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The nations are getting ready to talk peace.

Mount Vesuvius is in a state of violent eruption.

Now it is in order for the Supreme Court of Nebraska to over rule the report of Referee Clement and give Frank E. Moores a jury trial.

Miss Ada C. Sweet of Chicago, is giving expression to her views as to whether wine or water should be used by Miss Letier, at the forthcoming christening of the new battleship Illinois, remarked that water is a national drink.

The Omaha Fire and Police Commission case was decided in favor of the board appointed by Mayor Moores, and assures the appointment of the notorious Martin White as chief of police, and a man who is accused of robbing Hamilton Bros. as secretary.

The King of Italy has notified the Czar of Russia that he will not send a representative to the disarmament congress if the Church of Rome is allowed to send a representative.

Senator George F. Hoar of Massachusetts has declined the ambassadorship to Great Britain which was tendered him by President McKinley.

Rome, Aug 13.—Leo XIII's encyclical to the bishops, the clergy, and the people of Italy marks the culminating point of the papal policy of the Quirinal.

We have not been able to prepare our Bible Study article for this issue. The fault was due to a failure to harmonize history with the prophecy that followed that explained in the last issue.

CAPTURED CHURCH PROPERTY.

In the final adjustment of the differences between the Government of the United States and Spain many grave problems will confront our peace commissioners.

It is a well-known fact that in Spain and her colonies all church property belongs to the state and the government pays the expense of maintaining the Roman Catholic church.

her dominion to the Vatican for \$2,000,000,000 made at the time of the accession to the throne of the present Spanish dynasty, and it is reasonably certain that the Vatican will demand that the property mortgaged that is located in Cuba, Porto Rico and the Philippine Islands bear its proportionate share of the Spanish debt to the pope, and right here will occur a hitch in the proceedings of the Peace Commission.

The Constitution and laws of the United States recognize no religious denomination, sect or creed, and therefore no property belonging to the government can be used for religious purposes, and the question what to do with the Porto Rico church property will have to be settled—but how? The people of the United States will never be satisfied with any half-way measure in dealing with this subject.

Another phase of the question is that in wars between nations all vessels and other property captured from the enemy become prizes and are sold as such and the "prize money" divided between officers and men, after the rules of war, and it might be possible that our peace commissioners will regard the captured church property in that light and will recommend that it be offered for sale and sold to the highest bidder.

The Roman Catholic church will, without doubt, endeavor to throw every obstacle in the way of the settlement of this question in order to entangle our government and it remains to be seen whether the authorities at Washington will be caught in their net.

Realize Spain's Loss.

Rome, Aug 13.—Leo XIII's encyclical to the bishops, the clergy, and the people of Italy marks the culminating point of the papal policy of the Quirinal. With serene perseverance the holy father has followed all the dark windings of the "third Rome," which makes use of all means to bring about the surrender of the holy see; the invasion through the Porta Pia, the diplomatic intrigues and offers of agreement, the attempt to create a new Rome that should serve as a screen in front of the city of the Popes, the liberal paganism, the persecutions of Signor Crispi, the conciliating attitude of the Marquis di Rudini up to the time of the Lillan uprising, and finally the coup d'etat against the organization of the papal party.

Leo XIII. put an end, in solemn and authentic form, to all the hopes and all the illusions of the "third civilization. Italy is therefore condemned to radical changes if the Quirinal does not remove elsewhere the capital of the country, for it is no longer possible to be deceived with foolish hopes; even a powerful government founded on the rock could not get the better of the inviolable and irrepressible conscience of a universal moral power, based on the public opinion of 250,000,000 faithful souls.

What is the historical meaning of this memorable document in so far as the Roman question is concerned.

Its general import is this: Leo XIII., in the face of the fierce persecutions against Catholic institutions and Catholic newspapers, solemnly asserts his responsibility for the organization of the Christian democracy of Italy. This social policy of the holy father, and the encyclical does not disguise the fact, has sprung from the sight of the misery of the people and from the inability which the government, shows in meeting the new demands.

