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No difference what the other fellow does, you do right.

McKinley has shown that he is the tool of John Ireland.

The Church of Rome is called the mother of harlots. Where are her daughters?

A weak kneed protestant on the peace commission would be more dangerous than a Jesuit.

This is rapidly becoming a government of "the church", by "the church" and for "the church."

No A. P. A. will forget his obligation when he goes into the election booth to make out his ticket.

The government at Washington is a miserable apology for a government "of the people, by the people and for the people."

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.

A man who stoops to engage in politics in this country today must, if he would be successful, make boon companions and bosom friends of those whom he loathes and dislikes.

The Dreyfus affair is another stain on the fair name of France, and the day will come when the trail of the Jesuit will be seen at every point in the case. Rome has always hated the Jew.

One would think that old England knew enough of the nature of the Roman beast to know that it cannot by any possibility be rendered gentle and harmless. Yet whom do we behold sitting as Lord Chief Justice of England? Sir Charles Russell, a Roman Catholic. We have two papists on our supreme bench—and that is two too many.

The Illinois State Council of the A. P. A. convened in K. P. Hall, 199 Randolph street, Chicago, Tuesday, September 8. New officers were elected and important business was transacted. Hon. Henry F. Bowers, supreme president, Rev. O. E. Murray and Harry C. Gano had been assigned places on the program, so it was not to be wondered at that the meeting was a success.

Rev. Fairbanks of Montrose, Col., has asked that he be given space in THE AMERICAN for a series of articles dealing with the question of the second coming of Christ. If we have caught his idea clearly from his note he does not believe in a visible second coming, but as his first article will appear next week, we can probably arrive at a clearer understanding of what his idea is after it is in print.

Wherever the English language goes, thither go vital and viable ideas of liberty and of democratic government which are new to those who receive them through the vehicle of Anglo-Saxon thought. The greatest charters of human liberty and the greatest bills of human rights have been those which have first seen the light through the medium of the English language. Great as were the strides which were made in old England in the onward movement of popular democracy, in the seventeenth and eighteenth centuries, they were not to be compared to the progress in liberty and free thought which both Great Britain and the United States have made in the present century. And the best democratic thought of the world, the most advanced ideas that can have bearing on human happiness, have first been given expression in the language of Pym and Hampden, of Webster and Lincoln. Probably the most masterly expositions of the rights of a subject people and of constitutional liberty were made respectively by Edmund Burke at the trial of Warren Hastings and by Daniel Webster in his speech in the United States Senate, in January, 1830, in reply to Hayne of South

Carolina. Students of Grecian and Roman diction will admit that those great speeches, which were spoken in the English language, have never been surpassed for beauty, power and lucidity of expression.

If THE AMERICAN is deficient in any point hereafter it can be credited to the withdrawal of our fellow-worker and loyal friend, W. C. Kelley. Mr. Kelley had been associated with us for nearly seven years in this work and when we learned he had put down his cross at the end of last week's labors we were pained and happy. Pained because we would lose him as a daily companion, and pleased because his new work would afford him a much larger income on which to support himself and family. We shall do the best we can now that he is out of the harness, but if we fall short in any instance, please overlook it. We are only human, and it is human to make mistakes. May we look to you for help, morally and financially, to carry on this work?

The Chicago Tribune, in an editorial on Senator Davis' sentiments on the Philippine question, printed in its issue of August 30, declares that: "Senator Davis of Minnesota is a member of the peace commission who can be depended upon. He has no silly apprehensions regarding the future of the United States when it becomes a colonial power." We presume the Tribune would declare, too, that Senator Davis "has no silly apprehensions" regarding the undue influence which the Jesuits may exercise over him and over the other members of the commission when they reach Paris and settle down to their deliberations amid environments and associations that are calculated to constrain them to formulate decisions decidedly favorable to those elements of which "the church" is composed in the Philippine archipelago. Let Senator Davis and his conferees have a care; let them be on their guard lest the environments, associations and influences of Latinity prove more than a match for the resourceful shrewdness of the Yankee.

An article by Charles Kendall Adams, in the August Atlantic, declares that: "When one has named the works of Herodotus, of Xenophon, of Thucydides, of Julius Caesar, of Tacitus, and of Gibbon, what other historical books are there, more than a hundred years old, that can be said at the present day to have any real vitality?" The reason there are so few historical books more than a hundred years old that have real vitality is because so many of the world's great historians were not born till the present century. As good histories have been written since the year 1800 as ever were written prior to that time. Lecky, born in 1836, is one of the brilliant historians of our times. As a historian of the American revolutionary movement and of the times that immediately antedated our first war with England, John Fiske has no superior. He has a true insight into the philosophy of history and into the primary causes of social and political upheavals. His works are of permanent value. Among the other illustrious American historians may be named John Lothrop Motley, Francis Parkman, Justin Winsor, George Bancroft and William B. Prescott. America may well be proud of her historians. They would be a credit to any nation or to any age.

