

THE AMERICAN

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PRESIDENT MCKINLEY.

The President of the United States will arrive in Omaha Tuesday evening, October 11th, at 8 o'clock.

The people of Omaha and our visitors will lay aside all party prejudices and vie with each other in doing honor to the chief executive of the nation.

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.

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."

It has been hoodlerism rather than Bryanism that has made the republican party a minority party in Nebraska.

Then why did the editor of the Bee help to nominate and elect for the office of mayor of Omaha the king o constrictor hoodler of Nebraska?

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.

How has God spoken to his servants and prophets? Go to the 28th chapter of Isaiah:

17. Judgment also will I lay to the line, and righteousness to the plummet; and the ball shall sweep away the refuse of her, and the waters shall overflow the hiding place.

18. And your covenant with death shall be dissolved, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it.

The corner stone spoken of in the sixteenth verse was Jesus Christ. He was true. He had been tried, yet the builders of God's temple, the Jews, rejected Him.

21. For the Lord shall raise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon; that He may do His work, His strange work, and bring to pass his act, his strange act.

22. Now, therefore, be ye not scornful, lest your hands be made strong, for I have heard from the Lord God of hosts a consumption, even determined upon the whole 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!

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, His strange act?

16. Therefore, thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: He that believeth shall not make haste.

"You are too loving, too kind, too merciful to destroy me because I will not make fast to the line you have thrown me, and accept your promise to keep me from stumbling."

John's record of Christ's Revelation, chapter vi, verses 12, 13 and 14 say: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; [35,000 people were killed by an earthquake in Lisbon, Nov. 1, 1755] and the sun became black as sackcloth of hair, and the moon became as blood; [The sun and moon were in that condition May 19, 1780] and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

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the heaven! And this word, yet once more, signifieth the removing of those things that are shaken." This was written more than thirty years after Jesus ascended to heaven, yet it has not been fulfilled and is still future.

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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 read Luke xvii:20-37. If from the 21st verse to the end of the chapter there is anything that is foreign to a direct answer to the question propounded by the Pharisees, it certainly cannot be suspected by any striking break or divergence. Nor, as it appears to me, by anything that is even dimly apparent, is there the least chance to ground a claim that ANY thing but an answer to the question in the 20th verse is thought of. Christ in turning to his disciples to address them employs language that can convey no other idea than that he is pursuing the answer to the question 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.

Such a state as is represented in verses 26, 27, 28 and 29 is by our Adventists brethren unanimously urged as that which shall immediately precede Christ's second coming. So that this answer must necessarily be a reference to the second appearing of our Lord. Here, at this point, it will be well to notice that "this day of the Son of Man" furnishes an occasion for a charge to his disciples exactly identical with the one given to them in Matthew and Mark, to be heeded on the occasion of Jerusalem being surrounded with armies.

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 absence of a sound mind.

Such a coupling turns the whole thing into a glaring absurdity. Then, next and last, and not least in value, is Christ's answer to the question "Where Lord." See verse 37, which answer,

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to my mind is compelling. In that night in which there shall be two men in one bed, one to be taken and the other left; two women grinding together, one to be taken and the other left; two men in the field, &c. Christ, in the way of showing when and where says: "Whosoever the body is that is there will the eagles be gathered together." Read now from verse 15 in Matthew xxiv, to 29 inclusive, and it must be noticed that the expression, "Immediately after these 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 Judaea 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 cannot mean by this language that the event named will mark the end of all that was written, the full realization of all the prophecies, but he did mean that it marked the fulfilment of all that was first, that which was ceremonial, merely typical, the preparatory to the final or last. It marked the end of the old covenant and the time of the new. It was the end and the beginning. The end of the old dispensation and the beginning of the new. The fulfilment of David's temporal or earthly reign, and the beginning of his spiritual reign in his successor, Christ. Of this feature of the subject, in a future letter, I shall treat extensively. The words, "For these be the days of vengeance that all things which are written may be fulfilled," 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 6th 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 should read Malachi iv, particularly noticing, first, that the first word in the chapter conjoins that which precedes in the 3rd chapter to that which follows the connective word in the following chapter. "For," because of, since, by reason of that which goes before, as described in chapter iii, "behold the day cometh that shall burn as an oven and all the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith 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 melt and the earth is burned at his presence, yea, 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 thrown down by Him."

Christ's coming down from the mount 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 taste 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 Elias is come already, and they knew him not." See Matthew xvi:27-28 and xvii:10 11 12-13. As to who this Elias (Elijah) 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 iv: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 BEGIN 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 THESE THINGS come to pass know ye that the kingdom 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 Matthew iii:2; Matt. v:3 10; Matt. vi:10 11 12.

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

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