According to the holy father, the state, by suppressing ecclesiastical

schools has driven up the up legs where-fore the richest of the people. These lands, waste of over a 1/2 parts of Italy, were the great reservoirs of the public fortune. The peasants and the poor drew their living from them. If the expropriation of this property the people had a last resource in cases of urgent need. The reservoirs are now dried up: the capital has been squandered. The megalomaniac government has turned it into cannon and ambitious war vessels. The money of the church of the congregation, and of the country has emigrated, especially to England. With the disappearance of coin came a ferocious and infamous fiscal system. Deprived of their capital, the peasant and the landowner are prosed by the agents of the treasury, who, being paid a percentage on the contribution, oppress and exhaust the poor man, while the 10,000 rich men, by coming to an understanding with the collectors, enjoy exceptional privileges.

Such is the origin of the poverty and famine in Italy. The latest statistics show us the acuteness and depth of the disease. The peasant either finds nothing to eat or else emigrates. He has become, as has the workingman a slave of modern society. He is condemned in all parts of the country to carry out the hardest labors for very low wages. In the greater part of the villages there is no bread; there is no longer any question of meat. It is the policy of misery and famine.

In the presence of this permanent plague Leo XIII. has given the bishops, priests, and laymen the order "to go to the people." By establishing parish associations, workingmen's clubs, popular banks, agricultural savings banks, economic banks, syndicates of all kinds, papal Italy, under the direction of the Pope, has created a new policy of economic aid against the heartless oppression of the desperate state.

The government, as every one knows now since the revolutions of the Milan trial, hastened, encouraged, and brought about the plot at Milan in order to overthrow this social bulwark. Anything rather than the salvation of him, such is the mainspring of the policy of the kingdom. The Quirinal neither would nor could long endure the comparison between the fruitful action of the church and the policy of the government, which treated the nation as a private farm.

Where is salvation to be found? Where are the means of rehabilitation in spite of the passive and somewhat Oriental character of the people, a moment will come when the centrifugal forces will get the upper hand of the power of conversation. Before the "Risorgimento" Mr. Gladstone, who had been a witness of the lack of justice in the small Italian States, raised an outcry against such crimes. In 1889, on his return from Italy, he, who had helped to set up the Quirinal machine, addressed a new protest to Europe against the iniquitous monarchal government.

The article in the Contemporary Review, it will be remembered, was signed "Outis." But the European public understood neither the significance nor the truth of the indictment which was stamped with the marks of absolute accuracy. The impartial and far-seeing observer was alone in noticing the black spots on the horizon. The public, however, has neither impartiality nor sagacity, it only sees an evil when it has been unfolded in its uttermost consequences. Moreover, the Quirinal

about by the triple alliance and the complicity of all the anti-Christian powers in the world. For the Jew, the Freemason, and the rationalistic Liberal and monarchy of the house of Savoy had at Rome the mission of being the outpost of the revolution against the Christian ideal. We have had indisputable and hateful proof of this alliance during the bloody scenes at Milan and the coup d'etat against the newspaper and socialist establishments.

That is why Leo XIII. has no longer any confidence either in the governments or the middle class or the composition of existing powers. He seeks support exclusively from the internal vitality of the church and from the people, which, organized and assisted, continues to be the reserve force of civilization, especially in Italy, where the peasant, the workingman, and the pauper have not yet forgotten the road to church. A liberal newspaper of Turin, the stamps, admitted this recently. It showed up the complete, corruption and the powerlessness of the monarchal party. INNOMINATO.

Methodist Ministers Adopt a Resolution.

At the meeting of the St. Paul Methodist Episcopal Ministers' Association last Monday, the following resolution was unanimously adopted:

Resolved, That we, the Methodist Episcopal Ministers' association of St. Paul, Minnesota, do hereby urge upon the president of the United States and the recently appointed peace commission, that in the adjudication of all matters connected with the final settlement with Spain, that no settlement be permitted that will not secure for the inhabitants of the newly-acquired territory, free speech, a free press and religious freedom for all; and that no special privileges be conferred upon any church or its societies.