FROM A FRIEND TO A FRIEND. Bill—I don't care who you name for peace commission in place of my man White; you have acknowledged openly that you are our chattel, by naming a Roman Catholic on a commission that is to arrange peace between the church and this country, and that, too, when you knew, and when the people knew, that a loyal Roman Catholic always obeys the laws of his church first and those of the country where he lives afterward. If you want to make it appear that you are in favor of appointing protestants take Cleveland, or Ben Hill, or Don Dickson, or ex-Governor Stone of Missouri. We know they can be trusted. But don't name that man Watson of Georgia; he is an A. P. A. or a sympathizer and it would be taken as a concession to those bigots. You are free to choose whomsoever you please in place of White, but don't commit political suicide by appointing a man we cannot use. If you can't think

of a man that will be entirely satisfied to us, just call up Mark; he is interested in this peace—about fifty or sixty million dollars worth. There must be provision made for the payment of the claims held by the church against Spain. I don't mind telling you, confidentially, that we have just about drained Spain of all her wealth, so we must look for new fields. But I am digressing. Appoint any one you choose, but be sure he is free to act as we shall direct. You must not lose sight of our interests, if you do I will not answer for your future success. If you have appeared to be successful in the past it was because you moved in the way mapped out by the masterly hand that guides and directs from his seat in Rome, the policies and destinies of the nations of the earth. Therefore, let no popular cry of the rabble turn you from the straight path, either to the right hand or to the left, but go you forward doing our will and we will continue to be your most faithful and obedient friends. You must bear this fact in mind, "our fellows are watching you." J. I.

American Bible Study.

BY JOHN C. THOMPSON. NUMBER VIII.

We have now reached a point in the prophecy of Daniel that will carry our investigations forward to the book of Revelation, as the statement in the 25th verse of the 7th chapter of Daniel coincides with one found in Revelation regarding the time—the number of years—"the saints of the Most High," the children of God, should suffer persecution at the hand of papal Rome.

"They shall be given into his hand until a time and times and the dividing of time," are the words in Daniel, while "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time, from the face of the serpent," are the words of Christ.

The "time and times and the dividing of time" may be without meaning to most of you, but if you will turn to the 4th chapter of Daniel and then to the 4th chapter of Ezekiel it can, undoubtedly, be made clear to you. In the 4th chapter of Daniel you find the prophet interpreting a dream for King Nebuchadnezzar. The king had had a most wonderful dream; he had seen a great tree in the midst of the earth which grew and reached unto heaven and unto the end of the earth; the beasts of the field found rest under it; the fowls of the heaven dwelt in it, and all flesh was fed of it; and a holy watcher came down from heaven and commanded that the tree be cut down, its branches be cut off, its leaves be shaken off and that its fruit be scattered; that the beasts and the fowls get away from it; but that the stump be left in the earth, even with a band of iron and brass, in the tender grass in the field; and let it be wet with the dews of heaven, and let his portion be with the beast in the grass of the earth; let him be given a beast's heart in place of his man's heart, and let seven times pass over him. The king told Daniel that inasmuch as all the wise men of his kingdom could not give him an explanation he desired Daniel to do so. Daniel gave him the interpretation. The tree that thou sawest, O king, it is thou that art grown strong; thy greatness reached unto heaven and thy dominion to the end of the earth; but they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee; but thy kingdom shall be sure unto thee, after that thou shalt have known that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. At the end of twelve months the king was in his palace boasting of the greatness of his kingdom, when a voice from heaven called to mind his dream and the same hour it was fulfilled. At the end of the days his reason returned and he again reigned in his kingdom. You will notice that "they shall wet thee with the dew of heaven and seven times shall pass over thee," is used in the interpretation, but in the statement of the fulfillment of the prophecy it is changed to "at the end of the days," clearly showing that days and times



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have the same meaning in prophecy; a day is a time and a time is a day, and a day in prophecy is defined by God in Ezekiel 4th chapter and 6th verse, a-a year. "I have appointed thee each day for a year." Then if a time and a day are the same, and if a day in a prophecy is a year, then a time is a year, and as a Bible year contains 360 days, then a time would represent 360 years of time. Times would mean more than one, and when taken in connection with numbers used in the same prophecy recorded by John (Revelation, ix, 3, and then 2), but not more than two, or 720 years. A half a time or a dividing of time, would mean a half a year, and as a year contains 360 days a half a year would contain one-half of 360, or 180 days. Then we have:

1 time.....	360
2 times.....	720
1/2 time.....	180
Total.....	1,260

Then the saints of the Most High are, according to the Bible, to be persecuted 1,260 years by the power represented in Daniel as "the little horn," and in Revelation as a "woman" dressed in purple and scarlet, decked with gold and precious stone and pearls, who is referred to as the mother of harlots and as Babylon the Great. Have they been persecuted? They have been, but just how will be stated further on.

