

# 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 Pearl of Parables

And Its Interpretation Nationally and  
Individually

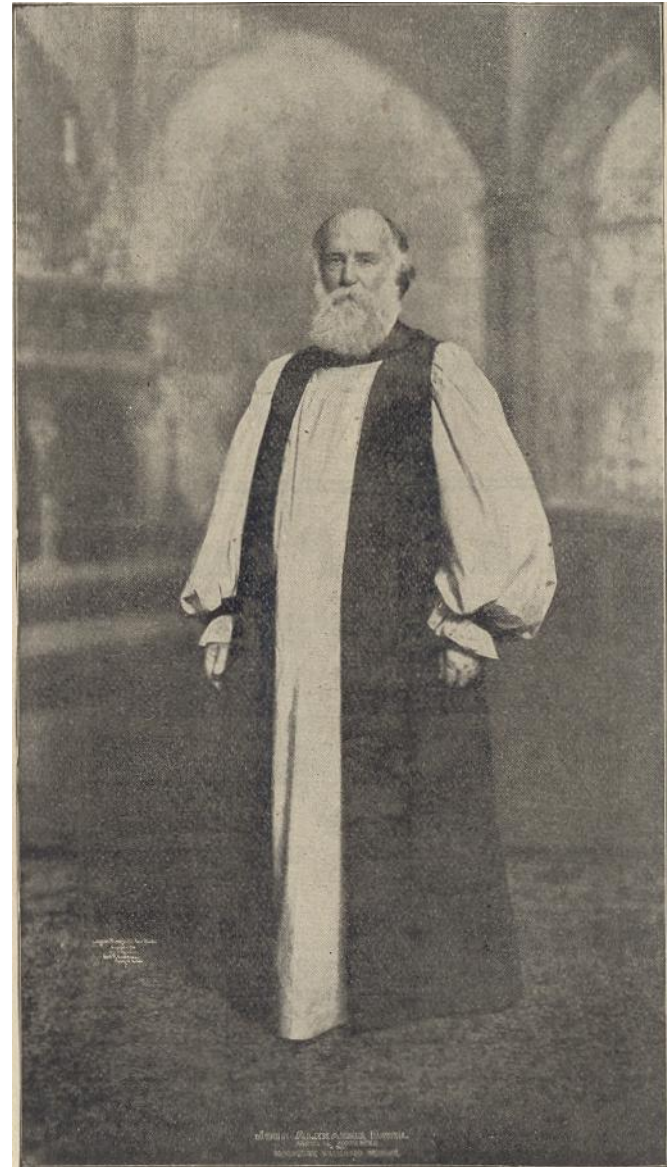


*Message No. 66. An Address, Delivered at the  
Chicago Auditorium, Lord's Day, March 29, 1903*

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# THE PEARL OF PARABLES

## AND ITS INTERPRETATION NATIONALLY AND INDIVIDUALLY

**T**HE Theocratic party is a power in Chicago politics. In that city it holds no caucuses, no conventions, and no primaries.

It has no ward committees and no central committees.

It puts no candidates in the field for any offices, and has no patronage to distribute.

It buys no votes and pays for no influence.

Yet the Theocratic party has wielded a power which has decided the question as to who should be Mayor of the City of Chicago.