The conduct of Archbishop Ireland and other church dignitaries in endeavoring to have Roman Catholics appointed on the peace commission, has created a distrust among the other church denominations.

While seeking no special advantages for their churches, they protest against any special concessions to the Romish church.

The action of this association should be emphasized by every other church denomination. If, however, the peace commission should attempt to confer special favors upon the Romish church congress will see to it that it never becomes a law.—Breeze.

The Priest.

In a Manual of Piety, authorized by Pope Pius IX., is found the following account of the supernatural power of the priesthood: "As regards the priest; without him you would not have come to Jesus Christ. Who is it that places anyone in the Church? The priest. Who is it that receives the soul at its entrance into life? The priest. Who gives nourishment to strengthen it during its pilgrimage? The priest. Who prepares the soul to appear before God? The priest, always the priest. And if the soul should become ready to die, who will revive it? Also the priest. We are not able to obtain a single benefit from God without the priest. He has the keys of the celestial treasury, and it is he who opens the gates. He is the trustee of the good God, and the administrator of his riches. Do you confess to the Holy Virgin, or to an angel? Will they give you absolution? No. Will they give you the body and blood of our Lord? No; the Virgin is not able to make her Son descend in the sacrifice of Mass. If there were two hundred angels present they could not absolve you. But a priest, however simply he may be, can do it; is able to say: 'Go in peace, I pardon you.' Ah! the priest has mighty power."

An order has been issued by the government—a Republican government—to pay the Archbishop of Santiago his salary, of \$8,000 a year, out of revenues collected by this government! Who dare say we are not a Christian Nation? Church and State are now connected in our "Colonial Empire," and our country is enroute for Hades by the old, superstitious route, which is strewn with the skulls of 60,000,000 human beings, who dared to do their own thinking.—Coming Republic.

CHRIST'S SECOND COMING AN ISSUE

One of a Series of Articles on the Subject by Rev. A. D. Fairbanks.

Bible Students Should Read Them Carefully, as They Will Doubtlessly Be Filled With Interesting Points.

Just what the scriptures teach and nothing different. The first paper of a series. I invite friendly criticism from any source.

A. D. FAIRBANKS.

Any Bible question should depend upon the Bible for its expression, and the subject of Christ's second coming ought to be submitted to the rule strictly and fully.

For forty years, in which time I have given a large share of it to Bible study, I have devoted much of that time to earnest and persistent investigation of the subject. I now propose to consider in the four or five articles which the editor of The American has kindly consented to publish. It has now been thirty-one years since I published a "Scripture Chart," setting forth my views as then held on the subject of "Christ's Second Coming."

I then thought that I had given the question an inexhaustive investigation, and reached conclusions that could not be gainsaid, purely from a Scripture standpoint. But strange to say I had only disposed of 1,000 of my charts when I discovered a serious blunder, and not being willing to impose upon the people an unscientific production, I suspended, at once, the sale of my laboriously and expensive publication. It left on my hands 3,000 unsold copies, which I have still. Of all Bible questions none has been rent, disjointed, and tangled more than this. Thousands of glib-tongued and pens have jumped into the field of exposition with the merest smattering of a knowledge of the Bible treatise of the subject to which we now have reference. But faults in the explanation of the word of God not only lies at the door of superficially informed men, but at the door of well informed, studiously painstaking men. In the latter class can be found notable examples among our Advent friends.

Their ability and painstaking, as well as their honesty and piety, cannot be questioned. All of this is equally true of other men whose views of the Bible on this subject widely differs from theirs.

The treatment of this subject, even from any one denominational standpoint, has been, thus far, notoriously kaleidoscopic, or, perhaps, chromotropical, and for this reason anything new or strange should not be careless, ly or skeptically passed by. I will open this treatise by first noticing such portions of the 24th chapter of Matthew as are considered by our Advent brethren to be in unquestionable support of their theory.

That the chapter is a treatise of "Christ's Second Coming" I am as fully persuaded as are any who believe that it is; but I am as equally well convinced that that which is vitally important to a clear and correct understanding of its true import is generally overlooked.

