

THE SECOND COMING OF CHRIST.

For something like two weeks the Adventists have been holding a series of meetings in a large tent in Omaha, at which Elder Luther Warren of Chicago has been the principal speaker. We were present when his lectures reported below was delivered before an audience numbering up in the hundreds. His lecture was so full of interesting statements that we made the following synopsis of what he said: Some people tell me that they expect Christ to come again; that He may come today or that He may not come for a thousand years, but do you think I would be looking very anxiously for a friend's coming if I believed he might come today or that he might not come for a thousand years? Wouldn't I just say to myself as my friend's coming is so uncertain as that I would believe he was coming when I saw him, and not before? That is the case of the people today who believe Christ may come today or that He may not come for a thousand years. But there are people who believe that Christ is coming soon, that He is already at the door. I cannot tell you the day or the hour, or the year that He will come; no man knows that. You will find that stated in Matthew, 25th chapter, 13th verse: "Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." But you will remember that Christ had often told His disciples that He would come again and set up His kingdom. His disciples came to him on the Mount of Olives and asked Him concerning those things—they asked Him a three-fold question and Jesus answered them, giving a three-fold answer. You will find the reports of the conversation in the 24th chapter of Matthew, the 13th chapter of Mark and the 21st chapter of Luke. If you will read each of those chapters you will get His answer in full and know why the second coming is near at hand. Jesus had often referred to the destruction of the temple, of His coming and of the end of the world, and His disciples went to Him privately saying, "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" And Jesus answered, "Take heed that no man deceive you, for many shall come in My name saying, 'I am Christ,' and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet; for nation will rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these things are the beginning of sorrows." All this has been proved true. Immediately after the time of Christ there were many who rose up and claimed to be Christ, and many were deceived. Then Christ went on to give them yet another sign of His coming, of His near approach. He said that following the arising of those false Christs, this would happen: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake; and then shall many be offended, and shall betray one another, and shall hate one another." This second sign did not apply to the days of the apostles, but to the days that were to follow. Then Christ gave them a third sign by which they might know the end was near at hand and that He would soon, very soon, come and set up His kingdom. It was this: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel is being preached in all nations today. That is the last sign which he gave His people so they might know of the nearness of His coming. But He was not satisfied that He had made it clear to His disciples, so He went over it again in a different way. He started right in again, as if He had not already answered their questions, and, speaking first to the apostles, then to those that followed them, and finally to those of our day. He said to the apostles: "When ye therefore shall see the abominations of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand), then let them which be in Judea flee into the mountains; let him which is on the housetop not come down or take anything out of his house; neither let him which is in the field return back to take his clothes; and woe unto them that are with child and that are giving suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Luke's account of this conversation, 21st chapter and 20th verse, instead of saying, as Matthew did, that, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," Luke says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out and let not them that are in the countries enter thereunto." Did those things happen? Yes; 29 years after Christ Titus marched his great army against Jerusalem and surrounded it. But you may ask if he surrounded it how could the Christians flee to the mountains? They were to trust in God and flee, those on the housetops were not to come down—they were to run across the houses toward the mountains, (you know people in those days lived in flat-topped houses, and upon their roofs) and those in the fields were not to return, but all were to flee immediately to the mountains. And when the great Roman army was seen encompassing Jerusalem the Christians, remembering Christ's advice, ran toward the mountains. For some inscrutable reason, Titus, after surrounding the city with his army, withdrew, and, after the Christians had escaped, came up a second time and began the siege that is memorable in history because of the suffering that