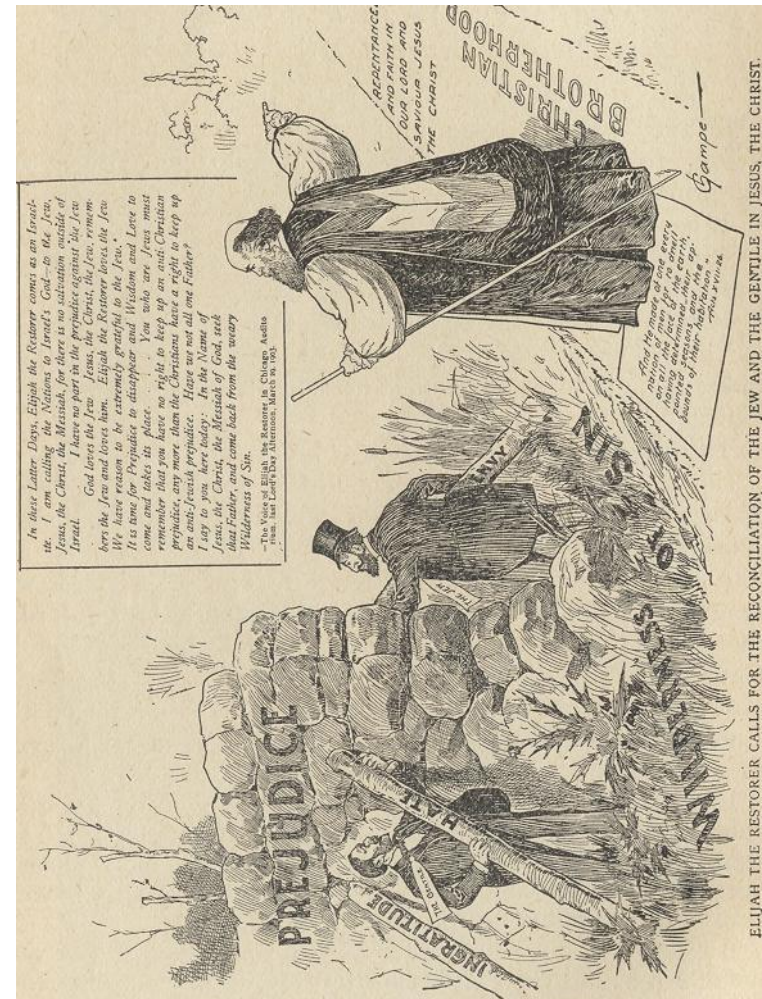
The Theocratic party is stronger today than ever before.

Chicago knows its power and political parties realize that it must be reckoned with as a factor in every election; and often a deciding factor.

A very lively interest was therefore aroused when it was announced, through the Chicago newspapers, last Saturday morning, that the General Overseer of the Christian Catholic Church in Zion, who is the leader, under God, of the Theocratic party, would speak in the Chicago Auditorium on the Lord's Day on the subject, "Zion's Choice for Chicago's Mayor."

It was a topic of discussion in the two opposing political camps on Saturday, and on Lord's Day afternoon, March 29, 1903, every part of the Auditorium that was conveniently accessible was crowded with an audience in which there were many men prominent in Chicago's public affairs.

As a "prelude to his prelude," the General Overseer outlined,



ELIJAH THE RESTORER CALLS FOR THE RECONCILIATION OF THE JEW AND THE GENTILE IN JESUS, THE CHRIST.

briefly but clearly, the position of the Theocratic party.

He declared its policy of throwing its weight on the side of the best candidate of those likely to be elected in all elections where it was not strong enough to elect its own ticket.

He then announced that, after thoroughly canvassing the political situation in Chicago, he had decided to direct all members of the Christian Catholic Church in Zion to throw the full weight of their influence to bring about the election of Graeme Stewart for Mayor of Chicago.

This announcement was received with an outburst of hearty and prolonged applause by the great audience.

As he gave his reasons for this decision, his arguments were received again and again with heartiest approbation, not only of the members of the Church present, but also of the many strangers.

At the close of his prelude, he called for all those who endorsed his position in this matter to rise.

There was a very general response throughout the house.

The Message of the day, the third in the series of calls to Repentance, Faith, Hope, Love and Holy Living, was from that Pearl of Parables the Story of Jesus, the Christ, concerning the prodigal son.

Elijah the Restorer did not deal, however, with the Prodigal Son.

His Message was a wonderful national and individual application of the story of the Elder Brother.

It was an application full of important and significant Restoration truth.

The broad, Christian, Catholic spirit of the Restorer was strikingly manifested in his eloquent, logical and powerful protest against the unreasonable and wicked anti-Jewish prejudice of people who call themselves the followers of Jesus, the Christ, the Jew, which was an important part of the Message.

