

A Voice From Zion

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

Volume VII DECEMBER, 1903 Number 12

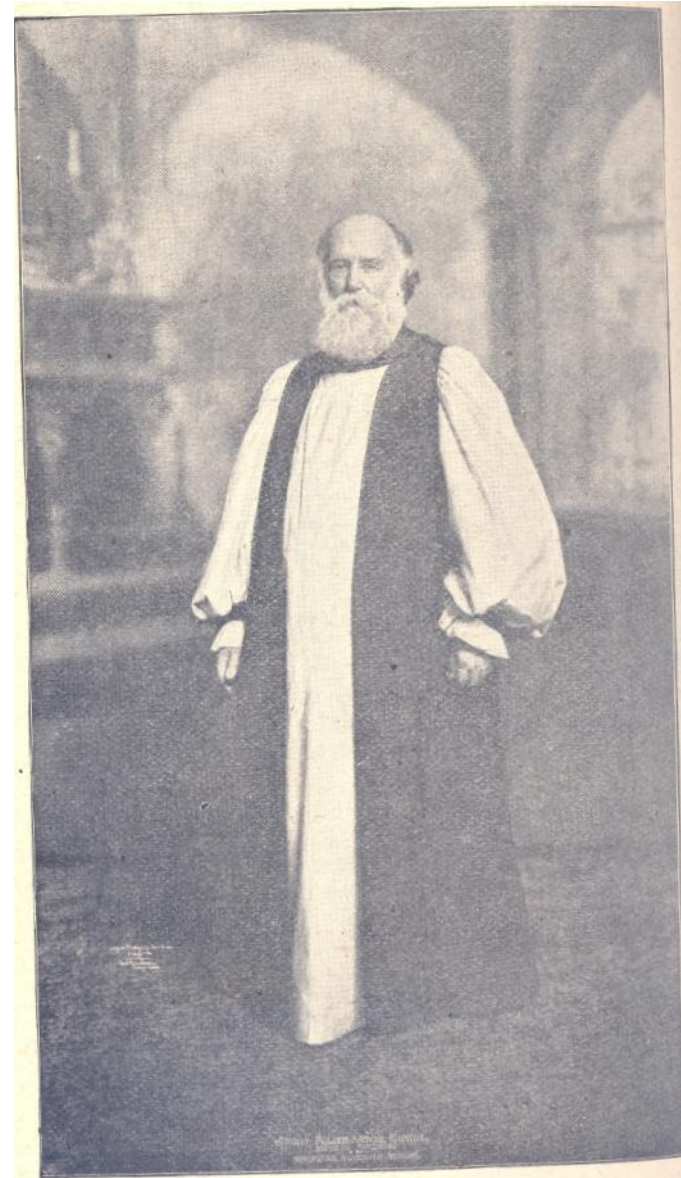
Price, 5c
50c Per Year

The Grief of God Concerning Man

Message No. 65

*An Address, Delivered at the Chicago Auditorium,
Lord's Day, March 22, 1903.*

PUBLISHED MONTHLY AT
ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, ILLINOIS
U. S. A.



... THE ...
GRIEF OF GOD CONCERNING MAN.

STRONG as the Spirit which inspires them; virile as the Son of Man, in whose Name they are spoken; rugged and full of sharp contrasts as the granite hills of his native highlands; and as effective as such a combination can make them, are the Messages of Elijah the Restorer.

There is in them a fearlessness, directness; and vigor of attack, which inspires admiration in the heart of any one in whom there is the spark of true manhood,

They make sin appear ugly, sordid, hideous, revolting,

They describe it in rough, plain words; words which sting and burn.

They make goodness, purity, holiness, as transcendently beautiful as the Lily of the Valley, the Rose of Sharon, the One Altogether Lovely who was their incarnation.

They describe them in simple words which glow with a Divine beauty.

They manifest the most bitter hatred, the hottest anger against all that is evil, including sin, disease, death, hell, and the father of them all, Satan,

They breathe the Spirit of the tenderest, warmest, most sincere and most self-sacrificing Love for those under the bondage of these evils; indeed for all humanity,

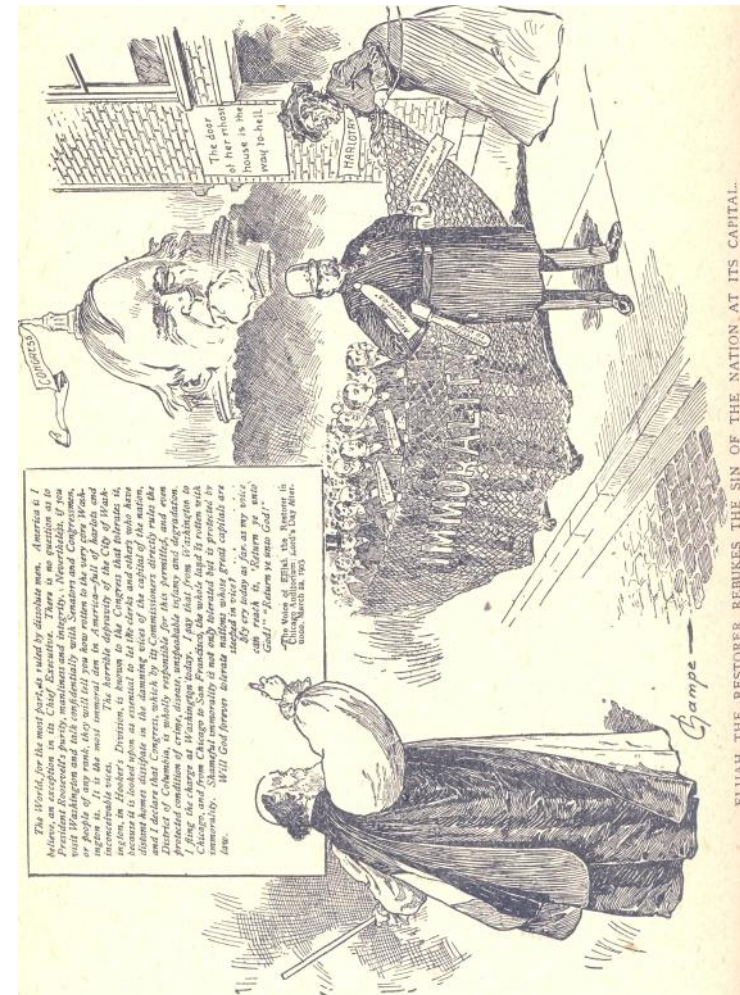
They show forth a depth of grief over the sins and sorrows of mankind,

They pulsate with the glad life and power of Divine Joy, the "Joy of Jehovah," which is Strength,

They have the clarion ring of a battle-cry,

They bristle with flashes of the Sword of the Spirit,

They are also like white-winged doves, the Emblems of Peace-



ELIJAH THE RESTORER REBUKES THE SIN OF THE NATION AT ITS CAPITAL.

They are Messages delivered in the Name of Him who is the Lion of the Tribe of Judah, and yet the Lamb of God.

Such Messages are not delivered for the mere gratification of the literary, esthetic and ethical senses of men,

They hurt.

They wound.

They burn.

They awaken.

They arouse.

They convict,

They bring men down on their faces in the depths of contrition and penitence.

They lift men up, by Faith and Obedience, into the blessed Light of the Love of God.