preceded the destruction of the holy city. Mothers hid their own babies and ate them. Ah! there was great tribulation, such as Jerusalem had never known up until that time, and such as it shall never know again. This disposes of the sign for the apostles. What came next? The days of persecution, and Christ said: "And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." You will remember, you who were here last evening, that from 538 A. D., for 1,260 years, down to 1798 occurred that long period of persecution when thousands, yes, millions of Christians lost their lives for their faith. There were no persecutions between 1773 and 1798, but that was because the days of persecution had been shortened, because the influence of the Reformation was being felt, and liberty of conscience was taking root in the world. Then Christ spoke to them of the last days. He said again that false Christs and false prophets would arise who would show great signs and wonders, inasmuch that, if it were possible, they would deceive the very elect. Then He said: "Behold! I have told you before; Wherefore if they shall say unto you, Behold He is in the desert, go not forth; behold, He is in the secret chambers; believe it not, for, as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." You remember the Denver Christ—someone is to come as Christ in the great American desert—and I tell you that there will be a man appear in New York, or in Chicago, or some other large city, probably in Omaha, who will perform all the miracles that Christ performed, or appear to, and that the railroads will run excursions and many people will go to see him, but so ye not forth. He will even cause fire to come down from heaven. But I have not time to go into this fully; on the night of the persecutions ceased, and Christ said, Matthew 24, 29, "Immediately after those days." (Mark gives it, 13th chapter, 24th verse. "But in 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." Then we may expect the sun to be darkened between 1773 and 1798. Has the sun been darkened? Yes; May 19, 1780, it was darkened from 10 o'clock, this dark day in Webster's dictionary under "The Dark Day," (page 1604). In that definition you will see it stated that "the true cause of this remarkable phenomenon is not known." People thought the world was coming to an end. But it did not; there were other signs to be seen before it was to be destroyed. The moon was to be as blood and not give its light, the stars were to fall and the Word of God was to be preached in all the world. Has the moon refused to give its light? Yes, the night of the day which was darkened, May 19, 1780 it had no lustre, although it was at its full. When it did appear it was as a great ball of blood, and you could not distinguish the difference between a piece of white paper and a black cloth held fifteen inches from the eyes. After the sign of the moon was to appear the sign of the falling of the stars. Did that occur? Yes; November 13, 1823, the stars fell. But how? Did they all fall one way, in one direction? No! But they fell this way, and that way, and the other; just as the trees in the orchard cast their green fruit during a wind, so were the stars cast from heaven. Those who saw the stars fall say they fell in all directions, but that they all appeared to start from one point. I wonder how many present tonight saw the stars fall November 13, 1823. Who is present tonight who saw that sign? Here is one; and here is another; two. In an audience of this size there are generally from six to a dozen who saw that sign, but they are growing fewer in numbers each year. They are passing away one by one, but Christ said "this generation shall not pass until all these things be done." You will find that language used in this same conversation with the Apostles, and reported in Mark 13, 30, and also in Matthew, c. 24, v. 32 and 34. As that sign of the stars occurred in 1823 it will be 65 years the 13th day of next November since God hung out his last sign or his last advertisement, in the heavens, of his coming and those who are living who saw it must be over 65 years of age, and those who saw it and remember it must have been 5 or 10 years of age at the time it occurred, which would make them 70 or 75 years of age today. Yet God has said, this generation shall not pass until all these things come to pass. The destruction of Jerusalem was witnessed by Christians 29 years after the prophecy of Jesus Christ; the persecutions for His name's sake occurred between the years 538 and 1798; and the sun has been darkened, and the moon refused to give her light, and the stars have fallen to all nations, and there are those living who saw His last sign who will see the Savior coming "in clouds, with great power and glory," although they are 70 and 80 years of age. Oh! my beloved, are you ready? Are you waiting for his coming with joy and thanksgiving? He loves you; whether you love Him or not—He loves you; and He will forgive you all your sins if you will ask Him, and He will give you a portion in His kingdom if you will believe on Him and obey His commandments. Are you ready?