It was a deeply moved and intensely earnest congregation that stood at the close of the Message, in response to the call of God's Messenger, and solemnly consecrated themselves to God, in true penitence, strong faith and fervent prayer for Divine wisdom and strength

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Chicago Auditorium. Lord's Day Afternoon, March 29, 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:

Who is on the Lord's side?  
 Who will serve the King?  
 Who will be His helpers  
 Other lives to bring?  
 Who will leave the world's side?  
 Who will face the foe?  
 Who is on the Lord's side?  
 Who for Him will go?

REFRAIN—By Thy call of mercy,  
 By Thy grace Divine,  
 We are on the Lord's side,  
 Savior, we are Thine.

Not for weight of glory,  
 Not for crown and palms,  
 Enter we the army,  
 Raise the warrior psalm;  
 But for love that claimeth  
 Lives for whom He died:  
 He whom Jesus nameth  
 Must be on the His side.

REFRAIN—By Thy love constraining,  
 By Thy grace Divine,  
 We are on the Lord's side,  
 Savior, we are thine.

Jesus, Thou hast bought us,  
 Not with gold or gem,  
 But with Thine own lifeblood,  
 For Thy diadem:  
 With Thy blessing filling  
 Each who comes to Thee,

Thou hast made us willing,  
Thou hast made us free.

REFRAIN—By thy grand redemption,  
By Thy grace Divine,  
We are on the Lord's side,  
Savior, we are Thine.

Fierce will be the conflict,  
Strong may be the foe,  
But the King's own army  
None can overthrow:  
Round His standard ranging,  
Vict'ry is secure;  
For His truth unchanging  
Makes the triumph sure.

REFRAIN—Joyfully enlisting  
By Thy Grace Divine,  
We are on the Lord's side,  
Savior, we are Thine.

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. 348:

Encamped along the hills of light,  
Ye Christian soldiers, rise,  
And press the battle ere the night  
Shall veil the glowing skies.  
Against the foe in vales below,

Let all our strength be hurled;  
Faith is the victory, we know,  
That overcomes the world.

CHORUS—Faith is the victory!  
Oh, glorious victory,  
That overcomes the world.

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 hear 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 LADAMUS.

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.

The General Overseer then read in the Inspired Word of God the 1st Psalm, also from the 15th chapter of the Gospel according to St. Luke, beginning at the 11th verse and reading to the close of the chapter.

Prayer was offered by the General Overseer, followed by the Disciples' Prayer chanted by the Choir and Congregation.

The General Overseer then said:

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### ZION'S CHOICE FOR CHICAGO'S MAYOR.

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Before delivering my Message I desire to say a few words by way of prelude as to Zion's choice for Chicago's Mayor.

### SOME CONCEPTIONS CONCERNING THE OFFICE OF A MINISTER.

I know that it is a common expression among those who consider that their conceptions of Christianity are the only current coin in spiritual realms, that the minister who even speaks concerning municipal, state or national politics has departed from his duty.

I think that it is commonly accepted by large numbers of people, that a minister must be without any political opinions whatever.

In fact he is a kind of spiritual hermaphrodite.

He is to be without sex; but all of them must be sure to take care of the sects to which they belong.

I have no such conception of the duties of my office, as you well know.

The Christian Catholic Church in Zion is a purely Theocratic institution, where Democratic ideas have no place whatever; inasmuch as there never has been a vote taken upon any question.

Nor is it a question with myself as to what the people think, nor with the people as to what I think.

#### GOD THE HIGHEST LEGISLATOR AND EXECUTOR.

The only question in the Christian Catholic Church in Zion, with both myself and my people, is this—What does God think?

Let us think as He thinks.

If God has given us a Revelation of His Thought, and it is perfectly clear and intelligent, then what we have to do is not to vote about it or even talk about it, but to do it, for it is His Will.

Laws once passed and completely confirmed by the highest executive authority are not open to discussion.

Once the law has been properly passed upon and signed by the highest executive, and its interpretation has been sustained by the Supreme Tribunal of this country, then the only thing remaining is to carry it out.