They purify by the Divine Fire of the Holy Spirit.

They heal, by the balm of the Holy Spirit, the broken, the bruised, the sick.

They restore man to his original position as a son of God.

Those who had eyes to see and ears to hear, saw and heard all this in the Message of Elijah the Restorer, at the Chicago Auditorium on Lord's Day afternoon, March 22, 1903.

It was the second Message of the Series of Twelve on Repentance, Faith, Hope, Love and Holy Living.

Speaking on the subject of "The Grief of God concerning Man," God's Messenger pointed out man's terrible fall, his ingratitude to God, His Father, his filthy and disgusting sin.

And then God's Messenger pleaded with his hearers.

The cry of Elijah "Return ye unto God," became the burden of his Message.

That cry went home to the hearts of those who heard, in the Power of the Holy Spirit,

It was effective; for at the close there were apparently none in the great audience who remained seated after the call to Repentance, Confession and Consecration.

The day, although cool, was beautiful, full of the promises of spring.

Many thousands accepted the invitation given that morning by the hundreds of workers in Zion Restoration Host in the homes of the people in Chicago, and every desirable seat in the Auditorium

was taken.

Chicago Auditorium, Lord's Day Afternoon, March 22, 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.

God is Love, by Him upholden
Hang the glorious Orbs of Light,
In their language, glad and golden,
Speaking to us day and night
Their great story, their great story,
God is Love, and God is Might.

And the teeming Earth rejoices
In that Message from above,
With ten thousand thousand voices
Telling back, from hill and grove
Her glad story, her glad story,
God is Light, and God is Love.

With these anthems of creation,
Mingling in harmonious strife,
Christian Songs of Christ's salvation,
To the world with blessings rife,
Tell their story, tell their story,
God is Love, and God is Life.

Through the precious Love He sought us,
Wandering from His holy ways,
With that precious Life He bought us;
Then let all our future days
Tell the story, tell the story,
Love is Life-our lives be Praise.

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. 12;

“God is Love!”—His Word proclaims it,
 Day by day the truth we prove;
 Heaven and earth with joy are telling,
 Ever telling, “God is Love!”

CHORUS—Hallelujah! tell the story,
 Sung by angel choirs above;
 Sounding forth the mighty chorus
 “God is Life, and Light, and Love!”

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 te,
 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, for 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 chanted the

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 the

first eight verses of the 6th chapter of Genesis from the 5th to the 10th verses of the 63d chapter of Isaiah, and also from the 15th chapter of the Gospel according to St. Luke, commenting as follows upon the 2nd verse:

And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

SOMETIMES IT IS GOOD TO HAVE THE TESTIMONY OF ONE'S ENEMIES.

The enemies of Jesus gave us this great truth, that the Christ, the Messiah of God, received sinful men and women and ate with them.

The Son of God received sinners, even the Devil's castaways, yea, the chief of sinners.

He is the same all-compassionate Savior and Restorer today.

There is no one so sinful that he will be turned away if he will truly repent and forsake his sins.

Those Pharisees and scribes thought that they were uttering a shameful thing which would make every one turn against the Christ when they said that He received sinners.

At one time they brought a sinful woman to Him and said that they had caught her in the very act of adultery, and that Moses' law said that she ought to be stoned.

"Very well," Jesus replied in effect, "let the scribe or Pharisee among you who is without sin cast the first stone. Then I will have something to say."

They never took up the first stone.

Convicted in their hearts, and afraid that He would tell what they felt He knew, they thought that it was best to leave that sinful woman alone.

These guilty men were the miserable hypocrites who sneeringly said: "He receiveth sinners."

Yes, He receives sinners, but He does not receive hypocrites.

POUR PENITENCE MUST BE SINCERE AND POUR HUMILITY REAL.

If you imagine that you can impose upon God the Almighty by being a professor of religion while your heart is sinful, and your life evil, you are not only mistaken, but you are terribly guilty.

The worst kind of sinner is he who poses as a saint and is in reality a hypocrite.

And He spake unto them this parable, saying,

What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he has found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which heed no repentance.

Or what woman having ten pieces of silver, if she lose one piece does not light a lamp, and sweep the house and seek diligently until she find?

And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And He said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

Every prodigal who has spent his all in sin knows what a "mighty famine" comes after.

The door of the very saloons and places of evil resort where he was so welcome is shut—"his last cent is spent, let him starve or feed the Devil's swine."

And he went and joined himself to one of the citizens of that country.

Perhaps it was a saloon-keeper who sent him behind his bar to feed drunken dissolute human swine—to serve out liquid fire and distilled damnation to swine.

And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

And he would fain have been filled with the husks that the swine did eat: and

no man gave unto him.

But when he came to himself—

You will never come to God until you come to see yourself just as you are in the light of God.

When he came to himself—when he woke out of the madness and folly of his sinful life, he said:

How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

I am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

He never got any further in his intended prayer.

He had intended to say: "Make me as one of thy hired servants," but he could not get that far; for the father interrupted his prayer.

But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring the fatted calf—

It was not a pig that the father called for.

GOD'S CHILDREN NEVER ATE FIG.

Satan's filthy, disease-and-death-breeding food, swine's flesh, is more responsible for the physical corruption of hundreds of thousands in the city of Chicago than any other one thing.

Trichinosis, tuberculosis, scrofula, cancer, cholera, and every kind of filthiness that you can name are found in the pig, concerning which God said long ago to His people: "Of their flesh ye shall not eat, and their carcasses ye shall not touch."

When the devils entreated the Son of God not to command

them to depart into the abyss, but give them leave to enter into the swine, He said, "Go!"

These swine, two thousand in number, rushed down the steep into the lake and were drowned.

In every age God has showed that the unspeakably filthy disease-bred and disease-breeding pig is not food for man—it is the fitting home of stinking Gadarene devils.

It is a disgrace to breed it.

THE MAN WHO BREEDS SWINE IS A CRIMINAL.

The man who sells it is also a criminal.

The women or men are criminals who give it to their children, and feed them upon that which can only create disease. The children of parents who eat swine's flesh are inheritors of disease.

The fatter and more prepared for the market swine are, the more diseased they are.

Often, in order to keep pigs alive, they have to cut the leg and let the disease pour out, or else they would die of their own rottenness ere they could be got to market.

The men who breed disease in the form of swine, and ship it to the Chicago, or any other market, are destroyers of men's lives.

Net long ago I saw a child with thirty-two scrofulous abscesses, that had all come from pig-eating.

The man who packs and ships pork is a criminal in God's sight.

The man or woman who eats it is a gluttonous fool and those who give it to their children are wicked.

They might as well feed them poison. It is poison. Whenever God's Word speaks of anything that is peculiarly filthy it is likened to swine and swine's flesh.

When a man is spoken of as going back to his sin, he is likened to the sow returning to her wallow.

If I were to tell you just what I know regarding the fattening of pigs, I am afraid that I should have to supply you with some very nauseating facts.

You would never want to eat swine's flesh again.

If these people who breed pigs were to tell you a tithe of what they know, you would never want to touch that foul flesh again, much less fill your bellies with its disgusting uncleanness.

The prodigal reached the lowest depths of his shame when he was sent by the Devil to feed swine.

When he returned to the father's bouse, they did not kill a fatted pig—it was a fatted calf.

CANCER UNKNOWN TO THE ORTHODOX JEW.

