

10th chapter of Matthew can be found a contribution to the theory that Christ's Second Coming was an event of no very distant day from the time in which the events were spoken of.

It would seem that this was the first commission given to the twelve disciples of Christ. And the commission as given in the first call was with a prohibition against going in the way of the Gentiles or into any city of the Samaritans, (verse 5 and 6), but exclusively to the lost sheep of the house of Israel were they to go, and, within the bounds of that Commission, Christ was to make His Second appearance. His language is "But when they persecute you in this city flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come." A careful consideration of the particulars in that which was enjoined upon the first chosen twelve disciples of our Lord, and what was to happen to them, together with what he says of his return, the evident connection in which he places it, must it seems to me, convince an honest man that the 23rd. verse of Matthew, 10th., plainly urges and clearly states that Christ's Second Coming was to transpire in the lifetime of the man to whom the prophecy was uttered.

Any other disposition is a strained if not a badly distorted application of the language. In fact every thing in the New Testament concerning Christ's Second Coming that is construed to mean that the event was to be remote from the day when Christ was here in the flesh, is a forced construction. It is anything but the natural, easy, plain way of interpretation. Next I desire to notice further the words of Christ to his disciples, as recorded in Matthew 24th. The 15th. verse, in construction, most naturally seems to associate events that are named in the 34th. verse with those named in verses from the 5th. to the 14th. It reads "When ye therefore shall see the abomination of desolation spoken of by Daniel, the prophet, stand in the holy place, whose readeth, let him understand." "When ye therefore"—the obvious sense is, when, by reason of, referring to the things he had named. An intelligent version of where to place the events named in Matt. 24: 5-13 is found in Mark 13: 5-13. The language "But take heed to yourselves for they shall deliver you up to councils and in the synagogues ye shall be beaten" etc. fixes the time of the happening of the events enumerated. It is now past the time of possibility of such a thing as arraigning Christians before the Jewish synagogues. The possibility lasted but a few years, but it was taken advantage of as long as it did last, according to prediction. Notice, that thrown in here (verse 10) is, "And the gospel must first be published among all nations." Then, to guard against any chance for speculative theorizing. The next verse is begun with a connective word, and the language so framed as to make it impossible to understand the intention of the prophesy. See! But when they shall lead you and deliver you up—not some other disciples or christians of two thousand years hence from that time, but those to whom he addressed the words.

Not forgetting the importance of guarding against the possibility of mistake with reference to the time he employs a word expressive of when. "Now the brother shall betray the brother to death; and the father the son, and children shall rise up against their parents and shall cause them to be put to death. And ye (His then present disciples) shall be hated of all men for my name's sake, but he—of you my disciples to whom I speak—that shall endure to the end the same shall be saved"

In connection, next, similar to the manner in which Matthew has related the surrounding of Jerusalem by the Roman army, is Mark's arrangement. He says "But when ye see the abomination of desolation spoken of by Daniel the prophet standing where it ought not, (let him that readeth understand then let them that be in Judea flee to the mountains." A critical comparison of the two chroniclers, it seems to me, can have but one result, and that is to convince the Bible student that Christ meant to fix and fasten the impression that all of the events named from the 5th. verse of Matthew 24th. to the 35th. were to be enacted within

was addressing the words. In closing this paper I shall support the claim I make by resort to proof of such nature as cannot be easily gainsaid.

1. The notice that in Matt. 24, Mark 13 and Luke 21, verses 20, 21, 22, and 23, and 24, and 25, the disciples, 40, Matthew, with all added, are war of Judaea's being surrounded by armies, to flee into the mountains. Particularly is this addressed to those who are in Judea.

The language in Matt. 24: 17 and 18 is "Then (at the time named in verse 15) let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take any thing out of his house, neither let him which is in the field return back to take his clothes"

If we turn to Luke 17:31 we find this charge on record in a connection that sheds the required light. Let the reader begin with the 20th. verse, and read from this to the end of the chapter. First, it will be noticed, that the Pharisees go to Jesus with a question concerning the time of the setting up of God's kingdom. We should notice also, as the next thing in importance, that the question of the Pharisees is understood by Christ to mean the day, or one of the days, of the Son of man. See 22 d. verse. In the 24th. verse the day of the Son of man must be understood. It reads " * * * in his day". The 25th. verse has an important bearing on the question of the time when. It is, "But first must he suffer many things and be rejected of this generation." Why not mention of many generations, or, of as many as there were to be up to the present. Simply for the reason that his day, i. e. His coming, being a fact to take place within that generation. Thus it was that it was only that generation that could reject him prior to the event. Nothing could be plainer. Next notice that the 23rd. verse is purposely constructed with the view of confounding the event of Christ's day, as here spoken of, with it as named in Matt. 24th. Compare with Matt 23: 20-23 and there I am escaping the force of this claim.

