THE 'AMERICAN

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FORN C. THOMPSON, A C. S. S. Editor.

OMAHA, NEB., OUT. 7, 1808.



PRESIDENT MCKINLEY.

The President of the United State will arrive in Omaha Tuesday evening. October 11th, at 8 o'clock. He will be driven at once to the city hall from where he will review the monster parade arranged in honor of his visit,

The people of Omaha and our visitors will lay aside all party prejudices and vie with each other in doing bonor to the chief executive of the nation. The President will remain in the city until the 15th.

What has become of Simwater.

President McKinley, allow us to introduce our acting mayor, Convict Mooreswater.

President McKinley is right in saying that the war is not ended until peace has been officially declared. We suppose this is the real reason why Colonel Beyan's regiment has not been disbanded. The President evidently purposes to take no risks.

At the reception tendered to Mrs Grant in New York the other day, General Joe Wheeler felicitously remarked: "The strength of American arms comes solely from the soldiers' memory of the women they have left behind." What a grand old soldier General Wheeler must be! He is both brave and gallant, He at once exemplifies a splendid type of southern chivalry and an exalted type of American patriotism. Long live the gallant o'd soldier!

It has been boodlerism rather than Bryanism that has made the republican party a minority party in Nebraska. and the only hope of the party lies in keeping to the rear all the boodlers and all the notorious consorts of boodlers, no matter how anxious they may be to push themselves to the front. Omaha If a boy, probably he stays out late at

Then why did the editor of the Bee help to nominate and elect for the office of mayor of Omaha the king b oconstricter boodler of Nebraska? In accepting the nomination for mayor the Bee's protege announced that the action of the convention was the beginning of a campaign to "redeem Nebraska" It is pretty late for Rosewater to turn on Moores.

American Bible Study

BY JOHN C. THOMPSON.

NUMBER XI. The second woe is past, and, behold the third woe cometh quickly.-Rev. xl: 14.

A close analysis of that sentence shows conclusively that there is to be a short period between the end of the second woe and the commencement of the third. This opinion is based on the words, "is past" and "cometh quickly." A thing that is past is not present, and a toing that cometh is yet in the future although approaching. This is further borne out by the seventh verse of the tenth chapter, which reads as follows:

"But in the days of the seventh angel, when he shall begin to sound, the mys tery of God shall be finished, as he hath declared to his servants and prophets." How has God spoken to his servants

and prophets? Go to the 28th chapter of Isaiah:

16. Therefore, thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious

17. Judgment also will I lay to the ne, and rightersystem to the plummet and the ball shall sweep away the refupe of live, and the waters shall ove flow the hiding place.

18. And your eccenant with death batt he dissensatied, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then you shall be tredden down by it.

The corner stone spoken of in the sixteenth verse was Josus Christ- Ha was Hlm. True t ore were a few who know and accepted Him as the King whom God had been promising, for hundred of years, to set over them, but they were mostly from the poorer classes. These mourned. The depth of their grief, when He was crucified, will never be known. No doubt many of them lost heart and fell away from his teachings; but God knew, from the beginning, what should be the result of Christ's visit to earth. This is shown by the soventeenth verse: "Judgement also will I lay to the line, and righteousness to the plummet." Judgment is the penalty of wrong-doing; righteousness is the reward of good works through faith. But it is not this phase of the subject that we desire particularly, at this time, God be finished, and what is the mystery, are the questions we would con-

bring to pass his act, his strange act.

22. Now, therefore, he ye not scorners, lest your bands be made strong, for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. (The revised version uses consummation for consump tion, and the marginal note uses land