A statement made many years ago, in Owens College, Manchester, bas, I think, been borne out without an exception, at any rate in my experience—namely, that "cancer was an absolutely unknown disease amongst orthodox Jews all over the world."

My experience is very wide, and covers thousands of cases of cancer.

I endorse unreservedly the statement that an orthodox Jew suffering from cancer is unknown.

There is no word for cancer in the Jewish language.

Our Lord never saw a case of cancer, so far as this record goes.

The Greek word for it, *καρκίνωμα*—carcinome—is not found in the New Testament, and there is no record that our Lord Jesus, the Christ, or any of His apostles, ever saw, or that God ever healed any one afflicted with that filthy disease, during their earthly ministry.

There is also no word for cancer in the Hebrew language.

Cancer is unknown where swine's flesh is not eaten.

TWENTY THOUSAND VICTIMS EVERY YEAR—DEATHS CAUSED CANCER, APPALLING.

Where it is eaten, cancer abounds, as in this country, where it is almost as common as consumption, and in some sections more so.

I am told, and I have no doubt that it is correct, that the number of deaths annually from cancer in this country is not less than twenty thousand.

That is, these are the known deaths only, but there are vast numbers who die of cancer of the stomach or liver when the cause of death is not known and concerning whom certificates of all kinds are given.

You dirty stinkpots have also created another kind of cancer—Nicotine Cancer.

The people who eat pig and drink alcohol have a preparedness for cancer such as no others have, especially when, in addition, they are also smokers.

Then they get an elegant cancer in due time on the lips, or in the throat or stomach.

Nicotine cancer is a well-defined, and, humanly speaking, a modern form of cancer.

When you take nicotine poison in the shape of tobacco, it is like striking a match upon a prepared surface to get a light—you get cancer. Especially is this the case where the blood is already defiled by the eating of swine's flesh, and the drinking of alcohol: for scrofula and narcotics create cancer beyond all question. That is what many of you are getting.

I have you here now, and you shall hear something that you will not hear in your churches.

Ministers are usually afraid to tell you these things, because they have pork-packers and whisky-sellers in the pews. If they said these things they would tread upon the toes of their richest people and grieve the board of management every time.

NO BOARD OF MANAGEMENT IN ZION.

I do not care a snap about boards of management, because I have none.

It would take a pretty hard board to manage me. (Laughter..)

There has never been even a committee in Zion.

One of the most stupid things going is a board.

When I want a thing done, I choose a competent man or woman, give them authority and resources, and hold one person—and one alone—responsible for the doing of the thing exactly as directed. Therefore, things get done in Zion.

Talking machines are sometimes interesting but they never do things; and Boards are verbal machines that, usually, hinder work.

I speak the truth when I say that between these three things—swine's flesh, alcohol, and nicotine—we are becoming the most cancerously rotten Nation in the world.

The American people are becoming cancerously corrupt, and especially so in Chicago.

At the request of a friend I once went to see a Jewish lady with cancer.

The first words that I said to her were: "Madam, have you broken the Law of God, and of your fathers, and eaten swine's flesh?"

"That is a strange question for a Christian minister to ask," she said.

"I am not only a Christian minister, but I am obedient to the Christ," I replied.

"I never eat swine's flesh."

The only thing that the Christ did with swine so far as it is written in the Gospels, was to send devils into them, and drown them.

WHEN I BELIEVE IN SWALLOWING SWINE'S FLESH I WILL BELIEVE IN RECEIVING DEVILS INTO MY STOMACH.

If the Lord Jesus, the Christ, thought that the proper place for a devil was in a pig, then the proper place for swine's flesh is not in my stomach, unless my stomach is the place for a devil. I would almost as soon speak to a goat as to a man or woman full of pork.

Eaters of pig, users of tobacco, and drinkers, you have a great deal of devil and dirt in you!

If any of you here are full of pork may the good Lord in His infinite mercy get at you below the pork.

This Jewish lady was very much astonished to hear me speak in that way concerning swine's flesh, and she said: "Sir, I have to acknowledge that I have eaten swine's flesh, and that my father has also broken the law."

I said, "You are the only Jewish lady that I have ever seen with cancer.

"I told my friend when I heard of you that I would be sure to find that you had eaten swine's flesh."

I have never seen another Jew or Jewess in all the world with cancer.

In various parts of Europe and Asia, where swine's flesh is not eaten there is no cancer.

Again I say that this country is becoming rotten with cancer—nicotine cancer through tobacco, and scrofulous cancer through eating swine's flesh.

Hundreds and hundreds of thousands of people are living in

great pain and misery, and twenty thousand victims die every year.

Is it not time for some Messenger of God to “cry aloud and spare not?” I will read on:

And bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead.

When a man has gone away from his home and God, gone into sin, and down into the swine trough, he is dead in trespasses and sin.

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

May God bless His Word.

After the Choir had chanted the *Gloria Patri*, prayer was offered by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

In making the announcements the General Overseer said:

We are now prepared to receive your help in a Great Undertaking at Zion City for the benefit of, we trust, many millions of people

I have never yet sent around a subscription paper; never had a bazaar, or anything of that kind, to raise money.

ONE CHURCH THAT RAISES MONEY HONESTLY.

We believe in raising money in an honest way, such a way as God can approve.

If I were a business man of the world, and a man came to me belonging to a church, and asked me for money for that church, I should speak to him in a manner he would never forget.

I should tell him, among other things, that the church that could not get along without begging money from the world had no right to exist.

A church that cannot attend to its own affairs, and raise its own money for its own work, is a sham, a delusion and a snare.

TWENTY YEARS OF MINISTRY FOR THE CHRIST WITHOUT SALARY.

I have been an ordained minister of the Christ for more than thirty years, and for more than twenty-five years of my ministry I have refused to make any bargain for salary with any men at any time, as a reward, or fee, for my services, and I have never made any charges at any time.

For a number of years I have received neither salary nor allowance.

I have refused to take anything for a number of years from the tithes and offerings of the Christian Catholic Church in Zion, and I have had the joy of being the largest contributor to the funds of the Church.

What I live upon is what I receive honestly, by the sweat of my brain.

The honest work of my attention to the business affairs has provided all that has been necessary for years.

I see no reason why men of God should not be as successful as I have been.

I have never asked a single being on this earth to give me a penny for any service that I have rendered in praying for the sick, or helping them in any way.

I am rejoiced that I can say that, and no one can truthfully deny it.

No one can be found in all the world who can truthfully say, “You asked me for money because of your service.”

A FULL GOSPEL WITHOUT MONEY AND WITHOUT PRICE.

When we send out our ministers to take charge of Branches of this Church they receive allowances which cover their necessity.

I am thankful for people who are willing to labor and give their talents to God.

This day, nearly a thousand members of Zion Restoration Host came in from Zion City, and they all gladly paid their own car fare and other expenses.

They were joined by hundreds of the Host in this city.

They all worked diligently for long hours from street to street, and lane to lane, and house to house, during the fore-noon of this

day. They visited perhaps 150,000 people or more in this City.

Zion has its Home of Hope for Erring Women where we have over thirty women, and also twenty-two little babies who would have been thrown out, perhaps killed at birth.

We have not asked a woman to pay a cent.

We ask only for the privilege of winning her to God.

ZION MAKES NO APPEAL TO THE -WORLD FOR AID.

