

A VOICE FROM ZION

SERMONS BY THE REV. JOHN ALEXANDER DOWIE, (Elijah the Restorer), General Overseer of the Christian Catholic Church in Zion

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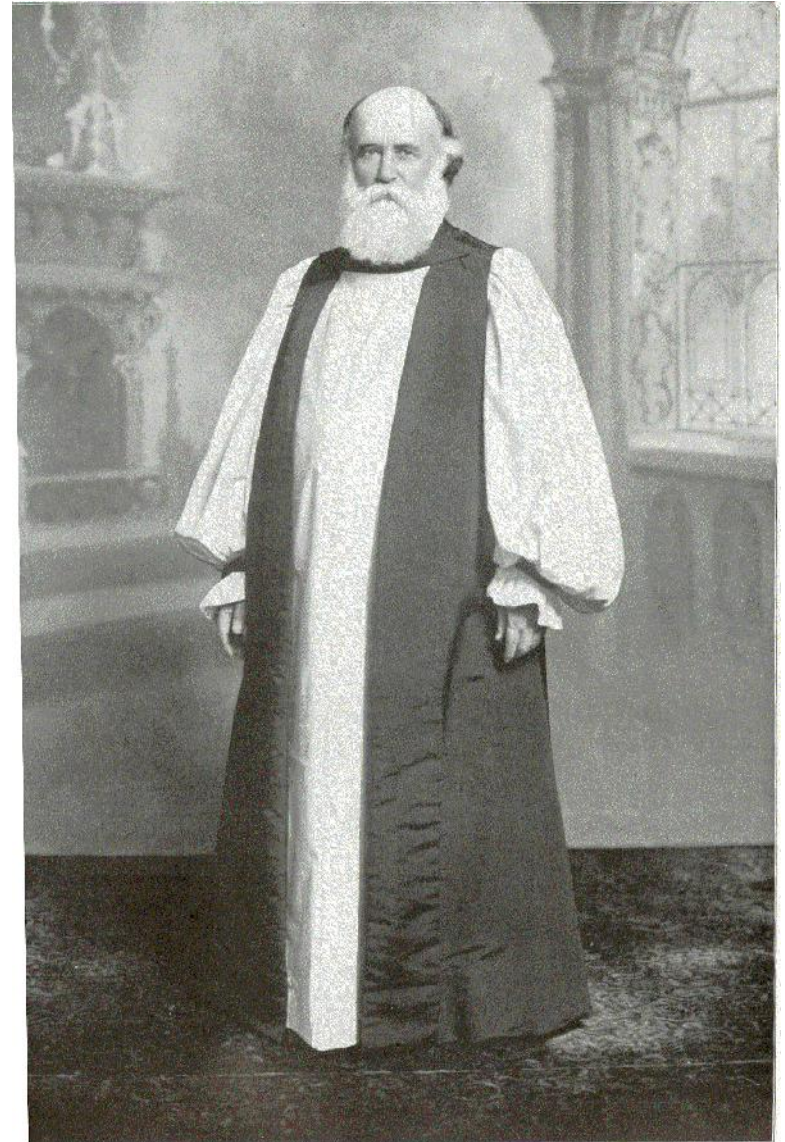
The Messiah Stands Knocking at the Door

*Message No. 70. An Address, Delivered at the
Chicago Auditorium, Lord's Day Afternoon, April
26, 1903*

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It was time that a strong, Authoritative Voice, speaking not to advance any personal or party interest, not to punish any personal or political enemies, but solely and only for the enlightenment of the people, the denunciation of evil, and the Glory of God, should be heard.

It was time that an effective protest, in the Name of the Lord, should go forth against the spirit of Lawlessness and anarchy, which inspired the riot at Springfield, found its expression in the comments of the newspapers, and even in those of a man who should have represented the dignity and sanctity of law—Murray F. Tuley, one of the oldest judges in Cook county.

Such a protest could come only from a fearless man of God, whose voice could be heard.

It was, therefore, clearly the task of Elijah the Restorer.

God's Prophet did not shrink from it.

Taking as the subject of the Prelude to his Discourse on Lord's Day, April 26, 1903, "Judge Tuley on Anarchy at Springfield," he dealt boldly and powerfully with the whole situation.

Never was there a more discerning unraveling of a tangled skein of lies, false pretension, and unprincipled scheming.

Never was there a keener analysis of the real motives underlying the words and actions of men engaged in political plotting.

Never was false teaching and sophistry more completely riddled by truth and logic than was the published interview of Murray F. Tuley concerning this matter.

So simple, so plain, so unmistakable was the true position made by God's Messenger, that the delighted audience could only wonder that they had not seen it before.

Having closed his Prelude dealing with this question of public interest, Elijah the Restorer took up his Message, dealing with the wonderful spiritual truth, "The Messiah Stands Knocking at the Door," with great power.

It was indeed a Restoration Message.

Eagerly the great audience drank in the blessed truth proclaimed.

Like living, revivifying water in a dry, thirsty land, was the Message.

It gave a deeper significance to the prophecy of the Apostle Peter, concerning these Times of the End, which he calls "Seasons of Refreshing from the Presence of the Lord."

This was indeed a time of spiritual refreshing.

The day was a beautiful one, with the warm sunshine and brilliant skies of spring; one of the first pleasant Lord's Days for some weeks.

Again all the ground floor and boxes and nearly all the balcony were filled, while hundreds stood for hours at the rear of the parquet circle, and hundreds more came, and finding all the desirable seats taken, went away disappointed.

As the time for the close of this Series of Meetings in the Chicago Auditorium and of the General Overseer's continuous personal ministry in Chicago draws near, the interest of Chicago's Two Millions of people increases.

The number of those who come to the Auditorium grows greater with each succeeding Lord's Day.

Chicago Auditorium, Lord's Day Afternoon, April 26, 1903.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium singing as they came, the words of the

PROCESSIONAL.

Rise, crown'd with light, imperial Salem, rise;
Exalt thy tow'ring head and lift thine eyes;
See, heav'n its sparkling portals wide display,
And break upon thee in a flood of day.

See a long race thy spacious courts adorn:
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.

See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
While every land its joyous tribute brings.

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His saving power remains;
Thy realms shall last, thy own Messiah reigns.

At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him.
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,

The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before, Me,

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus, the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then sang

TE DEUM LAUDAMUS,

We praise Thee, O God; we acknowledge Thee to be the Lord.
 All the earth doth worship Thee, the Father Everlasting.
 To Thee all angels cry aloud, the Heavens and all the Powers therein.
 To Thee Cherubim and Seraphim continually do cry:
 Holy, Holy, Holy, Lord God of Sabaoth,
 Heaven and earth are full of the Majesty of Thy Glory.
 The glorious company of the Apostles praise Thee.
 The goodly fellowship of the Prophets praise Thee.
 The noble army of Martyrs praise Thee.
 The Holy Church throughout all the world doth acknowledge Thee,
 The Father of an infinite majesty;
 Thine Adorable, True and Only Son;
 Also the Holy Ghost the Comforter.
 Thou art the King of Glory, O Christ;
 Thou art the Everlasting Son of the Father.
 When Thou tookest upon Thee to deliver man,
 Thou didst humble Thyself to be born of a Virgin;
 When Thou hadst overcome the sharpness of death,
 Thou didst open the Kingdom of Heaven to all believers.
 Thou sittest at the right hand of God in the Glory of the Father.
 We believe that Thou shalt come to be our judge.
 We therefore pray Thee, help Thy Servants,
 Whom Thou hast redeemed with Thy precious blood.
 Make them to be numbered with Thy saints in glory everlasting.
 O Lord, save Thy people and bless Thine heritage;
 Govern them and lift them up forever.
 Day by day we magnify Thee:
 And we worship Thy Name ever, world without end.
 Vouchsafe, O Lord, to keep us this day without sin.
 O Lord, have mercy upon us, have mercy upon us.
 O Lord, let Thy mercy be upon us as our trust is in Thee.
 O Lord, in Thee have I trusted, let me never be confounded.

SCRIPTURE READING AND EXPOSITION.

The General Overseer read in the Inspired Word of God, first in the 19th Psalm beginning with the 1st verse.

ALL CREATED THINGS ARE BUT THE GARMENTS
 BY WHICH WE SEE GOD.

Goethe so beautifully says in speaking of Nature:

Thus at the weaving loom of time I ply,
 Weaving for God the garment thou seest him by.

Thus even the firmament with all the starry sky and all the glory of this earth are but garments.

The Heavens are not material.

The Kingdom of the Heavens is in the Realm of Spirit, although none the less real: for the most real is the spiritual. The most unreal is that which is the most liable to decay, change, and such mutations as are possible by the ravages of time to come upon earth, sun, moon and stars.

These are not the Heavens.

“Our Father who art in the Heavens” does not mean Father who dwells in a certain piece of the earth, or in a certain part of the sky.

There are many Heavens. I know not how many. We know of three.

We hear sometimes of seven; and we have a Heaven of Heavens revealed to us.

The Kingdom of the Heavens is to be within us.

The Heavens are conditions, not merely locations.

I differentiate between the Heavens which declare the Glory of God, and the firmament which simply shows His handiwork.

THE GLORY OF GOD IS SOMETHING BEYOND HIS
 HANDIWORK.

Very beautiful, very wonderful, and very delightful, is His handiwork, but His Glory is above the firmament.

The Heavens consist not merely in what God does, but in what He is.

That is more than what He does.
 What I am is more than what I do.
 What you are ought to be more and better than what you do.
 What God is, is infinitely more than all His works. His works praise Him.