for earth.) So God is going to do a strange work a strange act, when He is wroth, when He is mad, when He is angry, with the people of the whole land! Many people have said, and are saying, God would not create man and then, because he did something that was wrong, destroy him from the face of the earth; that God would not have made this earth, would not have commanded him to multiply If He knew 'rom the begining bow many millions were to suffer in case the world was destroyed; that God is a God of love; that He is merciful, just, forgiving. And so he is. But let us look at this case like rational human beings. Probably you have a boy or girl who does not act as you would wish them to night, or gambles, or drinks, or uses profane language. You get angry perhaps, but you do not cease to love him because he does these things! You tell him they are wrong and ask him to turn from them, and he may do so for a time; then he may return to them, may be even worse than he was at first, but you still love him, and would do almost anything to save him. But if he dies in his sin after you have done all you could to reclaim him, are you responsible because he would not be saved? Then who will say God would be unjust after warning the people, after sending His Son to earth to suffer and die to free them from their sins-if, after He determined to give them power to overcome evil, and they refused His offer, He became wroth, as in the valley of Gibeon, and performed His strange work, Hiss trange act? Suppose you were in a boat, drifting out into the ocean, which was being swept with a storm, and you had neither sail, nor rudder, nor oars, and some one standing on shore threw you a life line and told you to make it fast and that he would draw you in to a place of safety, and you said, "so you won't; I won't trust you; God wouldn't make me and then make a storm that would destroy me; he is too loving, too kind, too merelful;" and you refused the offer and drifted out to where the storm was raging in all

its tury, and it struck your frail boat,

upset it and you were drowned. Would

the man who threw you the life-'ine be

responsible for your destruction? Cer-

tainly not. And God is like that man.

eiful to destroy me because I will not make fast the line you have thrown me. and account your promise to keep me from stantes " Is Clad to be hald responsible or more dustruction when you a booketly refuse His offer to save you? Chrisials not. He not only offers to eave you, but all the days of your life He has published among y m the fact that He is poleg to distroy the world with fire, and, with the world, the people who do not keep His commandments and who fall true. He had been tried, yet the build- to do His will. You will find in the era of God's temple, the Jews, rejected twenty-fourth chapter of Matthew, the thirteenth chapter of Mark and the twenty first chapter of Luke that Christ foretells His second coming, and the end of the world. He gave certain s'gna by which they should know that His second coming was rear at hand. He said: "The sun shall be darkened, the moon shall not give her light, and the stars shall fall from beaven." All these things have come to pass. The sun was darkened May 19, 1780, the moon did not give her light the night of that day for as Gad reckons, the night of the next day,) and the stars fell from heaven Nov. 13, 1833. Then Christ, speaking to those who would see the last sign, says: "This generation shall not pass till all these things be fulfilled." All what things? "The sign of thy coming to consider. When will the mystery of and the end of the world." What is to be the manner of his coming? He is to come "in the clouds of heaven with sider. The twenty-first and twenty- power and great glory." And what is second verses of the twenty-oight chap- to habpen? "Heaven and earth shall pass away, but my words shall not pass 21. For the Lord shall raise up as away." But what does He say just bein Mount Perazim. He shall be wroth fore that? "Learn a parable of the fig as in the Valley of Gibeon; that He may tree: When his branch is yet tender, do His work, His strange work, and and putterh forth leaves, ye know that summer is nigh; so likewise, ye, when ye shall see all these things, know that it is near, even at the door." The Apostles did not see, with their physical eyes, the sun darkened, they did not see the moon when it refused to give light, neither dil they see the stars fall; therefore, Christ spoke, not alone to them, but to us also, of the last days, when he said "ye". Abraham inherited the earth by faith; his seed shall inherit it in fact; likewise the Apostles by faith, saw those signs of Christ's second coming and there will be those living, who saw the last sigr, who will see, in fact, Christ's second coming. This statement will be scoffed at, but you will see that Jesus himself foretold t very thing. He said: "As days of Noah were, so shall the coming of the Son of Man be; for, as in the days before the flood, they were eating and drinking, marrying and giving in marriage, UNTIL THE DAY THAT NOAH ENTERED INTO THE ARK. and KNEW NOT until the flood came. and took them all away; SO SHALL ALSO THE COMING OF THE SON OF MAN BE Then shall two be in the field; the one shall be taken, and the other shall be left; two shall be grinding at the mill; the one shall be taken and the other left." And in Second Peter, third chapter, third and fourth verses it is stated: "Know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of

> In the twelfth chapter of Hebrews, verses 25, 26 and 27, it is recorded: "See that ye refuse not Him that speak eth: for if they escaped not who refused Him that spake on earth, much more shall not we escape, who turn away from Him that warmeth from

creation." This was written thirty

three years after the crucifixion of

Christ, so applied in no way to any

other event than the actual, visible

second coming of Christ. And Paul

Thessalonians, chapter 1v:16. says

'For the Lord himself shall descend

from heaven with a shout, with the

voice of the archangel, and with the

trump of God: and the dead in Christ

shall rise first; (17.) Then we which

are alive and remain shall be caught

UP TOGETHER WITH THEM IN

THE CLOUDS, to meet the Lord IN

THE AIR: and so shall we ever be with

the Lord." That was written twenty

years after the death of the Savior; af-

ter he led captivity captive; but we

have yet to hear the first man say that

Peter's prophecy has been fulfilled.