I am appealing to Zion now when I say that I want you to give me several hundred thousand dollars as quickly as possible.

I do not know when you will give it to me, but I know that I will get it.

I have not yet asked God and His people for anything that I did not get.

When I have been earnest in asking man for anything, I have received it and I thanked God.

I only ask for that which is right.

I should be afraid to turn my talents of persuasion to anything else.

I am thankful that I have never used them for any wrong purpose.

Less than a year ago we built a Tabernacle to seat over five thousand persons at Shiloh Park in Zion City; it was thought by many that it might suffice for several years.

I am glad to tell you that it will not, for it is no longer enough.

Were we today to combine the two congregations—the congregation that worships in this Auditorium and the congregation that worships in Shiloh Tabernacle—it would not hold you by several thousands.

I had about 2,500 people at the 6:30 o'clock prayer-meeting this morning, and sometimes I have more.

That is something for you pig-eaters to think over who were asleep at that time, dreaming, possibly, about what you would have for dinner.

Our stores closed Saturday night at 6 o'clock, and I could not hear a whisper or a sound in all the city at 8 o'clock.

At nine most of our people were in bed.

LORD'S DAY MORNING IN ZION CITY.

Many of us were up at 5 o'clock.

Some were up before that time, getting their breakfasts and preparing their lunches in order that they might come to the early prayer-meeting, and then come in to Chicago shortly after 8 o'clock.

It was a wonderful sight to see the people streaming up to that morning meeting from all parts of the City of Zion.

After the close of the meeting, there was one unbroken line nearly a mile in length, from Shiloh Tabernacle down to the Railway Depot, where two long trains of about twenty coaches were waiting to carry them—as is the regular custom every Lord's Day morning—shortly after 8 a. m.; a third train leaves at 11:49 a. m.

I could not see a break in the line of happy people, joyfully going forward to this glorious Zion Restoration work.

We have done that ever since we went out to Zion City. We are not asking any praise for doing it. We are thankful to God that we have that privilege.

The people pay their own car fare—thirty cents return fare from Zion City to Chicago, and their car fare to the point where they are assigned.

There are various other little expenses that I dare say bring the amount up to at least half a dollar for every person. Therefore Zion Restoration Host who worked in Chicago today paid not a cent less than \$500 for the privilege of doing it.

That is done gladly every Lord's Day by our people in all ranks.

Our judges take a part in this, and enter the streets and lanes with the humblest people.

When we add the rent of this building, advertising, printing of Messages, etc., *the cost of every Lord's Day's work in Chicago* to the Christian Catholic Church in Zion is over \$1,000—probably at least \$60,000 per annum.

Last year we spent more than half a million dollars in the purely evangelistic work of the Christian Catholic Church in Zion throughout the world.

SHILOH TABERNACLE OUTGROWN IN TWELVE

MONTHS.

I have seen it too small for a week-night's service, and it is ridiculously small on a Lord's Day, when we unite all the congregations.

Yet it seats 5,200 people.

There is not one Protestant church in Chicago, filling all its galleries and ground floor, that would have held our meeting at 6:30 o'clock this morning or any of our week-night regular assemblies.

Thousands will be shut out this spring and summer ere we can get the increased accommodation we are now planning.

I do not yet see how to manage until we can get the new Shiloh Tabernacle ready.

The plans are already drawn, the engineers have staked out the ground, and men are beginning to dig the basement and lay foundations for the structure. Plans are made for a

NEW SHILOH TABERNACLE TO SEAT SIXTEEN THOUSAND PERSONS.

Our present population is from eight to ten thousand, and the people are pouring in all the time.

We have reasons to believe that the population of Zion City will be from fifteen to twenty thousand before the end of this year.

Therefore we have to build a large place for our great assemblies.

By-and-by we will build Zion Temple, God willing, that will hold between thirty and forty thousand.

In that great Shiloh Park, seven hundred feet from the Temple we shall group eight large buildings.

The first of these will now be constructed—the new Shiloh Tabernacle, to be built of steel and brick.

It will be a fire-proof structure.

I want you who are interested, to help largely.

I know that I will get the money; but you will lose the privilege of helping if you do not help quickly.

We need from Four Hundred to Five Hundred Thousand Dollars for the New Tabernacle.

God has been very good to us in all departments of Zion. We got through splendidly, and are going ahead all the time. In this week's Issue of LEAVES OF HEALING you have a very remarkable cartoon of Zion going into action.

The Christian Catholic Church in Zion is going into action all over the world.

ONLY CLEAN MONEY USED FOR GOD'S WORK IN ZION.

I appeal to those who are either in Zion or who are in sympathy and desire to help.

I do not want any man's money or any woman's who is not in sympathy with God.

If you are living a bad life or are in a bad traffic, I do not want your money until you have resolved by the grace of God to get out of it.

I do not want the money of any man or woman that is engaged in the liquor traffic.

I do not want the money of any man or woman that is engaged in the tobacco traffic.

I do not want the money of any man or woman that has property that is used for immoral purposes.

I do not want the money of any man or woman that is engaged in the pork-packing business or in the pork-selling business.

I do not think that I will get the money of any one who is full of pork, and I do not want it, unless they resolve to quit eating it.

I want clean money from clean people.

If you will quit these bad things, I will be very glad to get your money.

When a highwayman comes to you he says: "Your money or your life"; but when I come I say,

"YOUR MONEY AND YOUR LIFE."

I want both for God.

The papers will have something for tomorrow now. (Applause.)

General Overseer—Zion, are you willing to give me, as God's Messenger, your money and your life?

Audience—"Yes."

General Overseer—You newspaper reporters, what do you think of that? (Laughter.) Do you think the editors of the Chicago Press could get thousands in this Auditorium out of love for them, as God Messengers, to give a similar answer?

The more we give of our lives the happier we are, are we not?

Audience—"Yes."

General Overseer—The more we give of our money the happier we are, are we not?

Audience—"Yes."

General Overseer—Those who are not, say "No."

I do not hear any who say "No."

I want to make you very happy by giving you an opportunity of helping to build up that beautiful New Shiloh Tabernacle in Zion City.

It will be a beautiful place.

I am told that when it is built and seats sixteen thousand people, it will be the Largest Auditorium in America.

WHY WE BUILD THIS GREAT TABERNACLE.

Our reason for building so largely is that in a very short time we will fill the entire building.

I also feel the necessity for taking a longer time to work out some problems connected with the building of Zion Temple, which must seat from thirty to forty thousand people.

It will have the largest seating capacity for the purpose of hearing of any building in the world.

The Coliseum at Rome, was seated for eighty-seven thousand, I believe, but they never expected to hear.

It was merely a place for a spectacular exhibition.

We desire every one to hear in Zion Temple.

I think that we ought to get about fifty thousand dollars from you within a week or two.

That will help us to lay the foundations and make a start.

We will make a start anyway, with or without you.

The quicker you help the better: for "they give twice who give quickly."

Make a Special Offering, and send it in to the General Recorder

of the Christian Catholic Church in Zion.

Address it to Zion City, Illinois, and make the drafts and postoffice orders or registered letters in my name.

I ask you to do that because all Zion money passes that way, since I pay all the bills, but the General Recorder has the authority to receive it, and accounts for it to the General Financial Manager.