We are under the very strong conviction that God has made Laws for Man's government, which He had a right to make.

We believe that these laws have been sustained by the Highest Tribunal, which is God Himself, and we have only to carry them out.

The Bible is not a thing to be apologized for, to be analyzed, or to be criticised; nor is it a question of what you think about it.

Its Divine Directions must be obeyed.

Do you hear, you miserable infidels?

Obedience to God and His Laws is not a question for voting.

I say this by way of prelude because Zion belongs neither to the Democratic, the Republican, the Popocratic, nor any other similar political party which makes government depend upon the will of the people.

#### ZION HAS A VERY CLEARLY DEFINED POLITICAL PLATFORM.

Perhaps you are not aware of it.

We do not believe in the Rule of the People.

As Theocrats, we believe that the government of this world should be in the hands of the God who made it.

That is a simple principle, is it not? The Rule of God—Theocracy!

Some people say that they do not believe that God ever made them.

I would sometimes be inclined to think, if I did not know better, that it might be true because they act so foolishly.

If you were to endeavor to find out what they were made for by the way they act, you would really wonder if they had not been made by some supreme fool, they are so unreasonable.

But that is not true.

They have fallen very low, nevertheless God made them.

The God who made this world, who sustains it, has some claims upon it.

The God who gave you the Ten Commandments has the right and power to enforce them.

In vain you call old notions "Fudge!"  
And bend your conscience to your dealing;  
The Ten Commandments will not budge,  
And stealing will continue stealing.

Lying will continue lying; adultery will be adultery, and murder will be murder.

You cannot alter it.

None of your nonsense can alter it.

You may get a packed jury to say that you were not guilty, but you will be guilty just the same.

You would find that the verdict of a Chicago jury would not stand at the Judgment Seat of God.

#### THE THEOCRACY MUST BE RE-ESTABLISHED.

We believe that we have a God, and that there are not only ten commandments but that there is an eleventh, which I read to you today.

We who stand for the Theocracy believe that the Gospel that the Church has had given to it, is the Gospel of the *Kingdom* of God.

That which the Christ came to establish was the Kingdom of God.

The Christ who came as Savior, is coming back as King.

Therefore, the business of the Church is to reestablish the Theocracy—the Rule of God.

#### THE RESULTS OF REAL DEMOCRATIC GOVERNMENT.

Democracy is the rule of the people.

If the people really ruled, then the very worst thing that could happen would happen to this city.

The bad are in the majority.

If the bad really ruled in everything, if there were no law higher than their passing whim or will, then indeed there would be no liberty or protection for life, property or religion.

But in this land, thanks be to God, in the triune form of government that we have—legislative, executive and judicial the judicial power is supreme.

The supreme power in this land, thanks be to God, is the non-partisan Supreme Court of the United States, and may God ever

preserve it non-partisan. (Amen.)

#### AS FAR AS WE CAN, WE CARRY OUT A THEOCRATIC POLICY.

I directed that several thousand copies of this little pamphlet, entitled the "Principles of the Theocratic Party," be placed in the foyer today and you are welcome to them.

It is a very short platform, of which the five words, "Where God rules man prospers," are the very center.

There is one part of the United States where the Theocratic party is supreme.

When we make a ticket there we are perfectly sure that it will be voted upon unanimously.

We have a little city on the shores of Lake Michigan of about ten thousand inhabitants.

We have a Theocratic party which makes up its ticket, and is always elected.

I believe that it always will be, because nearly every one who lives there came to obey the Ten Commandments.

If they openly fight any one of the Ten Commandments we have the power to dump them down in the middle of the road, because they have broken their lease.

However, if any have erred, they do not want to go, so they repent, obey and do right for the most part.

#### THE THEOCRATIC PARTY IS THE ONLY PARTY IN WHICH I HAVE ANY CONFIDENCE.

I have not a fragment of confidence, and I never did have, in the Democratic party, although I supported for years the Democratic candidate for Mayor.

But I did this because it was necessary to whip the Republican party, and to whip it soundly, and because the present Mayor promised to do right toward Zion—that is, to protect us in the exercise of our legal rights, for we ask no more, and will be content with no less.

