not contain; while the declaration of the Lord that neither angels nor men shall know "until He comes" suggests the futility of endeavoring to ascertain an exact date for the Lord's appearance, which will be as He informed His disciples anciently, "in an hour when ye think not."

But though the "day of the Lord" as applied to the exact date of His coming in power has not been and is not to be revealed to the world until it is at hand, there are promised certain indications by which the approach of that day can be recognized, and preparation be made therefor. Among these may be noted the general impression of the nearness of such an event, already referred to. Another is the fact that it will be some time near the beginning of the seventh thousand years, and if we had a correct chronology from the time of man being placed in the garden of Eden it would be possible to approximate closely to the year; but such chronology is not available. And there are others, still more pointed and easier for reliance than either of these; they are indicated in the revelations which the Lord has given to His servants both in ancient and modern times, and are in the form of prophecies concerning the situation which shall exist in the latter days, of the restoration of the Jews, the progress of man in the arts and sciences, and also his transgressions and the consequent distress that shall prevail upon the earth. There is also the Savior's promise that the Gospel of the kingdom shall be preached for a witness of the end, and His revelation to St. John that that Gospel shall be restored by angelic power with the announcement that the hour of His judgment is come.

The perfect character of these indications as shown in existing circum-

stances leaves no doubt in the observant mind that the coming of the Lord is drawing near. The period of "the winding up scene," in which the fullness of the Gentiles was to come in, has received its fulfillment; the Gospel has been restored to earth and is being preached to the nations; the Spirit of the Lord is poured out upon all flesh, giving a wonderful intelligence in the arts of civilized progress; and the uncertainties and divisions in religious matters which also were to prevail—deceiving if possible the very elect—with the attendant disregard of the laws of God and the consequent testimony of His wrath in the disturbing visitations of the elements, all are here, and mark the proximity of the second coming of the Lord with an absolute certainty. And the Divine word has set a limit to the time when all these things will continue and in which they shall find a consummation. "When the fig tree putteth forth its leaves, then know that the summer is nigh," said the Master when referring to this subject; He further said, "This generation in which these things shall be shown forth shall not pass away until all I have told you shall be fulfilled;" and He declared that the earth should "see the Son of Man coming in the clouds of heaven with power and great glory."

The time for that great event is drawing close. For it there is a work of preparation, and that work has been going on in this century, and still is pressing forward. The Latter-day Saints who live up to their duties and privileges recognize the signs of the times and what they portend; they also recognize that there is yet a great work to do, in which they must meet tribulations and make sacrifices, but that the Lord will cut His work short in righteousness. Those who are faithful will be prepared for the coming of the Lord, and it does not require the fixing of any particular date to enable them to get ready; they keep in readiness for His providences at all times as they have strength, and thereby obtain that experience and power which are designed to enable them to continue faithful in time and in eternity.

HIS MANY OFFICES.

The Lehi Banner contains this piece of information regarding a Utah county precinct:

The election returns from Highland precinct show that Peter Beck received five votes for justice and six for constable, and Edward Clayson received six votes for justice and seven for constable, so Clayson is elected both justice and constable.

If it were possible for the gentleman to qualify for and hold both offices, he would have a "snap" so far as multiplicity of official duties is concerned. As justice, the incumbent would be in the capacity of a trial judge in minor criminal cases and civil actions, a committing magistrate, and a coroner; as constable, he would fill the duties of that office and also be poundkeeper, and in certain emergencies sheriff. As justice, he would be allowed to practice as an attorney, but as constable he is forbidden