TITHES AND OFFERING USED ONLY FOR THE NEEDS OF THE CHURCH.

There may be some people who think that I handle the tithes and offerings.

I never touch them or take any of them.

I never see them.

They are used to meet the needs of the Church.

I am very thankful that the brethren who coöperate with me, and who have allowances, are not eaters of tithes.

They merely get what enables them to maintain themselves and families, and educate them in a proper manner.

They receive this from the central fund, from Zion Storehouse.

We never make our ministers dependent upon the people.

All these expenses are paid from the tithes and offerings.

Zion, have you not received much to thank God for, tell me?

Audience—"Yes."

General Overseer—Then make a Special Thank-Offering.

ZION THROUGHOUT THE WORLD TO AID IN BUILDING NEW TABERNACLE.

I hope that this appeal; which will be reported in LEAVES OF HEALING, will reach the thousands and tens of thousands in Zion throughout the world, and that they will see that we at headquarters who have to bear the heat and burden of the day ought to receive help from Zion in all the world.

This great Tabernacle is not merely for Zion City.

It will be to provide for you who come out from the city of Chicago, from Milwaukee, and all the cities around, and from all lands.

I have known as many as ten thousand persons to come out into

Shiloh Park to worship God in one day, from various points around, when we had no houses and no Tabernacle in Zion City.

We expect still larger numbers during this summer, when we have closed these meetings at the end of May in this Chicago Auditorium, and are concentrating upon Zion City. Our population is now probably 10,000—What will it be in a year?

I hope that we will see the Tabernacle going up rapidly this summer.

I want to build it in seven months, and open it before I go with a Legion of Zion Restoration Host to New York next October.

We built the first one, Shiloh Tabernacle, which seats 5,200 people, in seven weeks, and I think that we might build a Tabernacle to seat 16,000 in seven months.

May God help you to encourage the builders.

Put the matter before God and ask Him what you ought to give as a Thank-offering. Then act immediately.

A PRECAUTION FOR THOSE WHO SEND MONEY THROUGH THE MAILS.

Do not send the money loose in letters, because we have lost thousands, and possibly tens of thousands of dollars in that way.

There was a poor, wretched clerk in the Chicago postoffice, who is now in prison, who is known to have stolen many thousands of dollars from our mails, which had been put into the letters without being registered.

We lost large sums of money at that time, and I think that we lose now frequently by letters containing money which are foolishly sent to us without registering.

Money ought never to be put into letters unless the letter is registered, and even then it is not wise.

Let it be sent by drafts or postoffice order; then it can be traced.

If the letter is lost, duplicate drafts and duplicate orders can be had, and the money is not lost.

I say this to you because I have never spoken of it from this platform before.

Zion has been shamefully robbed in the Chicago postoffice, and shamefully treated in past times by the Chicago postoffice.

However, I am thankful to say that now we have escaped.

Our principal enemies both there and in Washington are dead, or disgraced and removed.

We have now our own Postoffice at Zion City, and it is doing a wonderful business.

ZION CITY POSTOFFICE ENTITLED TO BE RECOGNIZED AS SECOND CLASS.

I think that we will have letter carrier delivery in a very short time now.

The amount of business done in our postoffice is very remarkable.

Money-order business amounts sometimes to ten thousand dollars a month.

The amount of money that is received for stamps is very large, even though Zion Printing and Publishing House is still largely in Chicago.

Our Publishing House alone sends out over seven thousand pounds of printed matter every week; that will give you some idea of the extent of our Publishing work—Three and a Half Tons of paper are used weekly in sending forth God's Message from Zion to the World, and this is but the infancy of our Printing and Publishing Work.

ZION PRINTING AND PUBLISHING HOUSE TO BE MOVED TO ZION CITY.

I may say that we shall move Zion Printing and Publishing House out to Zion City by the first of May 1903.

We have so many things to do in connection with all our other institutions that I very earnestly ask, in the Name of the Christ our King, for Special Help for the building of the New Tabernacle.

I am not asking it from people who have unclean money, and who are living unclean lives.

We do not want it.

God hates robbery for a burnt offering, and these sacrifices of blood He despises.

I do not want them.

I want money that is well earned.

If you abandon your sinful ways and do right, then the money is a Blessing from God, and it is right to take it, because the silver and the gold are His.

The tithes and offerings were then received.

THE GRIEF OF GOD CONCERNING MAN.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable to those to whom these words shall come, in this and every land, in this and all the coming time Till Jesus Come. Amen.

TEXT.

And it repented Jehovah that He had made man on the earth, and it grieved Him in His heart. (Genesis 6:6.)
Jesus wept. (John 11:35.)

NUMBER OF YEARS FROM CREATION TO, THE UNCERTAINTY.

The Hebrew chronologist states that 1,656 years between the creation of Adam and the deluge, the time of Noah.

I do not know whether that Chronology is correct or not.

The Septuagint differs, I think, to the extent of eight hundred years.

However, I am absolutely without concern as to Chronology.

It is not so much a question as to when a thing happened, but whether it happened.

The man who says that there was no flood has no geological facts to stand on; scientifically he is nowhere.

Possibly the Deluge lies between 1,600 and the 2,400 years after Adam's creation. Perhaps both Hebrew and Greek Chronology are wrong.

The Chronology is not a matter of faith at all, except it be faith in Archbishop Usher, whose commonly accepted Chronology is

ours without very much investigation.

I think that it would stagger some people if they were to read the 105th Psalm and see that God speaks of His Covenant as having been given to a thousand generations.

He hath remembered His covenant forever,
The Word which He commanded to a Thousand Generations; The covenant which He made with Abraham,
And His oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
Yea, very few, and sojourners in it;
And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, He reprov'd kings for their sakes;
Saying, Touch not Mine anointed ones,
And do My prophets no harm.

A Thousand Generations, calculating only thirty years to the generation, would be Thirty Thousand Years.

They might find some difficulty in harmonizing that with any so-called Orthodox Chronology.

SOME QUESTIONS NOT ESSENTIAL TO SALVATION.

I have never been concerned about "genealogies."

These are not questions upon which your salvation depends.

Any opinion about Abraham or Isaac or Jacob, or even St. Paul, is not essential to your salvation.

I have a number of opinions about these men that do not agree with the commonly accepted opinions.

I get into a little difficulty now and then when I talk about Abraham having a bad dream, and God Almighty never telling him to murder his son.

Nevertheless, I hold to it that the great God and Father in Heaven never told any man to murder his own son: for He cannot do evil, or command a man to break His Commandment.

He who said "Thou shalt not kill" never gave any such foolish

command as that to Abraham or any one else:

ABRAHAM A COWARD.

Abraham was living a bad life, about that time, among the Philistines.

He had been hiding behind Sarah's skirts, begging her to tell Abimelech that she was his sister and not his wife.

Sarah was so beautiful that he was quite sure Abimelech would want her so badly that when he knew that she was Abraham's wife, he would kill Abraham.

Thus in order to save his own precious carcass he told her to tell Abimelech that she was his sister.

That was mean, even though his name was Abraham.

Isaac, his son, did exactly the same thing. with his wife a little later.

I AM NOT WEDDED TO MEN NOR CHRONOLOGIES.

I believe in God the Father Almighty, and in Jesus, the Christ, His only Son.

I have not a very good opinion of Isaac, or Jacob, or Abraham, or even some of the Apostles.