It is, I believe, needful to have a critical enlightenment on the question that the disciples propounded to Christ in the Mount of Olives, and, also, of that which led up to it, in order to arrive to a clear understanding of the answer. As may be seen by the first verse of Matt. 24, Mark 13:1 and Luke 21:5, the disciples direct Christ's attention exclusively to the temple. Christ's immediate observation includes nothing more. Either their words or his have not the remotest allusion to any other matter or subject.

From this fact it would be quite natural to suppose that the disciples, in their subsequent question, while with their Lord in the Mount of Olives, would not associate two subjects so distinctively wide apart, so remote in time, so evidently disconnected every way, as must be the two events, in case they are 2,000 years apart, or nearly that. Let us examine into the question and turn on to it, in the way of investigation, such light as the scriptures afford. The question reads, in the King James version (see Matt. 24:2, "Tell us when shall these be? and what shall be the sign of thy coming and of the end of the world?" But in the Emphatic Diaglott the same question reads, "Tell us when these things will be, and what will be the sign of

mission of the age." Following that any such subject need admit to be borne out by the original text. With reference to the word also, alone, alone, alone, it is an undoubted fact that its first and well established meaning is age, dispensation, indefinite time, and it is noteworthy that not in a single instance in its use in the New Testament is it impossible of that meaning. Young in his "Critical Concordance" thus defines the word. It is not synonymous in meaning to the word kosmos, and cannot be used as a substitute properly. Why, then, should a word of questionable meaning be employed in so important a connection, when there is an available one about which, in this connection, there could be no dispute?

Confirmatory of the version given by the "Diaglott," also Young's definition of the word, is the text by Mark and Luke, purporting to be the same question in substance. At any rate, it must be understood to be an attempt at the reproduction of the same question as recorded by Matthew. Mark says the question is, "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" Luke says the question is, "Master, but when shall these things be? and what sign will there be when these things shall come to pass?" It must be conceded that if this account had been left to Mark and Luke that the question in the Mount of Olives would not have contained the least hint of the end of the world or any of the generally supposed words connected therewith. If the coming of Christ, as referred to by Matthew, or perhaps "his presence," as is admissible, is an event to be confounded with the destruction of Jerusalem, i. e., the end of that age, then Mark and Luke's record of the question is consistent with Matthew's; for, in asking either concerning Christ's coming or the destruction of Jerusalem, is asking the whole question. Everything in Christ's answer as recorded by Matthew or as by Mark and Luke is in evidence that low the answer to the fourteenth verse the answer to the fourteenth verse and it will be noticeable that Christ was furnishing an answer for their special benefit and was referring to such things as was to occur in their life time.

The language makes it obvious that he was enumerating a list of things that was to transpire within the limits of their day, and that one of the things that they should witness would be the end to which reference had been made, and he also calls their attention to a particular thing that was to take place previous to the end. The language is: "And this gospel of the kingdom shall be preached in all of the world for a witness unto all nations, and then shall the end come." As it is particularly enjoined upon me to stay by the Scriptures in dealing with this subject, and as I shall have neither desire or occasion to do otherwise on this point, I shall take great pleasure in bringing forward what I consider to be the unimpeachable testimony, the word of God. Paul in Romans 10: 15-18 first calls attention to the privilege preaching the gospel, next Isaiah's forecast of its acceptance, then makes reference to opportunity already given as follows: But I say have they not heard? Yes, verily, their sound went into all the earth and their words into the ends of the world. This is the fulfillment of the promise as recorded in Acts 1:8. Again, Rom. 16: 25, 26. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God is made known to all nations for the obedience of faith. Gal. 1: 5, 6, and 23, is in line.

For the hope which is laid up for you in heaven whereof ye heard before in the word of the truth of the gospel, which is come unto you as it is in all the world. "23d." If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven," etc., I shall close this article by asking my Advent brethren not to re-act upon this from other than Bible authority.

A. D. FAIRBANKS. (To Be Continued.)

ARTICLE II.

If, in Paul's day, the gospel had already been preached to "every creature under heaven," it must mark the very day of the end. Let him who will quibble with this. The language is ex-