"You are too loving, too kind, too mare the heaven." And this word, 'ret once more, ' significath the removing of themthirps that are shaken." This was written more than thirty years after Joses ascended to heaven, yet it has not been hiffiled and to attil former.

> John's record of Christ's Revelation, chapter vi, verses 12, 13 and 14 says, And I hoheld when he had opened the sixth west, and, in there was a great earthquake; [35,000 people were killed. by an earthquake in Lisbon, Nov. L. 1755] and the sun became black as sackoth of halr, and the moon became as dood: I Pas sun and moon were in that ondition May 19, 1780] and the stars I beaven fell unto the earth, even as a fig tree castath her notimely figs, when she is shaken of a mighty wind. s'are fell in that manner Nov. 13, 1833 And the heaven departed as a scroll when it is rolled together; and every mount in and island were moved out o their places." The heaven has not departed as a scroll, but when it does, the great day of His wrath IS come. but then it will be too late to seek Christ. When the beaven departs you will have to meet your God. Are you ready? We have obeyed the command of the Prophet Joel, and have sounded an alarm; the cay of the Lord is near at hand. If you are unprepared, remember, 'Christ came into the world to save sinners," and "he is able to save to the uttermost." Will you let Bim

CHRIST'S SECOND COMING AN ISSUE

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

Before, or in connection with reading this article, that the Bible Student may preserve clearly and critically the preceding line of argument, he should anything that is foreign to a direct answer to the question propounded by the pleloned by any striking break or di. old covenart and the time of the new vergency. Nor, as it appears to me, by It was the end and the beginning. The anything that is even dimly apparent, end of the old dispensation and the be of. Christ in turning to his disciples to address them employs language that of the subject, in a future letter, I shall can convey no other idea than that he treat extensively. The words, "For is pursuing the answer to the question these be the days of vengeance that all of the Pharisees. To lose sight of this or to fail to discover it, is a miss so vitally important that it is more than probable that he who does lose, or fail. will find himself befogged in his efforts of comparison, scripture with scripture. Of no less consequence is the fact that that which the Pharisees call the kingdom of God is here made to mean one of the days of the Son of Man," or "His day," or the day in which "He is revealed." Sie verses, 22, 24, 26 and Such a state as is represented in verses 26, 27, 28 and 29 is by our Ad-should read Malachi iv, particularly ventists brethren unanimously urged as that which shall immediately precede Christ's second coming. So that this cedes in the 3rd chapter to that which answer must necessarily be a reference follows the connective word in the folto the second appearing of our Lord. lowing chapter. "For," because of, Here, at this point, it will be well to since, by reason of that which goes benotice that "this day of the Son of fore, as described in chapter iii, "be-Man" furnishes an occasion for a charge | hold the day cometh that shall burn as to his disciples exactly identical with an oven and all the proud and all that the one given to them in Matthew and do wickedly shall be stubble, and the Mark, to be heeded on the occasion of day that cometh shall burn them up, Jerusalem being surrounded with

Please, at this stage, take plenty of time to consider whether such a charge would bear any important relation to the event of Christ's coming to raise the righteous dead and to "change in the twinkling of an eye" the then living righteous. To my mind, the claim that the event of Christ's second coming, according to common conception of it, furnishes an occasion for the charge, "not to come down from the house top," to enter the house for the purpose of securing any of its furnishings, or to enter the field for a coat in case it had been left there, is utterly void of reflective consideration. It is a claim that evinces evidence of the an-

sence of a sound mind. Such a coupling turns the whole heaven; whose voice then shook thing into a glaring absurdity. Then, For 25 Cents