When George B. Swift, that enemy of Zion, conducted his

administration in the way that he did, he had to be whipped.

The party had to be whipped, and we set about whipping it because of his bad conduct to Zion in 1895.

We have supported the Democratic party ever since the election of 1897.

The Democrats have been in power for six years.

Zion cannot carry its ticket in Chicago; because if I were to sketch the god of Chicago I should sketch a big, dirty belly, and say, "Your god is your belly;" for Chicago is not under the Rule of God.

There are a great many good, sensible people in Chicago who have thoughts higher than that.

Nevertheless, as a whole, Chicago is ruled by its belly.

The Scripture says that there are a great many so-called Christians "whose god is the belly, and whose glory is in their shame, who mind earthly things."

If we had a chance, however remote, of carrying a Theocratic ticket in Chicago we would put it on the slate, and ask you to vote; but the time has not come for that.

The Theocratic party is in power in Zion City, and you Democrats or Republicans would not get a ghost of a chance.

So far as we know we are not cursed with either a Democrat or Republican in the city.

Why say cursed?

BECAUSE THE REPUBLICAN HAS NOT BEEN A TRUE  
REPUBLICAN.

I think that next to Theocratic the word Republican is the best word that I know in human government.

I do not think that you Republicans understand its meaning.

Let me give you a little explanation.

The word Republican is really two words in Latin, *res publica*, and means the Public Interest.

It might be translated by a synonym, Commonwealth.

A TRUE REPUBLICAN HAS NO PARTY SPIRIT.

He stands for the Commonwealth.

He stands, and ought to stand for the Republic every time, and for himself not at all.

You remember the lines of Cataline in which he says that true patriots

By their deeds will make it known  
Whose dignity they do sustain,  
And life, state, glory, all they gain,  
Count the Republic's, not their own.

A true Republican is a man who would say: "Life, State, Glory, all I gain, is for the Republic, not for myself."

I am afraid that the Republican has become a Democrat, and I am beginning to think that some Democrats are going to make good Republicans.

This cannot be true, however, when one has a black spot on his heart, and thinks that it is a curse for the President of the United States to eat with a black man, forgetting, or perhaps not knowing, that five-sixths of the world's population are colored.

More than five out of every six are colored, and still you think that the "Lily White Party" should rule.

The whitest people that I have ever seen were dead.

When a man dies he becomes lily white.

I have a desire to see a real good Republican, and I think that there are some.

I think President Roosevelt comes very near being a real Republican, in the sense of a man who stands for the nation every time, even although his truest friends may not always be able to approve some of the details of his policy.

May God bless him. (Amen.)

Zion will always cast her vote in this country, where she cannot elect a Theocratic ticket as yet, for the best of the men out of whom one is certain to be elected, regardless of party.

VOTES OF THE PROHIBITION PARTY A SURE BUT  
NEEDLESS LOSS.

I am sometimes blamed by Prohibitionists and all kinds of

political idealists because I do not vote their tickets.

I have been an abstainer from my birth.

I was born an abstainer, and I have remained absolutely free from alcohol and nicotine.

If I could help elect a Prohibition ticket tomorrow, I would do it.

But what is the use of throwing away good votes upon a sacrificial lamb?

That is what the Prohibition candidate is every time in most of the contests in municipal, state and national politics.

Why do you Prohibitionists not take the Republican party, and by keeping everlastingly at it, transform it into a Prohibition party, and make a plank in it for Prohibition?

These Republicans, if you can show them enough votes anywhere, will become Prohibitionists.

Partisans will in their extremity do almost anything for votes. (Laughter and applause.)

#### AN APT ILLUSTRATION OF POLITICAL SCHEMING.

They are like a captain of a steamboat on the Mississippi river who was running in competition with a rival steamboat on the river, and always tried to get into port ahead.

He was a great blasphemer and made everything blue around him.

He was pushing his boat ahead and got into a mud-bank while the other fellow went by tooting his horn and laughing at him.

There was old Captain Jerry stuck in the mud just outside the town.