The 34., 35., 36. and 37th. verses, when compared with Matt. 24: 25-28 and 40, 41, furnishes great light on the subject. I think Bible students generally agree that the words "For whosoever the carcass is there will the eagles be gathered together" refers to the time when the Roman army surrounded Jerusalem, the old carcasses.

Now let us suppose that the day in which the Son of man is to be revealed, as named in Luke 17:30, is the day commonly understood as the final moment of this world's history, the day of general judgment, or the day when Christ comes to take to himself his redeemed. Of what significance is the charge not to come down from the housetop, nor to return from the field. In such a case what would a man be supposed to want of his coat, or his household goods. And further, if a man is ready up to the day of Christ's Coming, will there still be a chance to share the fate of Lot's wife?

A. D. FAIRBANKS (To be continued.)



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One would think, to hear people talk, that the war was over. And the strange part of the thing is, the government is just as easily duped as are the people.

Do you look over the advertisements

Retention of the Philippines.

The steady patriotism of the Sun is a constant inspiration to every lover of his country; to every believer in its ability to perform the highest duty, the most difficult task that can be imposed upon a nation. In nothing has the Sun so strongly shown the "true, fixed and stars emanship" of its patriotism and its manhood as to its daily insistence on the permanent holding of the Philippine Islands by the United States. It has no fear of the great republic contracting the disease of "Cocaineism" or any other un-American malady.

The overwhelming sentiment of the nation is opposition to giving up a single foot of Spanish territory where once the Stars and Stripes have been raised above it. Humanity, freedom, law, order, civilization, to say nothing of self-interest, demand the expulsion of the Spaniard from the Orient, as well as from the West Indies. The Spaniard has shown himself to be an oppressor, a hindrance to modern civilization, and utterly unfit and incompetent to govern colonies. Spain has forfeited her right to further control those possessions, not only because of our conquest but also by reason of her unceasing tyranny and corruption. The United States cannot shirk the manifest duties and responsibilities so suddenly thrust upon it by its extraordinary conflict with Spain. Weaklings would shrink from performing what they term unnecessary and unpleasant tasks, but, happily, the nation is made of strong men, who are ready and willing to do great things for the generations who are to come after us, who believe in making the most of the opportunities for developing our country into a mighty power for good.

Nay, more, it is the earnest wish of enlightened mankind everywhere that we hold fast to the Philippine Islands—not one island but all the islands. The oppressed peoples of those islands will bless the name of William McKinley forever if he confers on them the precious gift of American liberty, with all that that implies.

The English speech is the language of liberty, and wherever it is spoken there is the home of self-government, political and religious freedom. The speech of Lincoln and Hampden is death to tyranny. Build schools here in the Philippines, teach the natives the English tongue, the story of liberty, and a new race of men will spring up.

Recent events in the East make it evident that only an English-speaking nation can secure untrammelled freedom of trade and progressive political liberty in the Orient. It is to our interest to have absolute freedom of trade in Asia. Continental Europe is opposed to this. We can best secure it by making the rich Philippine Islands an American colony and working in harmony with England, our natural friend and ally.

It is nearly a hundred years since Thomas Jefferson purchased from Napoleon the vast Louisiana territory. That act alone secured for him the everlasting gratitude of the nation. It is fifty years since the Mexican war was waged, rightly or wrongly, and another vast area of territory was added to our domains. Not even a pulling mugwump would say today that we did not do wisely and well. A hundred years hence this nation will have a population of over 300,000,000, with probably 30,000,000 Canadians added to that—a population equal to that of China today.

It rests with William McKinley whether those millions shall revere his memory even as we revere the memory of Thomas Jefferson for his wise and bold statesmanship in securing the territorial expansion of his country. This nation must in years to come have its coaling stations, trading posts, and strategical strongholds all over the globe, even as England. The commerce of a nation, destined to be the strongest in the world, numbering hundreds of millions of enterprising population, makes this imperative. If these points of vantage cannot be secured peaceably they will be taken at the cannon's mouth. What folly, then, to put aside that which is in our possession today when we may have to fight for it in the years to come.

It is 250 years ago since the great Cromwell started England on its mighty career of conquest and civilization, still at the flood. A weaker man would

never then to take Archbishop Dozal's advice and abandon all attempts to retain the Philippines.—Chicago Tribune.

Don't haul down the American flag in the Philippines. In the language of Rear Admiral Dewey, "I hope it may fly there forever."—James B. Lusk in New York Sun.

Found the Answer.