FAT WOMEN AND THIN ONES.
The Doctor tells some of His Troubles with Them.
"With the coming of hot weather comes also the usual array of women who want to get thin and the regiment of women who want to get fat!" said the specialist in the breathing spell between writing a prescription for a slim girl who wanted a muscle tonic and peering deep into the eyes of a woman who said she had nightmares when wide-awake, relates the New York advertiser. "I may log along in comparative peace all the winter and spring, working and praying with hysteria and prostration and neurasthenia and anemia and other simple and soulful complaints, but just as soon as the warm days come and I begin to promise myself a little rest and relaxation, in spite Mrs. A. with an anxious face and fifty or sixty pounds for which she has no use and sets about bargaining with me as if I were a Shylock. She begs me with tears in her eyes to gaze upon her once syph-like form and implores me to advise a 'surgical diet' for her. I tell her to row a boat and take a ten-mile walk at 5 o'clock every morning. I warn her against catnip, cool drinks, green peas, and all the other pleasures of life, and she goes away radiant. She always loses five or ten pounds during the summer, often more. Strength of will seems to develop with flesh. The slim woman is not nearly so persistent. A wasp-waisted little woman came in to see me this morning. She greeted me with a wave of her hand, flitted about to see the flowers in my window boxes, went into ecstasies over my new bookcase, straightened her hat before the mirror and called my attention to the little lines around her eyes, saying, 'You see how thin I am, and how old and ugly it makes me.' 'Every time you fly around the room in that animated fashion you lose an ounce,' said I. Then she sat down and spread her skirts out, poking them here and pulling them there, drew off her gloves, looked for her handkerchief, mopped her brow and sighed. 'There goes another ounce,' said I. 'A fat woman would have come into this office, plumped herself down in the first chair at hand and stayed there, skirt rumpled up or not. That's why she's fat.' Then I preached a sermon, for that is all I can do for the thin woman. She will listen to advice and likes to hear me draw glowing pictures of how she will look when she weighs 150, but she will not take her medicine—milk and oatmeal usually—and gets acute melancholia if forced to go to bed early. It's perplexing—the way in which dispositions are dealt out. The fat woman invariably loves to loll and eat sweet things can be serene and unworried. The thin woman adores exercise, scorns sweetmeats and has a positive mania for work and worry. But between them they make a sea voyage necessary for me every July."

LAST OF A PARIS PRISON.
Salutation Which Will Be Heard No More on the Boulevards.
That salutation sometimes heard on the boulevards, "So you have at last come out of Mazas, old boy!" will have to be abandoned forever. The famous prison near the Gare de Lyon, which may be compared to the Holloway citadel in London, has been itself condemned, after having long existed as the place of condemnation of law-breakers, says a Paris correspondent of the London Telegraph. Every day exactly eight prisoners out of the 900 confined in it are carefully handcuffed, placed in a black van and removed to the Bante, which is to be demolished hereafter. Mazas was built in 1845 and took the place of the La Force prison. It was for patriotic reasons it was called after Col. Mazas, who was shot at Austerlitz, but his family protested against so equivocal an honor. Hence the jail was officially known as the House of Cellular Confinement. The public, however, continued to refer to it as Mazas and that appellation will stick to it in history. It was originally given because it was on the Boulevard d'Austerlitz, and the memory of the brave colonel was thus sought to be perpetuated. Of late years the prison chiefly contained persons condemned to one year or less and was far more comfortable than in the old days when the system of solitary confinement in cells was rigorously practiced. Mazas had a few habitual offenders, who purposely broke the law in order to be sent there for the winter. One of these had contrived to make himself so agreeable and popular in the place that the governor used to shake hands with the fellow when he came to pass the rough weather inside the hospitable walls of the House of Cellular Confinement. In a year or so hence the prisons of the Seine will be established at Fresnes, a short distance from Paris, where large monumental constructions are now in course of erection.

Cuban Courtesy.
The ever-present politeness of the Cuban is a perpetual wonder. An American lady entered a shop on Obispo street some time ago, and asked for an article which the merchant did not have in stock. "If the senora will permit me, I will beg to assist her in finding it," said the obliging shopman. He thereupon closed and locked his store and accompanied the stranger to shop after shop, until she had been supplied. The Cuban then simply bowed and bade her "Adios!" to return again to his place of business, content in the thought that he had rendered only the kindly duty which a true Cuban holds is always his due toward others.—Edward Page Gaston.

Of Course He Had.
She—And do you know the names of all the bones of the skull, for instance? He (a medical student)—Oh, yes; I have them all in my head.—San Francisco.

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