As for Peter, he was a very good man but he had bad streaks.

He could lie and swear like any trooper.

Even twenty-five years after Pentecost, Paul had to face him for dissimulation at Antioch.

Then Paul went away, and got himself into trouble at Jerusalem, and did the very thing he had blamed in Peter.

We are all a mass of imperfection.

There is only One Perfect Being, and He is God.

Some men walk a little closer with God than others, but none are perfect.

When a man tells us that he is infallible we know that he is a fool if he is not a rogue, for infallibility is in God alone.

My text takes me back to the Deluge which took place about 4,500 years ago, and perhaps a great deal longer. It does not matter.

It does matter that God said that He had repented that He had

made man, and it grieved Him at His heart.

Sixteen hundred years of humanity had only given God Almighty one long grief.

Adam and Eve had gone to the Devil.

EVE'S FIRST-BORN WAS AN OFFSPRING OF THE DEVIL.

I hold to that.

The Apostle John says that he was "of that Wicked One," and slew his brother

I hold to it that he was an incarnate devil.

There are many incarnate devils; perhaps numbers of them here today.

I desire you to understand this great thought concerning God.

Grief so fills the Father's heart that He is always afflicted intensely by the wickedness of man.

He is our Father, and a good father cannot help but be grieved when his son or daughter is shamefully and wilfully wicked.

I do not understand why some people believe that God is so angry that He punishes man because he is angry.

He punishes man because it is the only thing that can be done to make him good.

MAN SENT TO HELL TO LEARN OBEDIENCE.

He had to send that whole race to hell to make them good, and it took a long time, too.

We know that they were in hell 2,500 years after they went there; for that whole generation went to hell, with the exception of Noah, his wife, his three sons and their wives.

I am not sure that some of them did not go to hell, because they were very bad.

Even Noah himself, after the flood, faithful amidst a faithless world, got shamefully drunk, and his sons played shameful tricks upon him.

There are very sad stories connected with that family.

I hope that they all repented and got to heaven.

It seems to me that some of them did things, which, if they did

not repent, would be sure to land them in hell, although they were saved from the flood.

But the Apostle Peter declares that our Lord Jesus, the Christ, preached to the spirits in prison after He went down to hell.

Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water.

We have repeated in the Creed today that “He descended into hell,” and the Christ never went anywhere except to do good.

THE CHRIST’S MISSION TO HELL.

What did He do in hell?

The Christ does not go anywhere without a good purpose.

He did not need to go to hell unless He willed to do so.

It was the only way to save humanity; the only way to bridge that great gulf which, the Christ Himself said, was impassable between Lazarus and Abraham on the one side, and the Rich Man who lifted up his eyes on the other—in hell.

No man could cross that gulf, and it was never crossed or bridged until the Christ bridged it.

He did bridge it, and preached to the spirits in prison.

They believed Him and He led captivity captive.

I have not the slightest doubt but that vast numbers of those who were disobedient in the days of Noah became obedient under the preaching of the Christ; but they had spent 2,500 years in hell.

Hell is a very sad place in which to spend 2,500 years. Some of you say, “Oh, well, if a man can be saved eventually, it does not matter if he does go to hell first.”

Do you want to go through 2,500 years of hell, when you can go straight to God?

Do you want to go around by way of hell and spend 2,500 years there before you seek the way to heaven?

The disobedient in the time of Noah all went to hell because God said that their hearts were continually evil.

The whole race had gone down to depths of sin unutterable.

It grieved God and yet he sent them to hell, because no matter what He did they would not repent, and it was the only way left to Him: for He never saves people against their will.

NOAH, THE PROPHET, MOCKED BY THE PEOPLE.

Probably those very carpenters who built Noah’s Ark mocked at him, and said: “You old fool, building an ark on dry land, and preaching to us that this world is going to perish by a flood; you old fool.”

They took their wages every Saturday night, laughed at the old prophet, and said: “Just think of it. He has been one hundred twenty years building that ark. He has a regular menagerie here, the old fool that he is. Ha! Ha! ! Ha! ! !

“He pays good wages, and we will build it for him. It is all right, and you know he pleads earnestly with us and weeps over us, and says that if we do not repent that the flood will come.

“Just think of a flood taking off that old ark. There never was a flood at any time in this valley that would do that.

They laughed and mocked.

They would drink their wine, and dance, and when they wanted a first-class joke they would talk about Dowie. (Laughter.) Ah, I should have said Noah.

Some people today when they want a first-class joke think that I am the fellow to give it to them.

“Have you ever seen Dowie? Did you ever hear him preach, old fool that he is?

“He thinks that something might happen to Chicago. Ha! Ha!! Ha!!!

“Think of something happening to Chicago!

“He actually suggested that if there were a seismic disturbance in the middle of the lake, and the water rose a few feet we might all be drowned. Ha! Ha! ! Ha!! !”

Some of them would say that would be the first time that they had taken so much water.

They laughed; they drank; they married; they whored; they were thieves, liars, and murderers until the flood came, and then they laughed no more.

It lasted so long that they did not get out of doors for a few

weeks, and some of them began to wonder where the ark was.

They went down to the place where it had been. They found a raging torrent, but no ark.

Some of them went to the tops of the mountains, and saw the ark floating away out upon the waters.

The waters rose, and the wild beasts fought with them for the rocks, and the tops of the mountains.

The great serpents coiled around them, bit them and dragged them down, fighting for the tops of the rocks.

They did not laugh then.

IT IS DANGEROUS TO MOCK A PROPHET.

Neither will you laugh by-and-by when the Great and Terrible Day of Jehovah comes.

You will not laugh, but He that sitteth in the heavens shall laugh, and the Lord shall have you in derision.

You who have laughed at God and at His prophet will know then that it does not pay to laugh at prophets.

It is a bad business.

It is not a safe business.

I have never uttered one prediction which has not come true.

I take care that I tell you what God has said.

His Word is very plain.

The Sure Word of Prophecy is the surest thing in all the world, and you will do well to take heed unto it as unto a Light in a Dark Place.

The only thing that God the Almighty could do was to warn humanity, and then when they would not take the warning to let them go to hell.

The only thing that God can do with this world, when He has taken His elect out of it, is to let those in it go to hell.

You will go in a worse way than they who went before, because it will be by fire, no more by flood. The bow in the heavens tells us that.

ASTRONOMERS PREDICT THE DESTRUCTION OF THE EARTH BY FIRE.

The astronomer will tell you that, and will tell you, too, that the most certain thing that will happen to this planet will be its burning.

Read Proctor. Read any clear astronomer who looks into the future fate of this planet; read the story as it can be read in the heavens, now; read the story of the disappearance of heavenly bodies by fire.

They have disappeared completely.

Every one knows how easy it would be for this planet to ignite.

Alter the proportions of the various gases composing the atmosphere of the earth in a very slight degree and the water itself would be a rolling sea of fire.

One of the most inflammable powers today is a union of oil, water and air; that produces a fire which melts platinum, the hardest metal known, in a few seconds.

The Grief of God compelled Him to condemn man, to sweep him away, and yet to provide a way by which these banished might return.

THE REBELLION OF GOD'S PEOPLE THEIR DESTRUCTION.

The rebellion of humanity caused Him again and again to scatter those whom He had blest, until at last He had to scatter His own ancient people and disperse them amongst the nations.