Differentiate between the work of God and what God is.

Then perhaps you will learn to differentiate between what a man is and what he does.

Often he can only do a very little part of what he might, especially if he lives in Chicago.

It is very hard, I grant, for a man to do all the good he would when he lives in a place that has so many smoking pillars of fire that come up from the nethermost hell.

The very fire and brimstone of hell is to be found in all the relations of life of hundreds of thousands in Chicago.

But God knows when we have done our best.

A man is greater than what he has done, and God is greater than all His works.

We see these mighty orbs rolling through space, compared to which our little earth is but a speck of life in the great universe of God, and we know nothing, or next to nothing, about them, nor shall we know much more, it may be, in this age.

No human eye clothed in flesh can ever see God.

No man can see God and live; but in a purified and glorified spirit and in a holy and incorruptible body we shall see Him.

Differentiate between the Glory in the Heavens, and the beauties of the handiwork of God in the Firmament.

Day unto day uttereth speech, and night unto night sheweth knowledge,
 There is no speech nor language; their voice cannot be heard.

That thought has been thus beautifully expressed:

The Spacious Firmament on high,
 And all the blue ethereal Sky,
 And spangled heavens, a Shining Frame,
 Their Great Original proclaim.

What though in solemn silence all
 Roll around this dark terrestrial ball?

In Reason's ear they still rejoice
 And utter forth a Glorious Voice.
 Forever singing as they shine:
 "The Hand that made us is Divine."

A SONG WITHOUT WORDS THE MOST PERFECT MUSIC.

There is no speech, no language, their voice is not heard; and yet the old Greeks, because of the perfect order and harmony, called the whole Harmonious Universe, *Μουσικός*, *Mousikos*.

It is not only a song without words, but a Song without Sounds.

Have you heard the Songs which have no Sound?

The music that has not only no words, but no sound?

That is the Grandest Music.

The Silence of the Christ was the grandest song that was ever sung.

He stands silent amid the sneers and folly of the poor, petty humanity, which puts Him on trial before a pagan Roman procurator. But what a Triumphant Silence! For All His Life of Love and Mercy is Telling the Story of Redeeming Love. Words are needless—the Sinless Man is there, and His Sinless Life of Boundless Blessing.

In the Revised Version from which I read, you will notice that it is not "where their voice is not heard," but, as in the Hebrew, "their voice cannot be heard."

When the Sun rises there is no speech, but what a Song its Silent Glory is, and how birds sing, and all creatures rejoice as the Night rolls away!

It is glorious!

It is wonderful!

Hues of the rich, unfolding morn,
 That, ere the glorious sun be born,
 By some soft touch invisible
 Are taught around its path to swell.

At last the Sun bursts out of the darkness and banishes the Night!

What a Song it is!
 What a Song it is when the sun has set!
 One star after another, in silence—the night reveals what the day conceals, and star after star shines forth, until the heavens are all radiant with light.
 What a Song! But there are no words.
 The Earth rolls on, and the Song goes on, but there are no words.

Their line has gone out through all the earth,
 And their words to the end of the world.
 In them hath He set a tabernacle for the sun,
 Which is as a bridegroom coming out of his chamber,
 And rejoiceth as a strong man to run his course.
 His going forth is from the end of the heaven,
 And his circuit unto the ends of it:
 And there is nothing hid from the heat thereof.
 The Law of Jehovah is perfect, restoring the soul
 The Testimony of Jehovah is sure, making wise the simple.
 The Precepts of Jehovah are right, rejoicing the heart:
 The Commandment of Jehovah is pure, enlightening the eyes.
 The Fear of Jehovah is clean, enduring for ever:
 The Judgments of Jehovah are true, and righteous altogether.
 More to be desired are they than gold, yea, than much fine gold:
 Sweeter also than honey and the honeycomb.
 Moreover by them is thy servant warned:
 In keeping of them there is great reward.
 Who can discern His errors?
 Clear Thou me from hidden faults.

OUR MOST GRIEVOUS FAULTS MAY BE
 UNKNOWN TO US.

You do not know all your faults.
 You may have been born with them.
 You never knew that you had them until some one pointed them out to you, or until you compared yourself with some one else. They were hidden.
 Many are grievously in error, but they do not know it.
 What does a child born in Turkey, Persia, or any part of Mohammedan Asia know of his hidden faults, or of Jesus, the Christ, taught, as he is, in the mosques, by the teachers of the

Koran, to look upon the Christian as a dog, or as one who is either to be grasped by the beard and compelled to give ransom for his life or to be murdered?

They know not the hidden fault of Secret Lust; but are taught to look upon its gratification on earth and in paradise as one of God's highest rewards to "the faithful."

They know not that hatred is murder, and that the breaking of the Law of God: "Thou shalt do no murder," can never be justified.

There are many in our own land who are conceived in sin and born in iniquity—yes, within almost a stone's throw of this building.

A few years ago a boy only twenty years of age, who had committed many crimes, was hanged, because he put a knife through the heart of another, when he was intoxicated, within a few hundred yards of this building.

When they were about to hang poor Butch Hutchins in the Cook County Jail he cried,

"I NEVER HAD A CHANCE!"

I looked up that man's record and found that his mother and father were living in sin of the deepest dye when he was born. They quarreled over his dead body.

He had been born within a short distance of this building, and before he knew what virtue was he was steeped in vice.

Before he knew what truth was, he was steeped in falsehood.
 Before he knew what honesty was, he was steeped in crime.
 He never had a chance!

None of us had ever helped him, or tried to help him, it may be.

It came home to me, and that is why I sent out the first Zion Seventies, now the Zion Restoration Host.

That is why we have visited over and over again every house in Chicago, that they may have a chance, God helping them. (Amen.)

"Who can discern His errors?"

I said, "That cry comes to me. He lived within a stone's

throw of my home, and I never gave him a chance. That shall not be said of me again in Chicago.”

Before that week was past I began sending out Zion Seventies, and I began just where poor Butch Hutchins had committed the murder.

YOU ARE YOUR BROTHER'S KEEPER.

But you give him no help.

A poor, brutalized African has committed a horrible crime down in some Southern state; and the cry goes up: “Hang him! Shoot him! Burn him to death!”

And it is done, over and over again, with tortures worthy of an Apache!

That is not Christ-like, is it?

That is the suggestion of Mr. Tuley, a Chicago Judge, when he said that Mr. Speaker Miller at Springfield ought to be shot; and that he would be, if he were in a Southern state.

I have something to say to Mr. Tuley concerning that statement.

Is killing a man the way to cure the crime, or the criminal?

Tell me, have you helped him?

This country helped to brutalize him and his progenitors.

It enslaved him, tortured him, damned him, and filled him with vice. What have you done to bring him out of it?

You lied to him.

You gave him the franchise and told him that he could vote.

Then you threw out his ballot and stuffed in one of your own, you thieves! Until at last he loses hope and heart!

You will not educate him.

You will not help him.

You sometimes fling a bone or a crumb from your table to the “poor devil,” as you call him.

Listen! You must educate him, or he will murder you.

THE NATION MUST EDUCATE ALL ITS CITIZENS OF EVERY COLOR.

Do you hear?

You cannot leave education to Chance, Church, Charity, or to little Petty Councils and Boards.

You must make it a National matter.

You must help that man to be able to read the laws which you punish him for violating.

You and I are both guilty, if we do not do our part.

“Am I my brother's keeper?” you say.

That is the question of Cain, the first-born murderer on this earth. That is what the murderer always says.

I do not think that the way to enlighten Speaker Miller at Springfield would be to put a bullet through his brain, Mr. Tuley.

It ill becomes a judge upon the bench to suggest it.

Oh! the weary hearts that we might have converted, by God's grace working through us!

Oh! the dark places that we might have lit up; the hungry we might have fed; the weary, the miserable, the ignorant, the hopeless and the despairing that we might have helped if we had only had the courage, the love and the godliness to do it!

Who can discern His errors?

Clear Thou me from hidden faults.

Keep back Thy servant also from presumptuous sins;

Let them not have dominion over me: then shall I be perfect,

And I shall be clear from great transgression.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight,

O Jehovah, my Rock, and my Redeemer.

THE MESSAGE TO THE LAODICEAN CHURCH.

Let us now read in the last book in the Bible, the Revelation of Jesus, the Christ, which He gave to His servant John, in the Isle of Patmos, and in the 3d chapter—the last of the Seven Messages to the Seven Churches—beginning at the 14th verse:

And to the Angel of the Church of Laodicea write.

That word angel must be read in its proper meaning *angelos*, which simply means messenger.

ANGELS MAY DWELL IN HEAVEN OR HELL,

It is a great blunder to imagine that when you read the word “angel” you are reading of a being of another world, or even that you are always reading of a good being.

Any one who carried a message was called *angelos*, meaning messenger, whether he came from God in the heavens, or came from the Devil in hell.

The word simply means messenger.

In the early days all these Churches had messengers who went from Church to Church with these messages.

They had no printing presses.

They were not cursed as we are today with floods of printed damnation that defile, degrade, and destroy millions.

We are blessed and cursed by the printing presses.

I do not know which to think is the greater.

The Press is like the Tree of the Knowledge, of Good and Evil.

AN APOSTROPHE TO THE PRESS.

Cowper, a much neglected poet, because he was a Christian poet—but there never was a Wiser Singer in the English tongue than he—said of the press:

How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press?
By thee religion, liberty and laws,
Exert their influence, and advance their cause:
By thee worse plagues than Pharaoh’s land befell,
Diffused, make earth the vestibule of hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden’s dread probationary tree,
Knowledge of good and evil is from thee.