Nothing could be more significant of the situation in the Philippines than the Manila dispatch which details a recent interview with Archbishop Dozal, the head of the Catholic Church in those islands. It shows how completely the Spanish Catholics themselves have despaired of ever again holding the natives under their control. Archbishop Dozal expresses the earnest hope that the Philippines will not be given back to Spain, "because the rebels are now so strong that such a course would inevitably cause appalling bloodshed." He also hopes that the islands will not be left to the rule of the insurgents, as such a course would end in "incessant strife and a lapse into barbarism." He says the only security for the islands now lies in "the intervention of some strong western power."

As there is no western power concerned in this matter except the United States, it is to be presumed that Archbishop Dozal means this as an appeal for America to hold the Philippines. This is the same Archbishop who in last May wrote the famous pastoral letter in which he denounced the Americans, and incidentally the British, as being heretical scum, thieves, assassins, and assassins of women. At that moment the consuls of these "thieves" were holding in trust and protecting for him over \$50,000,000 worth of church property. He has now evidently come to the conclusion that the Americans are about the best protectors his church can have for preserving it from the loss of all its property as well as its power. He says it is undeniable that the Catholic religious orders must go. The friars have so shamefully abused their power in the Philippines that the whole populace is determined to abolish them.

Archbishop Dozal is aware that there can no longer be any connection between church and state under the Americans, as there was at the time when he supplemented Captain General August's bombastic tirade with one of his own, but he sees that it is better to accept reasonable rights under a just rule than to suffer the total loss that has deservedly come upon the church through the greed of the Dominicans, Franciscans and other religious orders. It is evident that the friars had got pretty well beyond the control of the archbishop, and that he is willing to see them go by the board, as they deserve, provided he can strengthen himself. His desire for American rule need not be regarded as anything more than an expression of self-interest, but it is just here that its significance lies. He admits that Spanish corruption, coupled with the tyranny and greed of friars, has defeated itself forever in the Philippines.

Spain could not hold on to the islands now if it tried, for it would be fought bitterly and vindictively by the natives whom it so long oppressed. For the United States to withdraw would be merely to abandon the islands to years of appalling bloodshed and a final sale of them to some other European power. If we go in and fulfill the obligations that rest upon us we will avert all this and have the co-operation of the natives as well as that of the diminished Catholic Church which Archbishop Dozal represents. It is our duty to do so in the interests of peace, humanity, and our own commercial profit.

Archbishop Dozal's attitude signifies that it would be better for Spain to give up the Philippines without further contention. The native Malays are deadly hostile to Spanish rule, and will no longer submit to the Spanish friars. Spain is in no condition to compel them into submission. The archbishop realizes that the Spanish clergy will be better off under an American protectorate than if they were left to reap the full reward of their past abuses. If his views prevail in church circles in Spain the work of the peace commissioners from this country will

never then to take Archbishop Dozal's advice and abandon all attempts to retain the Philippines.—Chicago Tribune.

Four Schools in Porto Rico.

Ponce, Porto Rico, September 4.—The public school system of Porto Rico needs revision of a most drastic nature. There are a few highly educated people, but the great mass are ignorant. Such attempts at compulsory education as have been made in the laws have been abortive, as no effort has been made to enforce them. Most of the schools are poor. For instance, in the jurisdiction of Ponce there are twenty primary schools, in each of which the teachers receive salaries of only \$25 a month in Porto Rican money, or \$12.50 of our money. In the better districts of the city of Ponce there are nine other schools where the teachers receive salaries of from \$60 to \$80 a month in Porto Rican money, or from \$30 to \$40 in our money; and in one school, which is their model, the teacher gets \$100 in Porto Rican money. As may be imagined, not a high order of talent can be obtained for these small sums. These schools are supported by the municipality out of their general funds.

There are on the island a dozen or so of higher schools, called institutions, which are self-supporting, and which compare with our high schools in standard, although their curriculum would strike our teachers in Chicago as odd. Some of the studies are better fitted for the primary grades, and others for the senior year of college. A boy who wishes to become a professional man after passing through the institute has been required to spend five years at a university, either at Havana or in Spain before he is eligible to enter a professional college or an office.

Great interest is exhibited by the Porto Ricans of the educated class in our schools and colleges. Many inquiries have been made of the writer as to the best schools for boys and what the expense would be.

There are many examples among the youth here that remind one of "Ambitious Oung AmerYica." Yesterday Troop A of Philadelphia left for home on a transport. The troop was loaded on lighters to be taken out to the ship lying in the harbor, and the lighters were surrounded by boys begging to be taken to the States, several of whom jumped into the lighters and had to be put off. One little chap, neatly clad in a sack suit, with a shirt and standing collar, was repulsed again and again, and finally, when the boat left, he wept bitterly. A number of these boys have been taken home by the soldiers.