They sinned, and sinned against God.

The Christ of God Himself said in the Temple at Jerusalem:

Ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

They filled up the measure of their iniquity; they crucified the Christ.

Then the judgment came, the eagles were gathered around the carcasses.

The people were scattered for the last time, and they have never been gathered together since.

The time is fast approaching when they will be gathered

together, but it will be Israel—the Ten Tribes that will lead the way, and bring back Judah, the Two remaining Tribes.

GOD SORROWS OVER THE DISOBEDIENT.

The weeping of our Lord Jesus, the Christ, and the Grief of God have continued through all the centuries since the antedeluvian period.

God has grieved over humanity's sins for thousands of years.

Do you think that it is no Grief to God that for nineteen centuries they have rejected His Son?

THE SHAMEFUL PRACTICES OF THE APOSTATE CHURCHES.

Do you think that it is no Grief to God that the apostate churches have no living Christ within them?

They have taken a bit of wet flour, stamped it, and said: "This is God."

Hundreds of millions of people have been cursed by sacrificing the Christ over, and over, and over again—He who was once slain for our sins, and can be sacrificed no more.

Do you think that God is not grieved with churches that profess to believe in the Christ and yet will not do as He commanded?

They say that they believe in the Christ and His example, who said when He spoke at Pilate's tribunal:

I have spoken openly to the world; I ever taught in the synagogues and in the temple where all the Jews came together; and in Secret spake I Nothing.

Nevertheless, you Christians, so-called, spend half your nights in Secret Societies, mumbling in the dark and going through the shameful mummeries of Baal-worship brought down from Sidon, Tyre and Phoenicia.

The filthiest forms of Phallic worship are represented by the Masonic emblem, the Point within the Circle.

There is not a man of education here today who does not know that that symbol in Masonry, the Point within the Circle, is the filthiest and most bestial symbol of the Phallic worship of the

ancient time.

It is too shameful to speak of.

Still you call yourselves Christians—you Bishops, ministers, officers and members of Apostate churches who wear that emblem on the Devil's aprons when you act as chaplains in the Secret Lodge worship of Baal; for that is Freemasonry.

You go through the sham resurrection of Hiram Abiff, and hold aloft as your emblem the most shameful emblem of the Phallic rites—the most filthy emblem of the Baal-worship.

Do you think that God is not grieved?

Do you think that your Father in heaven has no sorrow as He sees your shameful folly?

GOVERNMENT OF OUR CITIES IN THE HANDS OF CORRUPT POLITICIANS.

How can God help but grieve when He looks upon these cities, and sees what statesmanship means in municipal politics!

Is it not unutterably shameful that cities tax the houses of shame, the gambling hells, and the places of evil resort to pay the election expenses of some one?

In Omaha they have made an open business of it.

Taxation of vice is a regular part of the income of the city.

They fine them so much a quarter, which fine maintains the city's power to make roads, bridges, and banquets, and pays fat salaries for filthy officeholders.

They do it in other ways in this city also.

Is it not an unutterable shame that in this land, so-called Christian, if all the places of worship in this city were crammed, one million and a quarter of people would be outside the churches?

Is it not a shame unutterable that liquor is sold in defiance of law, every saloon being by the law of the State of Illinois engaged in illegal traffic when it sells a drop of liquor on the Lord's Day? And yet every saloon is open in Chicago.

There is no use in saying that it is only the Democratic administration that allows this.

When the Republicans were in office they sold liquor just the same. Swift and Washburn were no better than Harrison in that matter.

They gambled just the same.
 The harlot's houses were open just the same.
 Disease and sin and vice and murder went on this way just the same.
 We know that surely, like the Christ of old,

THE FATHER WEEPS OVER THESE CITIES.

What can He do?
 He is sending messenger after messenger.
 He is pleading with humanity to abandon sin, live purely, and trust Him.
 They put their tongues in their cheeks and laugh, and go on in their devilry.
 Is there to be no end to it?
 Does the Grief of God find no expression in a justifiable indignation and judgment; or is this world forever to be the prey of the saloon-keeper, the gambler, the harlot, and the politician who cares for nothing except his own selfish ends?
 There is but little real Christ-like sacrifice for others.
 There is but little real Christ-like willingness upon the part of competent men to consecrate life, talent and power to the service of the people.

THE SHOCKING PREVALANCE OF CRIME AND DEPRAVITY.

This city, and other cities of this land are, for the most part, run by the World, the Flesh, and the Devil.
 The entire world is in a terrible condition.
 The names of King Edward VII. and his brother, the Duke of Connaught, are commonly bruited about in London as being connected with that scoundrel who was arrested in New York last week, for having stolen a hundred million dollars.
 They have not dared to prosecute him, because the scoundrel said openly in London what he said when arrested in America, "I am the friend of the king."
 I do not know whether he is or is not, but I do not think that it

is unlikely; for the King, when Prince of Wales, was notorious for the infamy of his life.

When he was a student in the University of Edinburgh, of which I also was a student, his conduct was so shameful that when he came down to lay the foundation stone of the Edinburgh Infirmary, in 1870 I think, I heard him hissed in the streets by the students and better class of people.

He had stepped into the witness-box in the famous Lady Mordaunt divorce case and told what all England believed to be a lie.

He had been threatened to be horsewhipped by Charles Mordaunt if he visited his wife again. Nevertheless, he visited her again and again. And when she was delivered of a child, she said what is perfectly certain to be the case, it was not the child of Sir Charles Mordaunt. The present King's own "set" were charged in open court as co-respondents, and if Sir Charles Mordaunt could have got it he would have had the name of Albert Edward, Prince of Wales, in the bill of complaint. But it was not allowed because no action can lie against either the king or queen or the heir-apparent to the throne. That is a fact in English law.

The wicked lie that "the king can do no wrong," is not only a theory but it is an axiom of law, although a very foolish one.

I do not know whether the king is connected with this scoundrel Wright or not, who broke the Marquis of Dufferin's heart, and has brought such deep disgrace upon so many innocent men who were associated with him.

I do not think that they will do anything with Wright.

I think that they will be glad to let him go when they get him back to England.

Many are sorry that he has been arrested and sent back.

Some one may force the fight, however, and then revelations may be made which will overturn the Throne.

This state of affairs not only exists in England, but all over Europe. The condition of Austria is unspeakably shameful.

MANY GREAT DISASTERS CAN BE ATTRIBUTED TO VICE.

The murder of the late Crown Prince Rudolph, and the murder

subsequently of his mother, the Empress of Austria, are fresh in your memories.

The murder of King Humbert and others, can easily attributed to politics; but no one attributes the death of the Crown Prince of Austria and the poor Countess with whom he perished, to politics.

Everybody who knows anything about it attributes it to his shameful vices, and to her fall from virtue.

So it is all over Europe today.

The Crown Princess of Saxony is no exception.

The King of Saxony asks his subjects to believe that she is a woman of ungovernable passions, who had fallen long before she went away with that wretched man.

If it is true, why did he not take steps long ago to deal with the woman of ungovernable passions?

But if the King spoke out plainly, he would have to condemn his own family, who have ungovernable passions, too. He would have to condemn the princes around his throne. He might have to condemn himself.

If all the princes and princesses of ungovernable passions were expelled from every court in Europe, how many would be left?

THE WORLD, FOR THE MOST PART, RULED BY DISSOLUTE MEN.