He spoke truly, but for the most part the knowledge disseminated throughout the world by the press is evil.

The Press deals out thousands of tons of lies for one ton of truth.

Endless fiction for a modicum of fact!

These angels carried the letters of the Apostles from Church to Church—they carried the messages from Laodicea to Sardis, or Philadelphia, or Pergamum, or Smyrna, or Ephesus, or Thyatira, or Jerusalem, or Rome, etc.

The Church of the Laodiceans is the last of the Seven Churches to which these Wonderful Messages recorded in the Revelation were sent.

GOD LOOKS UPON INDIFFERENCE AS SIN.

These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

That is Jesus, the Christ.

I know thy works, that thou art Neither Cold nor Hot.

Do not deceive yourself by thinking that He does not know your works and mine.

What kind of works are yours?

What kind of works are mine?

I do not believe that my works come under this category; for even mine enemies will not say of me that I am “Neither Cold nor Hot.”

I generally make it quite hot for some of the people who come into this Auditorium on the Lord’s Day.

I do not believe in dishing up, as they say in my native country, “cauld cail”—that is cold soup.

I like it hot, when I get it, and you shall have some “hot cail” before we are through today.

I know thy works, that thou art Neither Cold nor Hot: I would thou wert cold or hot.

That is what God wants of you: either one or the other.

You wretched lukewarm people! No one cares to be troubled with you: for you are even more disgusting to your friends than you are to your foes.

You never do anything to make any one have trouble with

you. You never even venture upon an opinion.

TRUTH OF MORE VALUE THAN THE FAVOR OF MAN.

I have a great deal of respect for Booker T. Washington; but as you read his biography “Up from Slavery” you see that he has a clever way of pleasing every one, except those who love Truth better than they do Temporizing Expediency.

When he comes upon an important question, he says: “Upon this I will express no opinion.”

For that reason people who are violently opposing Afro-American progress can back him up.

I wish that Booker T. Washington would express his opinion, even if he did not get as much money.

There is something better than money for the negro race in this country.

There is something better than teaching them to do something with their fingers.

That is very important, but it is not everything.

The white people in the North are taught to do a great many things with their fingers, but that does not make them virtuous, Mr. Washington.

Some of the cleverest artisans in Northern America are infidels, intemperate, impure, and even anarchists.

Some of the men who can make the most beautiful things live in Paris.

I have been amazed to see all over the world the wealth, beauty and wonderful fertility of artistic capacity in men and women who were living like devils.

Mr. Booker T. Washington, read your Bible and history a little closer, and you will find that you can educate the negro’s brain and fingers, but if you leave him spiritually uneducated, if you will not express opinions that will make many of your influential supporters very uncomfortable, you will leave him a slave still.

Speak out, Booker T. Washington, when you get here and speak in this Auditorium twelve days hence, on May 8th.

Speak out, even if you lose Andrew Carnegie’s \$600,000.

He has not an atom of faith in the Christ as the Son of God in his religion, and does not pretend to pray to God. He has told us plainly that his “teacher is Herbert Spencer,” and, so far as I am aware, no one has ever accused him of having any religion.

THERE IS NO RELIGION IN HEAPING UP LIBRARIES.

Some of the greatest curses in the country are these libraries full of dirty novels.

Nine-tenths of the books are worse than rubbish.

I am not indifferent to libraries.

I am a book lover, but I know what books are: for I have a little private library out at Zion City of about seven thousand volumes, and I have been a reader of books for fifty years—and have also written a few thousand pages, and keep at bookmaking every week, despite the toils of a busy life, probably as busy as that of any living man.

I, too, am an educator, a manufacturer, a city builder, etc., and can sympathize with Booker T. Washington and Andrew Carnegie in all that is good, unselfish, and helpful to mankind in their lives and work.

But the first of these gives God half an hour in twenty-four at Tuskegee School, and the other nothing at Pittsburgh, Skibo or anywhere, so far as their own published records go.

It won’t do. God must be the Alpha and Omega of all abiding work for man.

Books and tools cannot take the place of Communion with God, and of a Life of Faith, Hope and Love, inspired by the Christ, the Son of God, and Sustained by the Spirit of God.

You can have your library crammed with all the books of Voltaire, Diderot, or Rousseau.

What will you have?

If you do not have any more religion than they had, you will go to hell sure.

The Bible is in itself worth all the books that ever were written, and, should all else perish, the possession of that one Book would lead man to God, to happiness, and to all that really makes life worth living.

I am grateful for all the help I ever got, and the help I still get, from good and useful books on science, arts, manufactures, mechanics, engineering, building, history, philosophy, poetry, etc.

But I would rather lose all than lose what God has taught me, and is still teaching, and enables me to teach others, from His Word.

Andrew Carnegie, you were born in Dunfermline, and I was born in Edinburgh, and we owe much to Scotland; but its greatness comes from the Bible, and from the Living God of whom that Bible speaks, who gave His Son to love and live and die for the redemption of humanity, the Savior, Healer, Cleanser and Keeper of all, and not from Darwin and Spencer.

BUT CHRISTIAN LIFE MUST BE INTENSELY HOT.

So because thou art lukewarm, and Neither Hot nor Cold, I will spew thee out of My mouth.

That is what God does with every Laodicean church.

That is why he spewed out the Baptists, the Methodists, the Episcopalians and the others.

What does God care about the churches?

What do the people care about them?

What does any one care, except the men who get the salaries?

MEN WHO ARE SUPREME FOOLS.

What kind of church is that, where the Bishop spends his nights at the Masonic lodge, going over the ridiculous and idiotic murder of Hiram Abiff, raising him on the five points of Masonry and whispering into his ear, "Mah-hah-bone?" (Laughter.)

I wonder you do not laugh at yourselves, you fools!

You are led into the lodge-room stripped of everything except an old pair of drawers and an underflannel.

Your eyes are bandaged.

You have a tow-rope around your neck and you are dragged along. (Laughter.)

You bow down at the various altars and some one gives you a knock and you lie down as if you were dead.

Then you are raised by the lion's paw and the omnific word "Mah-hah-bone" is whispered into your ear. (Applause.)

I wonder that you are not ashamed, you fools!

You know that the whole thing is supreme folly. You geese! (Laughter.)

A MASONIC MINISTER OF ANY CHURCH IS A COWARD.

You are not told the truth concerning this in the churches because the preacher, himself, has been riding the goat. (Laughter.)

He has been dishonoring the Lord Jesus, the Christ, by never mentioning His Name in the accursed lodge!

You do not dare to! You know that.

In the first three degrees of Masonry, which are the basis of all Masonry, the Name of Jesus dare not be mentioned.

What does the world care for a church whose minister is a coward, and cannot talk of Jesus in a Masonic lodge?

The world does not care a snap about it.

After Jones the tailor has dragged you around the room, and whispered "Mah-hah-bone" in your ear, and sees what an ass he has made of you, do you think he cares for your sermon?

I would rather have a man fight me than have dealings with one who is neither cold nor hot.

These politicians are neither cold nor hot.

That is why they are spewed out in all directions.

Because thou sayest, I am rich, and have gotten riches, and have need of nothing and knewest not that thou art the wretched one and miserable and poor and blind and naked:

I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

As many as I love, I reprove and chasten.

Do you think that God does not reprove those whom He

loves?

I love not only this city but the whole land, and that is why I rebuke and reprove.

You need it, and you know that you need it.

As many as I love, I reprove and chasten: be zealous therefore, and repent.

Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

He that overcometh, I will give to him to sit down with Me in My Throne, as I also overcame, and sat down with My Father in His Throne.

He that hath an ear, let him hear what the Spirit saith to the churches.

May God bless His Word.

Tithes and offerings were then received, after which the General Overseer delivered the following Prelude:

JUDGE TULEY AND HIS VIEWS ON ANARCHY AT SPRINGFIELD.

I speak on this subject, which I have announced as my Prelude, only after very much consideration and prayer.

After this Lord's Day I have before me only the month of May, and then I close these Auditorium services, which I have conducted for two years, with the exception of three months in each year.

SERVICES FOR TWO YEARS IN THE CHICAGO AUDITORIUM.

I am very glad to have had the opportunity of speaking for one year and six months in this place, one of the largest auditoriums in America.

Six years ago I spoke here for six months, so that, at the end of May, I will have spoken in this Auditorium two years in all.

I do not think that any other one man has ever spoken as many times in this building.

I thank God and the people who have never given me an

audience of less than three thousand, and sometimes seven or eight thousand, it is said; although I think that that is an outside figure.

I notice that Booker T. Washington says in his book, "Up from Slavery," "It was said that there were sixteen thousand persons in the Auditorium" when he spoke here.

That is a mistake, Mr. Washington.

This building cannot hold sixteen thousand or even nine thousand.

It can seat only a little over four thousand in front of the platform, and there is sitting room on this platform, and standing room within hearing of my voice, for three or four thousand more.

With the platform behind me occupied, six thousand is the full seating capacity of this building.

But large numbers often stand in the foyers.

After I cease to speak in this place, I shall concentrate my attention upon the New Shiloh Tabernacle which is about to be erected in Zion City, God willing, to seat sixteen thousand persons.

Meanwhile I am enlarging Shiloh Tabernacle, in Zion City, which now seats five thousand two hundred, to a capacity of eight thousand, and that will perhaps carry us over this summer.

I hope to have the New Shiloh Tabernacle roofed in, and perhaps completed before the end of the year.