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other left; two women grinding together, one to be taken and the other left; two men in the field, &z. Christ, in the way of showing when and where says: "Wheresoever the body is thit er will the eagles be gathered togothar, ! Read now from verse I5 in Matthew xxiv, to 29 inclusive, and it must be noticed that the expression, "immediate'y after those days," relates to all described in verses between the 15th and the 29th. The 28th verse stands there as an irrevocable, unimpeachable testimony to the effect as above shown. As the 24th of Matthew, the 13th of Mark and the 21st of Luke are reproductions of the same thing, I think we cannot do less than to produce their language on the same points comparatively. Luke xx':20 21 22, says: "And when ye shall see Jerusalem compassed with armies 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 thereinto, for these be the days of vengeance that all things which are written may be fulfilled." Luke can not mean by this language that the event named will mark the end of all that was written, the full realization of read Luke xvii:20-37. If from the 21st all the prophecies, but he did mean verse to the end of the chapter there is that it marked the flaish of all that was first, that which was ceremonial. merely typical, the preparatory to the Pharisees, it certainly cannot be sus. final or last. It marked the end of the is there the least chance to ground a ginning of the new. The finish of claim that ANY thing but an answer to David's temporal or earthly reign, and the question in the 20th verse is thought the beginning of his spiritual reign in things which are written may be fu filled," is appropriately and most helpfully enlarged upon in Malachi iii:1-6. Read it carefully and with a free use of the references. The entire chapter might, in this connection, be read with profit. The fist chapter of Isaiah is a forecast of that day. I have not space to reproduce either of these chapters. The interested student can easily turn to them. If he finds it difficult to discover the relevancy of this chapter to the day spoken of in Luke xxi:22 he noticing, first, that the first word in the chapter conjoins that which presaith the Lord of Hosts, that it shall leave them neither root nor branch. If this language is not strong enough, expressive, of the judgment day, then any other meaning of it in the Bible might be received with misgivings. "It is the day that cometh," that burneth; not a fire, purely and alone. The solution is found in Nahum 1:5-6: "The mountains quake at him and the hills malt and the earth is burned at his

That the ending of the old Jewish dispensation is the day referred to in the light of the following comparison The fifth verse reads: "Behold I will He is standing on the shore above; He | the earth, but now He hath promised, next and last, and not least in value, is | send you Elijah the prophet before the corner stone, a sure foundation: He has thrown you the life-line and asks saying: 'Yet once more will I make to Christ's answer to the question 'Where coming of that great and dreadful you to make it fast, but you reply, tremble, not the earth only, but also Lord." See verse 37, which answer, day of the Lord." On the occasion of

presence, yes, the world and all that

dwell therein. Who can stand before

his indignation? and who can abide in

the presence of his anger? His fury is

poured out like fire and the rocks are

hrown down by Him."

to my mind is compelling. In that Carist's coming down from the mount night in which there shall be two mon of transfiguration, the disciples having in mind his words concerning his return, which were: "And the Son of Man shall come in the glory of His Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not tas'e of death till they see the Son of Man coming in his kingdom" They asked him: "Why then say the Scribes that Elias must first come?" To which Jesus gives answers thus: "Elias truly shall first come and restore all things; but I say unto you that Ellas is come already, and they knew him not." See Matthew xvi:27-28 and xvii:10 11 12-13. As to who this E ias (Eirjah) is the following is conclusive: "For all the prophets and the law prophesied until John. And if ye will receive it this is Elias, which was to come." No v remind yourself again that this Elias was to 'come before that great and terrible day, named in Malachi iv 1, reference Mal ly:5. Five verses in Luke, xxi:22 to:26, are obviously descriptive of the day, or days, of vengeance. Don't fail to read them. The 27th verse confound the time of Christ's advent with it, the days of vengeance. It is, "And then shall they-the men whose hearts fail them for fear-see the Son of Man coming in a cloud, with power and great glory." The next verse, referring to the things described in verses 23 to 26, reads: "And when these things BE-GIN to come to pass then look up, and lift up your heads, for your redemption draweth nigh." "These things," already considered, which are unquestionably things immediately connected with the day of vengeance, i. e., the destruction of Jerusalem is again referred to in verses 31 and 32. So likewise YE when ye see TPESE THINGS of God is now at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. All of what? All the things from the beginning to the end. In the 34th verse Christ plainly tells his disciples that that day shall come upon them, in the words, "upon YOU unawares."

The expression, 'know ye that the kingdom of God is at hand." See verse 31. It evidently means "the day of the Son of Man," and must be confounded with Matthewiii:2; Matt. v:3 10; Matt. v1:10 11 12.

A. D. FAIRBANKS.

(To be Continued.)

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