He saw his rival loading up.

All at once an idea struck him.

He turned to his first officer. "Bill, you devil," he said, "you go ashore there and be quick. Take a boat. Tell the people in town to come on board, that I have got religion.

"Tell the Methodists, the Baptists, the Presbyterians, the Episcopalians, and especially the Temperance people, that I have sworn off drinking liquor and have got religion.

"Tell them to come on board and hold a prayer-meeting."

Bill went ashore with the boat and told them that the captain had got religion and was anchored off the town for the purpose of having a prayer-meeting.

Off they came to rejoice with old Captain Jerry who, they were told, had been converted.

As they came on board the captain sniffled and said: "Ah, brethren, I am glad to see you. I have got religion. Go aft; the prayer-meeting is aft."

They came in hundreds and were all sent aft.

Presently he saw that his idea was working, and the steamer was beginning to move.

When he got a big crowd at the stern, the steamer's nose swung out of the mud.

"Full speed astern!" he called to the engineer, and the boat came off.

"Now, then," he said, "this prayer-meeting is over. Get out!" (Laughter.)

They had floated his ship, and that was all there was to the prayer-meeting.

There are a lot of politicians who are very glad to have you on board their ship, especially when they are stuck in the mud; then after you have gone on board and voted for them, they say: "This prayer-meeting is over until the next election."

#### I HAVE HAD SOME EXPERIENCE IN THIS MATTER.

I supported the Democratic ticket time after time, and put the Democratic candidates in.

"How do you know, do you ask?"

I will tell you how I know.

In a straight vote between the Democrats and Republicans in this city four thousand votes on either side would turn the scale in their favor.

When we gave these votes, with ten thousand more that we controlled, to the Republican party, McKinley had the majority.

When we gave them to the Democratic party, Carter Harrison had the majority.

It is quite generally conceded that we have "the balance of

power.”

Who is going to get them this time?

WE STILL HAVE KINDLY FEELINGS FOR MR.  
HARRISON.

I do not want to say anything about Mr. Harrison unless I am forced.

If the Democratic paper that supports him gets him into trouble with me as it did with Harrity, he would better look out. I do not want to say anything, because up to a certain point, Mr. Harrison and those associated with him kept all their pledges to us.

We asked for nothing that was not legal and right.

However there was a point at which something else took place, and if Mr. Harrison's organs, or he, himself, challenges me to say what it was, I will say it, and he will never forget it. He acted the part of the Mississippi captain two years ago.

I will say it, with other things, if I am compelled to do so, next Sunday, and in time for the election, too. (Applause.)

He would better not challenge me, although I have a kindly feeling towards him, even though you see I am going to turn him down. (Laughter.)

I think that it is now time to give the other side an opportunity.

ZION WILL CAST HER VOTE FOR MR. GRAEME  
STEWART.

I think that we have kept the Republicans out long enough.

For years Zion controlled and influenced twenty thousand votes, which is more than enough to put the one man in, or the other man out.

I do not believe that Zion's influence is any less in Chicago than it was, even though a large number of voters have removed to Zion City.

I have been making quite a close investigation, and I think that when we go to the polls, together with those whom we influence, we shall go there ten to fifteen thousand strong.

I believe that we hold the balance of power between the two

parties.

Therefore, since you have asked me for direction, I direct you who are with me in Zion to cast your votes and influence for the Republican candidate, Mr. Graeme Stewart. (Applause.)

CHICAGO BUSINESS AFFAIRS MADE THE  
BATTLEDORE AND SHUTTLE-COCK OF POLITICAL  
PARTIES.

Zion, in common with all the citizens of this city, has a right to be dissatisfied at the postponement, by the mayor and those associated with him, of the settlement of various questions that have been continually agitated, but never settled, apparently for the purpose of making political capital.

It is a shameful thing when the business affairs of a great city are made the battledore and shuttlecock of political parties just for the purpose of keeping in or keeping out of power.

I am assured by Mr. Graeme Stewart himself that, if elected, he will give us a good, straight and honest business administration, uncontrolled by political prejudices.