We shall go at it very industriously, and work as quickly as we can. I am constructing a mile and a third of railway in Zion City to carry the heavy material.

I say this because I announced the erection of the Tabernacle, and as yet we have not done very much on the ground.

One reason for delay was the need of a larger shovel than any we had there.

We had to buy one shovel, at the cost of five thousand dollars, to get out the vast amount of clay for the foundations and basements of that great Tabernacle. We shall use it afterward in Zion City Brick-yards in getting out clay.

After the close of next month the citizens of Chicago will doubtless continue to come out to Zion City, as they did last

summer, in many thousands.

In fact we have larger audiences there than here; and I do not wonder at that, for conditions there are in every way more pleasant.

This afternoon there are, probably, between three and four thousand persons present in Shiloh Tabernacle, Zion City.

I TRUST I SHALL SPEAK WITHOUT UNDUE FEELING CONCERNING MURRAY F. TULEY.

He is an aged man and a judge in this city; and although I hold him to be an Unjust Judge and a very wicked old man, and have said so, I want to deal with him and every one fairly. I have dealt with him fairly in the past.

It does not do, Mr. Tuley, to sneer.

It does not help you any.

It does not do to assume a high and lofty air and say, as he so often does, "no one takes any heed of what Dowie says," because that is not true.

MURRAY F. TULEY'S IMPUDENCE

They take more heed to what I say than to what you say. Larger numbers listen to me, both in type and in speech, than ever listened to you in your life.

You are impudent when you say these things in the public press. You ought to stop it.

What I say is taken notice of all over the world, and much more outside of Chicago than in it; because the Chicago people have been deceived by their press.

The press has never reported a single discourse that I ever delivered in this place, or any other in Chicago, with even common decency or fairness.

But outside of Chicago, the people who read LEAVES OF HEALING in tens and hundreds of thousands know what I have said.

Alas, the Chicago people do not, for their infernal press persistently withholds the truth.

But even in Chicago, Mr. Tuley, you are uttering that which is not true, when you say that the people do not take any notice of what I say; for there are scores of thousands in this city who are very much influenced by what I say.

I DESIRE TO DEAL WITH HIM AS MURRAY F. TULEY, NOT AS A JUDGE,

when he comes down into the political arena, and especially when he steps forward to enlighten the darkness of this people with his sage advice.

Really he is a very great imposition.

He speaks with such slowness, dignity, and calmness that you would really think he said something very wonderful until you have been tricked by him, as I was.

Then you will understand what an imposition he is.

In his comments upon the events of last Thursday he has uttered words that ought to make the citizens of Chicago cast him out of his judgeship at the approaching election.

I may say to you that these words have determined my course.

I shall say to the people of Chicago, as far as my voice can reach, if you want to vote against a first-class anarchist, vote against Murray F. Tuley.

I will tell you why.

You will recall the incidents of last Thursday at Springfield, and let me give you the view I take of it.

ZION OPPOSED TO VOTING FOR SACRIFICIAL LAMBS.

You know that I am a Theocrat—I believe in the rule of God. Whatever way we vote it is because we think that that side is the better.

I never vote, and never have my people vote, as far as I can influence them, for sacrificial lambs.

I do not believe in putting up a candidate whom we know must be soundly beaten.

I believe in doing what we did in Zion City last week, and in Benton Township the week before.

We put up a ticket, and elected every one on that ticket. When we put up a ticket we shall expect to win.

Meanwhile, we often have to choose between the Democrat and the Republican, and there is very little choice between them.

I desire now to call your attention to the events of last Thursday—the lower house of legislature at Springfield—lower! lower!! lower!!! House of Legislature! Shamefully low!

There is something to be said on every side of that affair.

THE REPUBLICANS SUCCESSFULLY “DISHED” AT SPRINGFIELD.

I think that you Republicans are being politically “dished” at Springfield.

The Democrats, from the beginning of this session, saw that that was their only hope; and they are very skilful in making rows.

They know how to make a row when it will damage the other side.

The Democrats are in a minority in the legislature at Springfield.

There is a poor fellow who bears a very distinguished name, Sherman, who wanted to be speaker, and the Republican party, or the machine of that party which once supported him, supported him no more.

He was very sore because he had had a fall. (Laughter.)

SHERMAN A POLITICAL SOREHEAD.

He lost the speakership, and he became very angry.

If I were a disgruntled Republican politician, and became very angry, I should smile.

If I were greatly disappointed I should not let any one know it, but crack a joke or two.

The last thing I would do would be to let the other fellow know that I was sore.

But Mr. Sherman did not hesitate to let every one know how sore he was.

In fact he told his confreres of the Republican party that he was going to fight the majority throughout that session.

He has kept his word, and a nice mess he has made of it.

He has dragged down the Republican party.

He has made it a hissing and a by-word.

It was bad before, but he has made it worse.

There would have been no majority in the house against Speaker Miller last Thursday, if these renegade Republicans had not gone over to the Democrats.

They made a majority and made shameful scenes to the injury of the whole State, and the Democrats helped them magnificently.

It was all in line for the Democrats.

JUDGE JOHN BARTON PAYNE'S COMMENTS CONCERNING THE MATTER.

Former Judge John Barton Payne, probably the ablest lawyer and the most astute politician in this city on the Democratic side, says that “The majority had a perfect right to elect a Speaker *pro tem* and to proceed with business”.

Yes, but that is a very different thing from having a right to violently assault the Speaker.

He also says: “The effect of it will be, I believe, the election of a Democratic judiciary ticket in June, and possibly the election of a Democratic successor to Governor Yates.”

That was all they were working for.

They were working for the upsetting of the Republican party, and they did it by means of this disappointed ex-Speaker Sherman and the Republicans who were with him.

Let me now point out the course that Mr. Tuley takes.

He has evidently given an interview to the press.

It is given here as an exact quotation, and, from what I know of Mr. Tuley, I think that we have his exact words.

THE DISGRACEFUL EPISODE OF THE

SPRINGFIELD LEGISLATURE.

During the events of last Thursday in Springfield, as you know, the speaker was driven from the chair of the House after he had forced through by gavel, to the end of its second reading, the bill which is commonly called the Lindly Chicago Street Railway bill, but which is apparently not desired by the delegation that went down there from Chicago, and which the majority of the House appear not to desire.

The senators do not desire it, apparently, because the Senate has passed the Mueller bill without a dissentient vote.

There was no need whatever for the majority, consisting of ninety-seven members, to make the shameful scene that they did.

There was no need for them to rush the chair and threaten the speaker with personal violence.

However, no excuse can be made for Speaker Miller.

The constitution clearly declares that "at the request of five members the yeas and nays shall be taken on any question, and entered upon the journal," so that the majority clearly had a right to call upon the speaker for a roll-call, and he disobeyed the law in refusing it.

Every one of you, with ordinary intelligence, can see that that right must be exercised very carefully or else it may become a power contrary to all justice.

WHEN THE DEMAND FOR ROLL-CALL BECOMES
A MEANS OF TYRANNY.

Five persons could keep the speaker calling the roll of members all the time and prevent any legislation being passed.

Therefore there must be some limit to the roll-call; for if the speaker were not to use his gavel and refuse to recognize some of the obstructionary calls for roll-call, that are meant to prevent business, it might be held that he would not be doing his duty.

Speaker Reed often rushed things through the House in that way when the Democrats in Congress called for roll-calls, not for the purpose of putting on record who were voting for or against a measure, but for the purpose of blocking legislation.

It is not fair to Speaker Miller, nor even to Mr. Lorimer, if he is behind him, to forget that there is a possibility of making the roll-call one of the greatest injuries to the country.

When the speaker knows that the call is being made again and again for evil purposes, he has a right to use his gavel and force a measure through when he knows the majority is on his side. I believe that according to precedent that is accepted in connection with legislative bodies in this country, although I am not personally approving it.

A FUNDAMENTAL PRINCIPLE OF
CONSTITUTIONAL LAW VIOLATED BY SPEAKER
MILLER.

But Mr. Miller must have known that the roll was not called for merely by a few, but that it was called for by the majority, although that majority was made up of malcontent Republicans joining the Democrats. He had no right as speaker to know any member as Democrat or Republican.

No speaker in the House of Commons has any right to recognize a member as a Tory or a Liberal or anything else.

The duty of the speaker is to recognize the member as representative of the people of the district which he represents, no matter what his politics may be.

Speaker Miller violated a fundamental principle of constitutional law and good parliamentary practice when he, knowing that there was a majority who wanted the roll-call, refused to give it. It looked very much as if that Lindly measure was being forced through for evil purposes.

SPEAKER MILLER'S CONDUCT NOT JUSTIFIED BY
ASSERTIONS OF BRIBERY.

Speaker Miller is wrong in saying that the reason he forced it through was because they had attempted to bribe him: for the law had defined his duty as speaker.

To say that he was approached by persons who desired to bribe him, and that for that reason he gaveled the Lindly bill

through, does not justify Mr. Miller.

He had no right to do it.

Nevertheless you must remember that Mr. Miller may have been telling the truth when he said "I have been approached at different times by parties who intimated to me that I could make money by allowing a roll-call on what is known as the Mueller traction bill or by permitting its passage." You have no right to say he is not: for you cannot know the facts, since they have not yet been publicly disclosed.

IS THE OBJECT OF THE MUELLER BILL TO BENEFIT THE PUBLIC?

In fact it looks to me as if there were something wrong with the Mueller bill.

If I were to dissect it—which I have not the time or desire to do—I might point out many things in connection with that bill which would prove it to be a measure not in the interests of the people of this city.