America is, I believe, an exception in its Chief Executive. There is no question as to President Roosevelt's purity, manliness and integrity.

Nevertheless, if you visit Washington and talk confidentially with Senators and Congressmen, or people of any rank, they will tell you how rotten to the very core Washington is.

It is the most immoral den in America, full of harlots and inconceivable vices.

I was never so ashamed of my humanity as when a gentleman made that assertion to me, and I replied: "My dear sir, you will excuse me, but I have looked upon Washington as one of the cleanest cities in the United States, and I must say that I think there is exaggeration in your statement."

The gentleman had lived in Washington for more than forty-five years.

He was a business man on Pennsylvania Avenue, which is the principal Avenue of the City, connecting the Capitol and White House.

"Dr. Dowie," he said, "can you spare me half an hour?"

"I heard you preach last night in the National theatre, and I was very much impressed. I do not want you to think that I am guilty of exaggeration.

"I am a Christian man, and I am talking in truth and soberness."

He asked if I would walk two or three blocks behind his place of business in Pennsylvania avenue, into Hooker's Division.

"You will never forget what you see," he said.

THE IMMORALITY AT THE CAPITAL THE NATION'S SHAME.

"Why is it called Hooker's Division?" I asked.

"Because Hooker's Division of the Army of the Potomac was encamped there during the War of the Rebellion, and when a great battle was about to be fought they had to get many hundreds of Hooker's men out of the houses of ill fame in that district."

I said: "And are these dens of infamy still there?"

"Come and see," he replied.

I do not like these kind of visits.

I do not like to go where the Devil is, but it was broad day light, and I went, stipulating that we should only walk through the streets and lanes.

I was never so ashamed of my humanity in all my life.

I will not attempt to describe what I saw within two blocks of Pennsylvania avenue.

The horrible depravity of the City of Washington, in Hooker's Division, is known to the Congress that tolerates it, because it is looked upon as essential to let the clerks and others who have distant homes dissipate in the damning vices of the capital of the nation, and I declare that Congress, which by its Commissioners directly rules the District of Columbia, is wholly responsible for this permitted and even protected condition of crime, disease and unspeakable infamy and degradation. I fling the charge at Washington today.

I say that from Washington to Chicago, and from Chicago to

San Francisco the whole land is rotten with immorality. Shameful immorality is not only tolerated but is protected by law.

Will God endure that forever?

Will God forever tolerate nations whose great capitals are steeped in vice?

The Christ who wept over Jerusalem weeps over these cities.

Do you think that God Almighty is going to stand your murderous unions that sees a picket murder a man, and then with a packed jury obtains a verdict of "not guilty?"

That which happened in Chicago also happened in Waterbury quite recently.

There an innocent police officer was dragged from a car by unionists and murdered because he was protecting public property and life against unionist anarchists.

Shame! That you cannot punish these murderers, and that they are stalking abroad unwhipped by justice!

God is sorrowful and grieved, just as the father of the prodigal son was grieved when his son went away into sin.

My cry today as far as my voice can reach, is "Return ye unto God!" "Return ye unto God!"

I speak to men in every position.

I know no personal hatreds.

There is no man living whose injury I desire.

I desire the good of every one without any exception.

If I would pray more earnestly for some men than for others it would be for my enemies.

I know that I can say that from the heart.

My actions have been as my words, for I have again and again been of help to those who have hated and injured me.

God is infinitely merciful, and yet He can only say to you that if you reject His mercy you must be cast down into Hell with those with whom you love to herd.

You do not associate, you say, with the vilest and the lowest of them.

SINNING AGAINST KNOWLEDGE OF THE TRUTH.

There is none so vile and none so low as you who know better and still do wrong.

There is more excuse for the poor victim of vice who never knew virtue; for the poor victim of stealing who never drew an honest breath, who was born in sin, conceived in iniquity, and steeped in almost every form of lawlessness and crime before he knew of the existence of law and order.

There are many thousands of such in Chicago.

You despise them; but you are far more despicable, who know what vice, virtue and purity are and still live the shameful lives that you do.

It grieves God at His heart.

This grief finds expression in a cry to return to God, to repent of your sins, to do right.

My cry to you to day is

"RETURN YE UNTO GOD."

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah.

Infinite in mercy and in love, He can only sweep you into hell, if you will not do right; because He will not give this world over forever to the unclean, and to devils.

The time is fast approaching when the end of this dispensation will take place.

Then the Lord will come and take from the world His own, with whom He will come back again to reign.

Then the fight will be as it never has been before.

He must reign until He hath put all enemies under his feet.

Not one enemy of God will be permitted to live in Chicago when the Christ comes to reign in Zion.

That is the truth of God.

Receive it, believe it and obey it, and all will be well.

All who desire to repent and obey, stand and tell God so. (Nearly all arose.)

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. Give me power to do right, no matter what it costs. Give me a true repentance. Give me power to restore, and to confess to those whom I have wronged, and to Thee, my God. Help me to trust in the Christ, the Messiah, the Lamb of God who taketh away the sin of the world, the sickness of the world, and the sorrow of the world. For His sake take me, cleanse me from sin, and from the powers of disease, and evil of all kinds. When I leave this body may I go to dwell with Thee, and with those who have loved Thee and served Thee, and maintained Thy cause and Kingdom on this earth. For Jesus' sake. Amen. *(All repeat the prayer, clause by clause, after the General Overseer.)*

General Overseer—Did you mean it?

Audience—“Yes.”

General Overseer—Will you live it?

Audience—“Yes.”

General Overseer—Then God help you.

After “Sin no more” had been sung, service closed with the Benediction by the General Overseer.

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,

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 <i>Leaves of Healing</i>
God's Full Salvation?—2 Thes. 2:13-16.	Read <i>Leaves of Healing</i>
God's Way of Healing?—Mark 6:12, 13.	Read <i>Leaves of Healing</i>
God's Spirit of Prophecy?—Rev. 19:10.	Read <i>Leaves of Healing</i>
God's Latter Day Zion?—Jer. 3:14, 15.	Read <i>Leaves of Healing</i>
God's People of Promise?—Mal. 3:10, 11.	Read <i>Leaves of Healing</i>
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God's Reign of Righteousness on Earth?—Is. 32:1-4.	Read <i>Leaves of Healing</i>
God's Manifestations of Christ's Return?—1 Thes. 5:1-11.	Read <i>Leaves of Healing</i>
God's Last Church in Victorious Conquest?—Rev. 3:7-13.	Read <i>Leaves of Healing</i>
God's Mode of Christian Baptism?—Rom. 6:3-6.	Read <i>Leaves of Healing</i>
God's Last-Hour Evangelizing Church?—Matt. 20:6-16.	Read <i>Leaves of Healing</i>

IT WILL STARTLE YOU... THEN HELP YOU... IF YOU FORSAKE SIN

It brings *Salvation* to all who want to repent; it brings *Hope* to the sick and afflicted; it brings *Purity* to the life and home; it brings *Light* to the heathen in darkness; it brings *Liberty* to the slaves of custom; it brings *Truth* to the teachable of all classes; it brings *Peace* to the rebellious, proud sinner; it brings *Joy* to the true minister of Christ; it brings *Usefulness* to every follower of Jesus; it brings *Genuine Knowledge* of God the Father.

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