Revelation has two women used as symbols. One pure, clothed with the sun; the other vile and unclean, the mother of harlots. The first represents the true church or saints of God, while the other represents an apostate church that has taken the place of earthly kingdoms and exerciseth all the power of the beast before it. In the articles that have preceded this it has been shown conclusively that the mother of harlots is the Church of Rome. You remember that John (Rev. xiii, 1-2) saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy; and that the beast was like a leopard, with feet like a bear and mouth like a lion; and the dragon give him his power, and his seat, and great authority. Chapter 12 say the dragon is Satan, therefore Satan gave his power and his seat, and great authority to some power that was like a leopard, but which had feet like a bear and a mouth like a lion, and it is time that professed christians should ascertain to what power Satan gave his power, and his seat and his great authority.

It does not require a great deal of "book-learning" to locate that leopard-like beast. If you can read the 17th chapter of Revelation you will easily learn what power Satan helped in such a marvelous manner. When John first saw the beast it had nothing seated upon it, but in the 17th chapter he declares, "And I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and

ten horns. * I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, and the woman is that great city, which reigneth over the kings of the earth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was and is not, even he is the eighth, and is of the seven and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

It might not be out of place, just at this point, to go back and read a few verses in the 7th chapter of Daniel. About 555 years before Christ's birth Daniel had a vision. He says it was in the first year of the reign of Belshazzar, king of Babylon, and that he wrote it down and told the sum of the matter. He says the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles wings, and he saw the wings plucked, and it was lifted up from the earth and made to stand upon the feet as a man, and a man's heart was given to it. The second was like a bear, it reared itself on one side, had three ribs in its mouth between the teeth, and it was commanded to devour much flesh. The third was like a leopard, with four wings on its back; and four heads, and dominion was given it. The fourth beast was dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet, and it was diverse from all the beasts that were before it, and it had ten horns. Daniel considered the horns and saw among them another little horn coming up, by whom were three of the first horns plucked up by the roots; and, behold! in this horn were eyes like the eyes of a man, and a mouth speaking great things. These great beasts are four kings which shall arise out of the earth, and the fourth beast, which was diverse from the others, having ten horns, among which arose another horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows, and who made war with the saints and prevailed

against them, was the fourth kingdom upon earth; which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down and brake it in pieces; and the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the others and shall subdue three kings, and he shall speak great words against the Most High and shall wear out the saints of the Most High, and he shall think to change times and laws; and they shall be given into his hand until a time, and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heavens shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom.

Those who have followed these articles closely will have no trouble in locating the power represented by the little horn, which had eyes like a man and spake words against the Most High; or the woman, the great whore, the mother of harlots, Babylon the Great, whom John saw decked with gold and precious stones and pearls, who was clothed in purple and scarlet, and who was seated on the scarlet colored beast having seven heads and ten horns, and full of names of blasphemy. They represent the papal power—the church of Rome—which acquired headship over all the churches in 538. If there is any doubt in your mind as to the truth of this assertion consult any reliable history or encyclopedia that mentions the four universal kingdoms and you will find that the Roman Empire was the fourth; that it was divided into ten kingdoms, and that the papacy plucked up or absorbed three of the ten kingdoms as is shown and testified to by the tripple crown worn by the pope. We have shown that the popes have worn upon their heads the number of the beast, 666, that he has spoken great words against the Most High and that they have persecuted those who would not cease following the teachings of Christ Jesus and accept their traditions and their teachings. At their command and under their direction more than 80,000,000 lives have been destroyed, and for no other reason than that the people would not desert the truth and accept error.

For daring to be faithful the followers of Jesus were to be "given into his hand" that is, "placed under his authority," for "a time, and times and the dividing of time." Or, as we have made it quite clear above, "they shall be placed under his authority for 1260 years." Then, if the papal power secured its authority over the other churches and should persecute true christians 1260 years—538 plus 1260 equals 1798—she would persecute them, have authority over them, until 1798.