I do not think that this people have such an abounding confidence in either the Democratic or the Republican machine as to want to place the entire traction question of Chicago into the hands of these gentlemen.

I do not think that municipal ownership in a city like this, and in its present condition is, after all, very desirable, when it simply means control by one of the two utterly discredited and dishonorable political machines.

It opens up a great many channels for bribery and stealing.

I can understand how many men can see that municipal ownership is not at all desirable unless there is a reformation in municipal government. It would be exceedingly dangerous to place many millions of street railway property in the hands of the present administration in Chicago; for reasons which I have given fully from this platform.

ALL TRACTION COMPANIES ARE NOT INSURED AGAINST BANKRUPTCY.

The absolute bankruptcy of several traction lines lately—which, say what you will, is an honest bankruptcy—shows that traction lines do not often pay in the city of Chicago.

All of you who know anything about this subject, know that there are traction lines in the neighborhood of Chicago that have been operated at a great loss.

Do you not remember that the National Bank of Illinois came to smash because of a local traction line?

The cashier of that bank committed suicide.

He was driven to the wall.

They had lent too much money to that traction line.

That traction line is beginning to pay now, but I question whether it is paying much of a dividend.

It is a perfect farce to say that all traction lines are making money.

Many of them are not making anything.

It is a perfect farce to suppose that they are all a success.

Many of them are shocking failures.

I am not pleading for the traction men.

I have not a single share myself, nor do I know that I have a friend who holds a share in any of the lines affected by legislation at Springfield.

But I want to be fair.

This people are being fooled by masses of silly newspaper talk, as to all street railway companies rolling along in boundless wealth.

The question of whether a line pays or not is a matter of figures that can be answered only by an accountant, and cannot be successfully guessed at.

TRACTION MEN NOT ABOVE BRIBING.

The talk that the traction men are bribing is not necessarily a fact. I am not saying that they do not.

I think that they are quite equal to it; and I think that they are, speaking after the manner of the world, often forced to do it, by the way in which they are treated by public bodies, or some of the boodling members of these, who want to steal their property.

There are a great many so-called popular exponents of popular rights who simply want to steal other people's property by means of some law.

It is not fair.

It is not honest.

Let the facts come before the people, and let all be justly dealt with.

Mr. Speaker Miller was wrong in gaveling that bill through when he knew that the majority wanted the roll-call.

A SO-CALLED NESTOR OF THE BENCH WHO GLIBLY TALKS OF MURDER AS A JUST PRACTICE.

I desire to read to you what Mr. Tuley, a judge of the Circuit Court, says:

If Mr. Speaker Miller were in one of the Southern states he would have been shot for his ruthlessly trampling on the Constitution.

It is a very bad thing when a judge begins to talk like this.

Shooting is murder; and Mr. Tuley has so much of the "copperhead" about him still that he has not forgotten the time when they were always murdering in the South if they could not get their way, as they are oftentimes to this day.

It must be plainly said that this is not the way to rule a land; for judges to stand with shotguns in their hands.

I say to Mr. Tuley at the start, that it is ill-becoming a judge to talk about shooting, because there are ways of punishing people without shooting them, unless the law says they are to be hanged or shot.

A judge has no right to talk like this. He says:

In Illinois he was stamped out of the House of Representatives. The act of Speaker Miller in denying a roll-call in the Lindly bill today and using his gavel started a reign of anarchy.

He is talking utter nonsense, for he knows perfectly well that that reign of anarchy did not last twenty-five seconds.

WHERE WAS THE ANARCHY OF WHICH JUDGE

TULEY PRATES?

Mr. Miller was in the minority; the House rushed his desk, and drove him from the House.

Where was the reign of anarchy?

Mr. Tuley, you are talking nonsense.

Mr. Miller was not sustained by his own party.

Mr. Miller had a comparatively small majority of his party to support him at the beginning, and when he got through his foolish course there was scarcely one of his party who would back it up.

I dare say that it was Mr. Lorimer or some of these machine people, who led him into this foolish trap; but even his own party were not with him.

Where is this nonsense about a "reign" of anarchy?

Let us read Mr. Tuley's cure for anarchy.

JUDGE TULEY'S DECLARATION THAT ACTS OF VIOLENCE SHOWED A "HEALTHY SENSE OF RIGHT AND WRONG" A WICKED DOCTRINE.

The acts of violence which followed his anarchical act showed a healthy sense of right and wrong.

This is the doctrine of a judicial Anarchist: that when any man commits an error, or even a crime, it "showed a healthy sense of right and wrong" to commit another crime.

Suppose that this man, Mr. Speaker Miller, had been seriously injured; suppose that he had been killed, would that be showing a healthy sense of right and wrong?

It is perfect nonsense to talk about danger of forcing the bill.

The third reading of the bill had not been brought up.

It was only the second reading that was gavelled through.

The house was able to protect itself: for the Supreme Court of Colorado, upon an appeal from Governor Routt of Colorado, decided on January 23, 1891, that the majority of a Legislature had power to remove its Speaker and to reappoint another, saying:

"From the foundation of representative government in this

country the general rule as announced by standard American authors on parliamentary law has been that the *legislative body of a state having the power to choose its own speaker from its own members has also the inherent power to remove such officer at its will or pleasure, unless inhibited from so doing by some constitutional or other controlling provision of law.*"

To substantiate this decision numerous authorities are quoted, one being Cushing's Law and Practice of Legislative Assemblies, which says:

"The presiding officer, being freely elected by the members by reason of the confidence which they have in him, is removable by them at their pleasure in the same manner whenever he has in any manner or for any cause forfeited or lost the confidence upon the strength of which he was elected."

The court held that the house had power under parliamentary law to depose its speaker and that *the constitution nowhere expressly forbade such removal.*

The foolish majority did not need to proceed to "acts of violence," Judge Tuley, in order to maintain its lawful rights—it could simply have removed the speaker and appointed another.

This was done in the House of Assembly of the State of Colorado, on January 14, 1891, when Mr. Hanna was removed from the office of speaker. He refused to put the question. A member of the house did so and declared it carried. Then the House elected Mr. Jesse White to be speaker.

The Supreme Court confirmed the election, and this is undoubtedly the law in the case.

Why did you talk of "shotguns," and "anarchy," and approve of "acts of violence" when you knew, or ought to have known, the law.

Moreover, let everybody remember what the press has kept back—that the bill could not have gone through the Senate.

The Senate had already declared its position on this matter by passing the Mueller Traction bill.

THE SENATE HAD NO SYMPATHY WITH THE LINDLY TRACTION BILL.

If Speaker Miller had succeeded in getting it through the third reading by gavel, it would have been choked in the Senate.

It would have fallen flat, because the Senate had nothing to do with the Lindly bill, and would not have anything to do with it.

The Senate passed the Mueller bill without a single dissentient voice.

There was nothing in danger.

Mr. Tuley again says:

It the constitution cannot be protected peaceably then force must be used, and I have no protest to make against the physical acts of the representatives who took the law in their own hands.

JUDGE TULEY'S PART IN THE FIRING UPON THE FLAG AT FORT SUMTER.

I do not like to refer to things that are matters of history and painful; but Mr. Tuley is simply repeating here the doctrine that he advocated when they fired on the Flag at Fort Sumter.

Where was he then?

He was exactly where he is now, saying that it was proper to resist the national government at Washington, to fire upon the Flag, go to war and tear up the Union.

That is what he wants, is it?

He has been disappointed ever since the Confederates were defeated. He is still simply a politically irreconcilable copperhead, nothing different.

He has not a bit of sympathy with the Union or the Nation.

He is sore to this day that Jefferson Davis did not establish a nation, the keystone of which would be slavery.

That is his record.

What he calls a violation of the constitution is a farce.

It was simply a question of one man, unsupported by his party, who did a foolish thing, and they have made all this fuss over it simply for political purposes.

It is ill becoming a judge to advocate this doctrine of shooting a man when he does you a wrong.

There are laws that protect men.

If I had said: "Judge Tuley has wronged me, and the first chance I get I will break his old head," would I have been doing right?

Voices—"No!"

THE WICKED VERDICT OF AN UNJUST JUDGE.

General Overseer—But he did me wrong, and he did Zion wrong. He tried to destroy Zion Lace Industries.

He gave a verdict to a man whom he declared to be untruthful and unreliable; who had no support in all his testimony; and who was proved to be a liar over, and over, and over again.

If I had said: "This judge has done me a wrong. He has violated his oath of office, and I am going to get a big club and knock him on the head," would I have any right to do that?

Voices—"No."

General Overseer—I called the people together in this Auditorium and put the case before seven thousand people and before the world, and I got a verdict. There is not a decent lawyer in this city who would support Judge Tuley's view of that case.

It is my duty to submit to law, even if it is an unjust decision, until I can reverse that decision by a proper appeal.

But Mr. Tuley did not give me a chance to appeal.

He said: "You can have an appeal, but I will put in a receiver."

Although we offered him bonds for four times the amount claimed—bonds for over half a million dollars to cover a claim for less than two hundred thousand dollars, he would not accept it.

He did not want an appeal.

He knew that we would fling him on his back in an appeal, and he was afraid of the reversal of his verdict.

However I would not let him have his way, and nullified his opinion, and prevented him appointing a receiver; but I did it by "lawful means" and not by "force," or by "acts of violence," or by "shotgun."

I tore the case from his hands and dragged it from his court and jurisdiction, and made the plaintiff in the case submit to a

settlement.

Would I have been justified in violence against Mr. Tuley because he did me wrong?