If it were not so—if he were a mere spoke in the Lorimer political machine, I would say vote for Harrison, to keep that corrupt machine out. It is the worst thing of that kind that has ever cursed this city.

It is worse in its way of going about things than Judge Tuley, and he is the worst judge I know. (Laughter.)

HOW JUDGE TULEY STANDS WITH HIS PARTY.

Judge Tuley will smile, and say that he is strong with his party.

If I were to tell from this platform what was told me three hours ago, I could make Judge Tuley's ears tingle, and I will do it if I get any more of his old impudence. (Applause and laughter.)

I will let him know how he stands with his own party. I will give him a revelation.

His organ would better keep silent—that miserable *American Cesspool!*

Not that the other papers are much better.

They are all unclean—it is simply a question of degree.

THIS CITY MUST BE RESCUED FROM THE HANDS  
OF ROMAN CATHOLICS.

One of the reasons why I have asked Zion to vote as one man, and use its influence as one man for Mr. Graeme Stewart, is that we have had an administration in this city that has been becoming more and more a Roman Catholic Administration, and it is time that we had something of another kind. (Applause.)

If they challenge that, I will say something about it next week that will make some one's ears tingle.

Mr. Harrison was not trained in a Jesuit college for nothing.

He has not been under the thumb of a Roman Catholic Bobby Burke and other political associates for nothing.

He has not been for two years under the thumb of a Roman Catholic Chief of Police for nothing.

The Roman Catholics have been getting more and more power; and that means political subordination to the Pope at Rome—the Man of Sin revealed.

The day has come when that power ought to be taken from their hands. (Applause.)

Mr. Graeme Stewart has the reputation of being a good citizen.

He is a Scotchman, I was going to say, but he was a little spoiled in the making. (Laughter.)

GRAEME STEWART A SCOTCHMAN BORN IN  
CHICAGO.

His father and mother belong to the good old town of Kilmarnock in Ayrshire, Scotland.

An Irishman who was born in Glasgow was told by someone, "You are not an Irishman."

"Sure, what am I?" he said.

"You are a Scotchman," was the reply, "you were born in Glasgow."

"What does that matter," the Irishman answered, "if a man is born in a stable does that make him a horse?" (Laughter.)

If Graeme Stewart was born in the Chicago stable that does not make him any the less a Scotchman.

After all, a man should be born in Chicago to be able to do very much with it, because it takes a lifetime to understand all its uncleanness.

It is a very dirty den, and has been made dirtier and dirtier as the years have gone on.

It is in an indescribable state of filth, morally and materially.

CHICAGO NEEDS A WISE, HONEST, DETERMINED  
MAYOR.

It is a shameful thing to see how the poor are living in many districts where they have streets full of dirt and muck and disgraceful mud-puddles, while the taxes are being spent upon City Hall tax-eaters. Shame!

Mr. Stewart is a Scotchman and a good business man; and if ever this city needed a Scotchman and a business man it needs it now. (Applause.)

Financially also the city is in a very bad way.

I believe that he is Scotchman enough, business man enough and good citizen enough to see that they are properly managed.

That is something gained.

Then he is no Roman Catholic, and that is something gained.

My impression is that Mr. Stewart will carry out his pledges, and that he will have a police force under him who will clean out all the known gambling hells, and resorts of harlots, murderers and thieves in this city.

God grant it. (Amen. Applause.)

It is time that this were done when Chicago has an average of one murder a day and three or four on the Sunday.

One can find nothing too severe to say when every other business but the saloon has to be closed on Sunday because it is the law; but the Mayor will not enforce the law.

You cannot sell dry-goods, groceries, flour, or other good things; but you can sell liquid fire and distilled damnation in every block in the city.

Is that right?

Audience— "No."

General Overseer—Enforce the law, Mr. Stewart. Do you hear me, you Scotchman? If you do not do it you will catch it the next time. (Laughter and applause.)

We believe that he will win, and will do his best when he assumes power as Mayor.

We will pray about it; and not only will we pray, but we will work in every nook and corner of Chicago.