There will be no trouble about the adjustment of lands belonging to the church here on the island. Some years ago the property of the church was taken over by the Spanish government, and since then the Bishop and priests have been paid out of the island funds. They have been well paid, too. The Bishop has received about \$20,000 a year in Porto Rican money, besides perquisites, and the others of the clergy have received good salaries, graded down according to their duties and responsibilities. I suppose now they will be dependent on their parishes, with such help as the church outside may give them.

What She Swore To.

Wilhelmina Helena Pauline Maria, great-granddaughter of William of Orange, and daughter of William III, and Princess Emma, became of age on August 31, and has just been crowned Queen of the Netherlands. She acceded to the throne in 1890 under the regency of her mother, but now becomes Queen in her own right on being formally crowned in the old cathedral church, in Amsterdam, called the Nieuwe Kerk, although it dates back to the early days of the fifteenth century. Wilhelmina is a good, able, and personally attractive young woman, and the sturdy Dutch people regard her with great affection. The coronation celebrations have wrought up the phlegmatic Hollanders to about as near excitement as they ever get. The oath of office which the young Queen took is as follows:

"I swear to the Dutch people that I will observe and always maintain the constitution. I swear that I will defend and guard with all my power the independence and the territory of the empire, that I will protect public and private liberty, and the rights of all my subjects, and that I will see every

and uphold the national and individual well-being as a good queen should do. And may God help me."

Two interesting facts connected with the coronation have not, perhaps, had their counterparts at any other coronation ceremony of which history makes record. No royalties were invited to the celebrations, lest, Holland being one of the smallest of independent countries, the Queen's glory should be dimmed. Foreign nations were also requested not to send military or naval attaches to the coronation because the ruler is a woman, and Holland, whose perpetual neutrality has been guaranteed by the great powers of Europe, is above all things, a nation of peace, and war representatives would be out of place on such an occasion. It will be interesting to read, in this connection, a brief characterization of the Dutch people by a Hollander who has made a name for himself in this country in newspaper work. Says A. Schade van Westrum (in The Criterion):

"The Hollander has always been, and is today, a confirmed materialist. He loves the good things of life, and enjoys them in full measure. But his materialism is comprehensive, for it embraces art, music, and literature as well as the wines of France and the spices of the Orient. He values as highly the intellectual riches of life as the things of the flesh; he has perfected the fine art of living. Nature did not smile upon him, fortune did not squander her gifts, when he settled on the storm-beaten, somber seaverge of the encroaching North Sea. Whatever he has and holds he has wrung from Nature; he has been the builder of modern Europe, wrestling single-handed with Nature's most powerful element, which he repulsed, then conquered and ruled for a full hundred years. His endless struggle with the sea, retreating, advancing, foiled, but never conquered, trained the Hollander's character for his desperate stand for political and religious liberty, which, once obtained, became his glorious gift to all the peoples. His enemy—the sea—proved to have been his teacher, his friend. The nation that undaunted faced the element and forces it to do its bidding found the struggle with the mightiest king of Christendom a comparatively easy task."—New York Voice.

Endorsed by Rev. Alex. Ross, LL. D., Denver, Colo., Sept. 19, 1898.

John C. Thompson, Esq., Omaha, Neb. Dear Sir:—Mr. Harrington, of the "Tribune," drew my attention to your excellent weekly paper, the "American," of the 16th inst. I am so pleased with it that I enclose herewith two dollars for year's subscription, begin with September 16, which send. I am delighted that there are a few papers in our land which advocate the second coming of the Lord, and give space in their columns for such an important truth. Allow me the pleasure of sending you one of my pamphlets, the coming of our Lord. This is the third edition in less than a year.

Yours truly,

ALEXANDER ROSS.

Montrose, Colo., September 19, 1898. Editor "American."—Dear Sir: I am much gratified to see that you are to admit an article to the columns of your paper from the pen of Rev. Fairbanks of this place.

Rev. Fairbanks is a close Bible student, and I am satisfied he will reflect credit on the paper, and will present his case in a thoroughly Christian spirit.

Wishing you every success, I am,

Yours truly,

F. M. BECKWITH.

P. S.—Am glad to see you are alive to the fact that was patent to my eyes long ago, viz. that McKinley is only a tool of Ireland, and is doing everything possible for Rome.

F. M. B.

Corrections.

In the first article on "Christ's Second Coming," first page and at the bottom of the second column, immediately following words "consummation of the age" it should read: "Such a rendering as any Greek scholar must admit is borne out by the original text." On page 5, first column, the last sentence of the second paragraph of this column should read, following the words "is in evidence that," "it is the answer to the fourteenth verse and it will be noticeable that Christ was furnishing," &c.

A. D. FAIRBANKS.

Church and State should be united of course. This can be accomplished by annexing the Philippine Islands, the church owns all the valuable lands, and the people are taxed to pay the princely salaries of the bishops and priests. We are a progressive people.