Is any one justified in violence against Mr. Miller?

Violence is not permitted by law, Mr. Tuley knows that, but

MR. TULEY IS A VIOLENT DEMAGOGUE: FIRST, AND A LAWYER AFTERWARDS.

"I do not want to talk politics," he said.

Why, he talked nothing else.

"I feel like using a big club on machine work," he continues.

I will show him where he can use that club presently.

He is Chief of the Iroquois club, and I suppose that when he is dressed up in all his paint and feathers after the manner of the tribe, the Indian Iroquois, he poses with a big club on his shoulder and says that the Democrats in Illinois must get rid of their bosses.

He says that Hopkins is relegated to the rear, and also Robert F. Burke.

However, it is not many months ago since Mr. Tuley was hobnobbing with Hopkins and Robert Burke at the Iroquois club.

Are there no bosses in the Democratic party, Mr. Tuley?

Listen to your own words: "Chicago is safe from the wolves, because Mayor Harrison is not a machine leader for graft."

Then you admit he is a machine leader?

Will you please tell me the difference between a "machine leader" and a "boss?"

It is the difference between tweedledee and tweedledum—no difference at all.

WHY DO YOU NOT USE YOUR CLUB, MR. TULEY ?

Mr. Harrison is a "machine leader," and you admit it; because you got your nomination the other day from Mr. Harrison's office, after I had exposed the offer which he made to me, through Granville Browning, to sacrifice you by keeping your name off the "machine leader's" list.

He was willing to sacrifice you to secure “office,” and that is a species of “graft,” if I understand that slang expression.

The slate was made up by Mr. Harrison in his own private room.

Then it went before a committee, and they adopted it

Then it went before a convention, and they adopted it.

Where did it come from?

From the office of Carter H. Harrison’s, “the machine leader” of the Democratic party.

You say that you want to use a big club on the machine.

Well, Mr. Harrison is, as you say, the machine leader; use the club on him. (Applause and laughter.)

I think you may well do it, because if I had listened to him he would have used the knife on you, and you would not have had the nomination at all.

If John Alexander Dowie had said to Granville Browning: “I will accept your terms. You take Tuley’s name off the slate and I will vote for Harrison,” Murray F. Tuley would not have been nominated.

Now, Mr. Tuley, use your club, and let us see how a modern Iroquois can smash “machines” in politics.

Let me see you use it upon “the machine leader” tomorrow morning, and then you will see whether you will be judge or not.

If you use your club upon Mr. Harrison, he will pass the word, and you will not be elected, and you know that.

Why is Mr. Harrison a machine leader?

Mr. Tuley wants us apparently to infer that it is because of high statesmanship and great love for the city and country.

Mr. Harrison, himself, would laugh at that.

Mr. Harrison is a professional politician from the word “Go.”

He knows every one of the wires to pull.

So he is not a machine leader for graft?

What is he in it for then?

You say, however, that he is a machine leader, and that “machine rule is the curse of the country.”

Then it is your duty to smash the Harrison “machine.”

A NEW CONVERT TO THE INDEPENDENT VOTE.

Mr. Tuley goes on to say that the Independent vote is the only salvation of the city and state.

He has become a convert to the Independent vote; but why should he be president of the Democratic Iroquois club, if he is a great friend of the Independent Vote?

He ought to be backing up Mr. Harlan. But he is not barking up that tree at all.

He is barking up another one.

He is saying that he believes in the Independent vote only to fool the people who are Independent.

He says: “The House had a right to elect a speaker *pro tem.*”

Mr. Tuley says: “The last words of Douglas were, ‘Tell my children to obey the Constitution and the laws.’”

I think, Mr. Tuley, that if you would tell your Iroquois children to obey the Constitution and the laws, it would be a very good thing. But you must set them the example.

The laws do not permit any man to knock down a speaker, fling an inkstand at his head, or anything of that kind which you have approved. You have no right to say that that is law.

You are the Anarchist.

BY WHOM WAS THE OUTBREAK AT SPRINGFIELD
PLANNED?

He further says: “I anticipated this outbreak against the Lorimer-Miller species of anarchy.”

My opinion, Mr. Tuley, is that more can be said on that subject.

I am inclined to think that you and other Democrats planned that outbreak, and that you did your very best to force it.

I am inclined to think that you wanted it, and that you went up to Springfield, saying that you would have an outbreak if Mr. Miller did not do exactly what you wanted him to.

Statements were made by the public press that the committee, of which you were a member, would see that the members who were with you dragged the speaker out of the chair, if he did not allow a roll-call.

You went up to make a disturbance with the aid of ex-Speaker Sherman, and the Republicans have not been sharp enough to keep you from succeeding.

Now you want to make political capital out of it.

The whole thing is an abomination, a despicable “playing at politics,” with monetary stakes of various kinds involved.

When you tell the people that they can drag the speaker from the chair, when he does something they do not like, you are the anarchist.

Perhaps, Mr. Tuley, you would say that if the people in this Auditorium did not like what I said, it would be very proper for them to drag me from this platform.

Perhaps you would enjoy it, too, but you could not get it done, because the people who fill this Auditorium in thousands, week after week, and year after year, get very quickly into sympathy with me and are law abiding.

You could not get an audience like this to listen to your various “Tulies.” (Laughter.)

I am ashamed! I am indignant!

If the people of this city elect such a man as judge, they have themselves to thank for all that will follow.

MURRAY F. TULEY STILL A REBEL AT HEART.

He is a shotgun judge, an unreformed rebel.

He has never taken back the things he said concerning the Union.

I have been informed that Judge Tuley was very nearly arrested by the United States General in command of this district, during the Civil War, for his rebellious utterances.

He tells us, with manifest approval, what would be done in a Southern state.

Is there not already too much shotgun law in this country?

Voices—“Yes.”

General Overseer—Do we want the shotgun law here?

Voices—“No.”

General Overseer—He knows perfectly well that there was no danger whatever in Mr. Miller’s foolish action.

The House had control of the bill.

They had the right to elect a speaker *pro tem* when Mr. Miller left, and they had a right, therefore, to recall the bill, and take out all the amendments which the speaker had gaveled through.

All they are working on now is to recall that bill and put into it what they want.

My own opinion about the matter is that these Democrats made that row with the disgruntled minority of the Republican party, with a view of helping the Democratic judicial ticket and especially the Democratic ticket for governor.

THE MINORITY OF THE REPUBLICAN PARTY IN THE ILLINOIS LEGISLATURE HAS DONE VIOLENCE TO THAT WHICH IS JUST AND RIGHT.

Although I am no friend of Mr. Lorimer, as the politician, I believe the minority of the Republican party have done violence to that which is just and right; they were sore because they were defeated in the election of Mr. Sherman as speaker, and were willing to wreck the Republican party rather than not have their way.

It seems to me that Mr. Sherman, rather than be a faithful member of his own party, and faithful to the principles of those who elected him, would join with the Democrats, and make a pandemonium of the Legislature in Springfield.

That is what Satan is said, by Milton, to have expressed, when he hissed out the reason for his rebellion against God: “Better to rule in hell than serve in heaven.”

That is the policy of Satan everywhere.

The man who would make a wreck of everything, because he does not have his own way in his party, is neither a patriot nor a statesman, unless there is a great principle involved.

But I have yet to see where there is any great principle involved in the question whether Sherman or Miller shall be speaker of the Illinois Legislative Assembly.

There is no principle in that except that of “five loaves and two fishes.”

I have said these things because I desire to place on record an analysis of the present situation.

I know that the press will give it no prominence.

I know they will not because they all pull together.

I say further that

THERE IS NOT A NEWSPAPER IN THIS CITY THAT
CANNOT BE BOUGHT.

When I see all the newspapers pulling together on one side, I say to myself: "They are bought."

When I see a Republican paper like the *Tribune* pulling in line with the *Chronicle*, a Democratic paper, I say: "Something crooked."

You may ask: "What right have you to say that?"

I say it, because I have told you again and again from this platform and elsewhere how several of these Chicago papers came to me, and offered me their columns to put in whatever I liked, if I would only pay for it. I refused their offer, and exposed their crookedness.

I know that you can get anything you like in any paper in Chicago if you have money enough to pay for it.

I am therefore profoundly suspicious of this union of the papers upon the Mueller bill.

I want again to say in closing this Prelude that I have not invested a penny in any traction enterprise in Chicago.

I am against the Lorimer machine and all its works; and what I am saying today is simply to point out the facts in this case and put them on record, and to reprove a wicked judge.

I say that Judge Murray F. Tuley has given wicked advice; that he is the anarchist; and that Speaker Miller, at Springfield, is the mere tool of people whose machinations he was not clever enough to see through.

I see no wisdom, sense or cunning in him.

I think it not unlikely that what Governor Yates says of him is true: "I believe Speaker Miller to be a brave and honest man."

The Governor of the State of Illinois is at least as good a judge in that matter as Judge Tuley.

He is blackguarded on every side, and yet there is no one who can prove that he had any reason to gavel that bill through because of any money he had been promised.

THE THIEF, HIMSELF, OFTEN RAISES THE
LOUDEST CRY OF "STOP THIEF!"

After a thief has stolen a woman's purse, he and his confederates shout the loudest of all in the crowd: "Stop, thief! He ran that way!"

That is the way of cunning thieves.

I very much suspect these brigands of literature and politics, when they all agree and cry: "Stop, thief!"

I know from my experience with them what they are.

I know that when a pack of thieves are crying, "Stop thief!" you would better watch them.

All of them put together have not honesty enough to print that which would open the eyes of the people.

But Zion understands; and I think that Zion can do something in this matter.

What a joy it will be when Jesus, the Christ returns and reigns on earth. He will drive out all the evil brood who fill legislatures and law courts with their lies and contentions. He will forever close all these miserable talking-shops, where there is less real business done in a year, than one capable man could do in a day. I rejoice to tell you, "the Lord is at hand!" He will have a Terrible Day of Reckoning with all that Offspring of Vipers who hinder the progress of the people.

It is joy to know that His Coming is nearer every day.

Let us be ready.

May God help you better to understand His will.

THE MESSIAH STANDS KNOCKING AT THE DOOR

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my strength and my Redeemer.

TEXT.

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

This message of our Lord to the Church at Laodicea is generally taken by commentators to represent the last Message of the Lord to the Church before He comes.

I think that there can be very little doubt but that the condition of the Laodicean Church, which was neither cold nor hot, is the condition of the church, for the most part, today.

The Christian Catholic Church in Zion is not lukewarm.

It is hot with a Divine life.

It is full of life. We are not a cold people.

We are not a people who are afraid to express truth.

Even were we wrong we would be glad to be among those who can be put right after the expression of honest conviction.

THIS IS THE END OF THE AGE.

The Messiah is represented here as knocking at the Door of His Church.

He is a Suppliant where He should be enthroned.

The pierced hand is knocking at the Door that has been shut against the real Christ for centuries.

The real Christ was a real personal Savior, Healer, Cleanser, Keeper, Advocate, and a real personal God—God in

the Christ.

The real Christ is kept out of the church.

The Christ that is enshrined in the churches today is often times a laughable piece of folly.

The Roman Catholic church enshrines the Christ in a bit of bread and says "*Ecce Deus*, Behold your God;" or it puts Him into the arms of a virgin mother and says: "Behold your God;" or it shows Him on a crucifix, a dead man, and says: "Behold, your God."

The apostate churches of Greece and Rome represent the Savior thus, but it is not true.

Jesus is not a baby now.

Jesus is not a dead man on a cross, neither is He to be found in a bit of bread that a priest has hocus-pocussed.

JESUS, THE CHRIST, IS A REAL PERSON — A REAL BEING.

He came, and was enshrined in human flesh. He shed His blood on earth.

He has reascended into heaven, and is there in a transformed body so glorious that John was amazed at the sight in the heavenly vision.

The Christ stands as our Surety, our great high Priest, as the King of kings and Lord of lords, preparing, in the many mansions, places for His people, getting ready to bring them back for the great final fight with Satan, Sin, Disease, Death, Hell, for the conquest of the world for God

The Christ is a reality.

He is a Real Being.

The apostate churches have a false Christ in their theology.

The Protestant churches, while they say they have a real Christ, have no room for Him.

At one time a person in a certain Methodist church said "Let us go to God and ask Him to bless us. You have been here two years and no one has been converted. Let us pray to God, let us have an all-night of prayer such as Dr. Dowie has. Let us pray to God all the night through, as they do in Zion, that He will bless

us.”

The minister laughed at him and said: “Why, I have announced a New England supper, and also an entertainment in the church parlors.”

They had a New England supper, and when the new year came in, instead of confessing their sins before God and asking a blessing for the year to come, what do you think they were doing?

They had a kinetoscopic reproduction of the prize-fight between Corbett and Fitzsimmons! (Laughter.)

SHAMEFUL PRACTICES OF THE APOSTATE CHURCHES TO OBTAIN MONEY.

If I were to tell you a tithe of the shameful things that are done in the churches today, you would be shocked, and if there is one here in fellowship with them, I would ask that one to consider the apostolic question: “What concord hath the Christ with Belial?”

They resort to shameful tricks by means of which they get money.

In a recent bazaar a very fascinating young lady was at the counter selling—but she demanded that they would keep it a great secret—a pair of her own eyes.

She asked a dollar for every pair of her own eyes.

She was supposed to be doing this for God, for our Lord Jesus, the Christ.

The young men paid their dollar, like the fools that they were, and went off into a corner and opened the envelope and found two eyes, and also two hooks. (Laughter.)

They laughed at it, and recommended the other young men to go and do likewise.

Did our Lord Jesus, the Christ laugh?

Did our Lord Jesus, the Christ approve?

Was that a trick worthy of our Lord?

In 1896 the Christian Catholic Church in Zion was formed with 500 comparatively poor people.

We have been in existence a little over seven years.

We have not had a bazaar.

We have not had a sale of gifts.

Neither my people nor myself have solicited one dollar from outside to carry on this work.

We have given you an opportunity in this Auditorium of contributing, but had I been unable to meet the expenses, your contributions would never have paid them.

There has not been a single Lord's Day since I have preached in this place that you have paid the rent of this building by your contribution.

It has been a great joy to preach here.

It has been a great joy for my people and myself to pay the expenses of this mission out of the Storehouse of Zion.

The Storehouse of Zion is supported by free-will offerings and the tithes of our people.

THE GENERAL OVERSEER THE LARGEST CONTRIBUTOR TO THE STOREHOUSE OF ZION.

I do not use a dollar of that fund.

For years and years I have been the largest contributor to the Storehouse, and I have not taken a dollar from it.

God has been very good to me and has blessed my labor.

He has sent resources, and has enabled me to do the work.

If I were to pass away tonight ninety-five per cent. of Zion's great estate would be the perpetual property of the Christian Catholic Church in Zion.

My interest is only five per cent., by agreement with my people at the beginning.

I am glad to be able to give.

I read in the paper the other day that I lived upon my people.

That is not true.

Without any offense to my people, let me say that they live all the better because I live. (Amen. Applause.)

My people are not paupers.

They put their own hard-earned money into Zion.

They are putting their hard-earned money into it every day.

A Mr. Thomson came from Washington Court House not long ago.

When he left, his friends said to him: “Thomson, when you get up there, Dr. Dowie will skin you and get every dollar you have.”

A little while ago he said to me: “Doctor, I was asked the other day by a person who came from my town: ‘Well, has Dr. Dowie got all your money?’ I answered ‘No, I have a good deal of Dr. Dowie’s money.’”

He had come with only a few hundred dollars, which had increased four or five times.

ZION CITY AS A PROSPEROUS COMMUNITY.

I am very profoundly thankful that my people are being blessed under my ministry.

One of the lies that the papers continue to tell, although they do not have an iota of proof for it, is that I get all the money and keep it, and that the people have nothing.

I should like to see if they have nothing.

Last month my people spent \$40,000 in the Zion City General Stores and Zion City Fresh Food Supply.

They have spent upon the land and in their own houses several millions of dollars. No one in Zion disputes their title to their property, real or personal.

Those who were in the first series of land purchases can sell their lots for one hundred per cent. in most cases, and in some cases one hundred and fifty per cent. more than they paid.

The Christ is now knocking at the Door of the Church.

He is wanting to know whether you will have done with the Masonic fools that get into the pulpit and talk Christianity with their tongues in their cheeks.

“What concord hath Christ with Belial?”

They pray when they do not expect prayer to be answered, and tell you that the Christ has changed, that He is no longer the Healer of His people as He used to be.

THE TRAVESTY OF MODERN CHRISTIANITY IS ITS DEGRADATION.

If I were a Mohammedan or a Jew I should positively refuse to have anything to do with the Greek or Latin Church.

I should positively refuse to have anything to do with the Methodist, the Presbyterian or the Baptist Churches.

I should demand if I had a Christianity, that it should be the Christianity of the Bible, the Christianity of the New Testament, the Christianity of the Four Gospels and the Acts of the Apostles.

I should demand that it should mean that everything that the Christ said is true, and that He “is the same yesterday and today, yea, and forever.”

That is not the Christianity presented to the world. The churches have made a Christianity of their own.

They have dressed it up in all kinds of idiotic manners, and have presented a Christianity in which there is no living Christ.

THE CHRIST IS KNOCKING AT THE DOOR OF THE NATIONS.

At your Heart’s Door, at the Door of the Church and at the Door of the Nations of the world, the Christ, the Messiah, stands knocking.

He is saying: “Behold, I stand at the door and knock.”

He begins with the individual.

He says: “If any man or woman. hear My voice, if any church or nation hear My voice, and will open the door, I will come in.”

A personal Christ, a real Savior and a real Salvation, a real Healer and a real Healing, a real Cleanser and a real Cleansing, a real Keeper and a real Keeping, will come in.

He is so great, that the Heaven of Heavens cannot contain Him!

He is so little that He is willing to dwell in your heart and mine, and He stands knocking—knocking!

He stands entreating!

THE CHRIST NEGLECTED BY HUMANITY.

Some of you heard Him when you were young, but you said: “I will go into the world, and I will feed its swine, and make

money out of pork-packing or something else, and then I will come to God.

“After I have sold wine, whisky or brandy, or some other form of distilled damnation, and have received a profit, or after I have gone into a business where by lying and cheating I have made a profit, I will become God’s child.

“After I have gone into a business in which my whole mind is engrossed, and I have earned an honest profit, then, O God, when I have a more convenient season, I will call for Thee.”

Thus the Christ has passed on His way, has ceased to knock at your heart, for you did not hear Him.

You are like the man who wanted to be awakened by an alarm-clock.

He let it go on morning after morning; and did not attend to it, and by-and-by he did not hear it.

Although the alarming and entreating voice still kept on, he did not hear.

Will the Church not hear now?

Will the Individual not hear now?

Will the Nations not hear now?

God help us to knock at the Door of the Nations in the Name of the Christ.

You say that the Christ is not here.

I say that He is.

To hundreds of thousands today Christ has come with His Message, “Peace be to this house.”

Open the door and let the Christ in, and He will sup with you, and you with Him.

THE CHRIST USES HIS SERVANTS TO ACCOMPLISH HIS WORK.

I believe the only way that the Christ can ever knock at the door of the heart of the church of the world, and of the individual, is through His own people, going in His Spirit, and in His Name.

Zion Restoration Host has gone out today in thousands all over the lands.

At least Seven Thousand Messengers have gone from door to

door, earnestly seeking the Salvation, Healing and Cleansing of the people.

They are not seekers for money.

They never came to your door in Chicago and asked a penny to support Zion.

THE CHURCH THAT CANNOT SUPPLY THE MONEY FOR ITS OWN WORK HAS NO RIGHT TO EXIST.

We have not asked anything of Rockefellers or any other “fellers.” (Laughter.)

We have not accepted aid from the Standard Oil thieves, or the pork-packers.

We have not gone to the rich and said: “Give to us that we may be able to do this work.”

We have worked with our own hands, and our own brain.

There is a story told in the *Outlook* of April 25th concerning Mr. Rainsford, who was called to the pastorate of St. George’s Episcopal church in New York.

It said that when he met the vestry he made certain stipulations.

One of Mr. Rainsford's first stipulations was that he should have ten thousand dollars, apart from his salary, to do with as he liked.

From whom did he ask this, do you think?

From J. Pierpont Morgan, to whom ten thousand dollars was but a drop in the bucket; and that munificent giver gave the ten thousand dollars by the help of a number of others, for the work of God in a city of *nearly four millions*.

Why, ten thousand dollars is nothing in Zion.

Zion oftentimes spends hundreds of thousands of dollars in one week.

Zion sometimes spends a million dollars in one month.

And my people put vast sums into my hands “to spend as I see fit” compared to which Mr. Rainford’s ten thousand dollars is a trifle.

The reason is that Christ has entered into our Zion, lives there, brings in great and glorious gifts—and we began with His

poor, and never had a Morgan to finance for us, thank God! Where does the money come from?

We did not steal it. (Laughter.)

NOTWITHSTANDING THE LIES OF THE PRESS,
ZION IS HAPPY AND PROSPEROUS.

The astounding fact is that the money still comes.

The press tells you that the people who come to Zion City are robbed and lose everything they have, and are the biggest fools in the world.

Yes, they even write to their friends in England and Australia, and beg them to come and be robbed too. (Laughter and applause.)

They so heartily enjoy being skinned that they want others to be skinned too.

However, in the midst of all this robbing, they manage to put up the prettiest kind of houses that you will see any where.

They manage to put up magnificent buildings.

They manage to run splendid and intricate machinery. They manage to keep great stores going.

They manage to turn over the half of their money in the Zion City Fresh Food Supply once every week, and the other half twice a week. They keep everything fresh.

It is perfectly astonishing, how our people live, and thrive, and are happy, after being skinned and fleeced! (Applause.)

It is astonishing, too, how the value of their property grows in the midst of it!

The whole thing is "too ludicrous for anything," according to our enemies—and yet the absurdity grows and is a Divine Reality: for Christ dwells in Zion.

WHY ZION PROSPERS.

How do you prosper so well?

I will tell you how we prosper.

In the first place, Zion people do not rob God. They give to God one dollar out of every ten.

I have not yet found a person who has been poorer for paying

his tithes.

After our poor people have given one dollar out of every ten they do with the other nine that which makes them rich.

If they owe any one any money they pay it.

They next get a small piece of land, and put up a barn—you can call it stable—on the rear of it, and turn that into a nice home.

ZION'S PIONEER DAYS.

Nearly all our first houses were barns or stables.

People who now have houses worth thousands of dollars, lived first of all in a stable.

I never saw happier people in the world than the people who were in these stables.

I saw mothers to whom God had given lovely Christ babies in these stables, and as I see them in their pretty homes now, they do not look any happier than they did in the stables.

They let the Christ in.

The Christ knocked at our hearts, and this Church let Him in.

We heard His Voice, obeyed it, and what is the consequence?

We do not give one dollar to the liquor seller.

We do not give one dollar to those who make Satan's consuming fire-nicotine poison.

We do not give one dollar to the pig-seller.

We do not pay one dollar to the doctor, nor to the druggist.

If any one does pay a single penny to the druggist, he would better consider whether he can stay in Zion.

I think that he is not consistent.

Those who buy drugs, and take them into Zion, are not in the right place.

We do not pay anything to Belial in the secret society.

How many dollars has Zion saved?

She has saved from four to five dollars out of every ten.

We prosper because we do not rob God.

We do our duty, and God blesses us.

AN OBEDIENT PEOPLE.

God has blessed my people with an obedient spirit.

They are under the “terrific delusion” that I am a good man.

They are profoundly convinced that I am their friend; and they have even become convinced that I am God’s Messenger and Prophet; and they are so “dreadfully foolish” that they want to get my advice on everything, especially when they want to get married!

There is not a girl in Zion who will consent to marry a man until he has consulted me. I shall have to get a great marriage bureau yet. (Laughter.)

I am told that there are about fifteen young men now who are waiting for my answer.

They cannot get any from the girls, because the girl says:

“The General Overseer knows you better than I do, and perhaps you have a blot upon you somewhere, and unless the General Overseer says ‘Yes’ I am not going to say ‘Yes.’”

So you see they trust me even better than the man whom they are going to marry. (Laughter.)

The wives sometimes say to their husbands: “You would better be careful, because the General Overseer is my protector, and if you do not behave well to me I will tell him about it.”

When they do tell me, that fellow gets a bad quarter of an hour.

He must do right.

Sometimes they tell me that the wife is a regular virago, and gives her husband no peace, and then she has a bad quarter of an hour.

Nevertheless, we manage to get along, and are very happy.

My people follow me as far as I follow the Christ.

They have confidence in me, and they prosper.

MISCONCEPTIONS CONCERNING ZION’S POLITICS.

“But they do not vote,” some one may object.

No, they do not vote.

They are too busy to vote, except when we vote the Theocratic ticket, and then we all vote alike.

“But you do not have any convention,” you may say.

You are mistaken.

We had a convention of the Theocratic party, where we put up a ticket, and all agreed upon it.

We had a grand time when we ratified the election.

Zion is not melancholy, even if I do not play football as the comic cartoonist says.

Nor do I do a number of these things, alleged by the press.

WE ARE ALL VERY HAPPY.

O God, thou hast entered our hearts, our home and our business.

Thou hast entered into every relation of life in the Church, the schools, in the business and the politics.

Thou art Supreme.

We have found it true, that when Thou dost come in we sup with Thee, and Thou dost sup with us.

If every part of God’s green earth were as Zion City, how glorious it would be!

There is not one prisoner in our jails.

There is not one pauper in our city.

All the poor are cared for and the sick have some one to minister to them, and smooth the way, and wipe the dying brow. If they pass away, they love to pass away in Zion.

There are not many who pass away.

Last week we had seven births and one death.

Zion is a very, very happy place.

Oh, that the world might be as good and better than Zion.

May God grant it.

And all this because we opened the Door to the Messiah.

All who desire to let the Savior in, stand and tell Him so. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus’ Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Help me to do right. If Thou hast not yet entered in, help me to open the door and let Thee in. Let me not grieve Thee. My Father, let me not grieve Thy Spirit. Take not Thy

Spirit from me. Let not the Christ depart from me. Oh, let me be Thy Temple, for Thou didst make me to be an habitation for Thyself. Be Thou in my spirit, and in my soul, controlling my body. Be in my home. Be in my work. Be with me all the time until at last I shall be with Thee where there is no sin, no sorrow, no winter and no night. For Jesus' sake. *(All repeat the gayer, clause by clause, after the General Overseer.)*

General Overseer— Did you mean it?

Audience— “Yes.”

General Overseer— Will you live it?

Audience— “Yes .”

The service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, “I *am* the Way, and the Truth, and the Life,” and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-ropi, or “*I am* the Lord that Healeth thee.” (John 14:16; Exodus 15:26.)

The Lord Jesus Christ Is Still the Healer.

He cannot change, for “Jesus Christ is the same yesterday and today, yea and forever”; and He is still with us, for He said, “Lo, *I am* with you always, even unto the end of the world.” (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, “Surely lie hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed”; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 5:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to “destroy the works of the Devil,” and when He was here on earth He healed “all manner of disease and all manner of sickness,” and all these diseases are expressly declared to have been “oppressed of the Devil.” (I John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the various Zion Tabernacles in Chicago, and elsewhere, and at Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.

LEAVES of HEALING

Edited by REV. JOHN
ALEXANDER DOWIE General
Overseer of the Christian Catholic
Church In Zion

A 32-PAGE WEEKLY PAPER

For the Extension of the Kingdom of God. Contains Sermons, Addresses, and Editorial Notes by the General Overseer; Testimonials to Healing through Faith in Jesus, and Reports of Zion's Work Throughout the World. *Price, per year, \$2.00*

LEAVES OF HEALING

EDITED BY REV. JOHN ALEX. DOWIE

Elijah the Restorer

General Overseer of the Christian Catholic Church in Zion

A Paper Full of Wide-awake Truths for Lukewarm Churches and an Unbelieving World, as well as for True-Hearted Christians and All Who Love

Our Lord's Appearing

WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.	Read Leaves of Healing
God's Full Salvation?—2 Thes. 2:13-16.	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13.	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.	Read Leaves of Healing
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