#### WE DID NOT BUILD ZION CITY BY MERELY PRAYING ABOUT IT.

We took off our coats and worked in the Name of the Lord.

That is why Zion City is what it is today.

We will work in this campaign; for it is time for Mr. Harrison to get a rest. (Laughter.)

There are other reasons than those I have mentioned.

They are certainly more than I care to say here; because when a man has done fairly well toward Zion for four years, and then falls down on the fifth and sixth, you want to keep in mind the good four years.

I have some kindly remembrances of these four years, and I promised one of his great friends today that if I had to let him down, I would let him down as gently as I could.

#### I HAVE EXAMINED THE ENTIRE POLITICAL SITUATION.

I had thought—because I pinned my faith in that matter to Mr. John M. Harman, who made some statements that were understood to mean that Mr. Graeme Stewart was a part of the Lorimer political machine—that if he were, I would rather see the blackest Democrat in power than any one representing that machine.

However, I find that I know some things about it that the majority do not know, only I cannot talk of them now.

#### GRAEME STEWART NOT IN LEAGUE WITH LORIMER.

If Mr. Graeme Stewart were merely a nominee of that machine, then every power that we could bring to bear against him would be brought, no matter what his private life might be.

I have it from his own lips, and the lips of political friends whom I know are to be trusted, that it is not so.

If Mr. Lorimer supports him, it is only because he is politically compelled to do so.

If it were once known in this city that what I am saying now was the opposite of the truth, and that he was a mere spoke in that Lorimer machine, there is no doubt about what the people of Chicago would do.

Graeme Stewart would not be Mayor.

However, there is no reason to suppose that he is a Lorimer man.

He is a man of sufficient power in national politics, and of sufficiently high standing in this city, to be believed when he himself says it.

I know also from other reliable sources, that it is true.

The time has come when the municipal interests of Chicago must be attended to altogether irrespective of party. (Applause.)

#### CHICAGO'S AUGEAN STABLE IN GREAT NEED OF A HERCULES.

The time has come when some one should go into that Augean stable of the Chicago City Hall and turn upon it rivers of water that will cleanse the dirty place.

As you know, one of Hercules' labors was to cleanse the stable of King Augeas.

When I tell you, it was alleged, that stable had three thousand horses in it for thirty years, and had not been cleaned once in that time, you can understand what a task he had.

We have a stable in this city that has had political mules, donkeys and creatures of all kinds in it for thirty years and has not been cleaned.

Let us have a clean-up! (Laughter and applause.)

ZION FULLY ENDORSES HER GENERAL  
OVERSEER'S CHOICE FOR MAYOR.

You have asked me to give you direction, and I will do it: Vote for Graeme Stewart.

Every man and woman in Zion who is going to support that ticket stand. (Nearly the entire audience rose.)

Let every one in or out of Zion who is in sympathy with the declaration that I have made, and will do his best to support Graeme Stewart for Mayor, stand. (Apparently all rose.)

We have fourteen tabernacles and hundreds of smaller meeting places in and around this city, and I want my people to carry this declaration to all these places; because the time has come to clean out the nominees of Rome and tax-eating officeholders.

May God, in His infinite love and mercy, help Graeme Stewart to do it.

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THE PEARL OF PARABLES, AND ITS INTERPRE-  
TATION NATIONALLY AND INDIVIDUALLY.

INVOCATION.

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

TEXT.

It was meet to make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

I have called this parable of the prodigal son the Pearl of Parables, as so many have.

So much attention has been concentrated upon the prodigal son that the full meaning of the parable has been lost.

THERE WERE TWO SONS.

One of them was not a prodigal; at least he did not think that he was.

He was worse than the prodigal.

The prodigal was wicked and knew it; he was sinful and confessed it; but the elder son was envious and impudent, sulky and hatefully selfish, and that is worse than being a prodigal.

The prodigal son was a fool.

The son that stayed at home was a fool, a hypocrite, a liar, an envious brute, a miserable, wretched creature who could take no joy in the return of his brother, but was sorry he had come back, fearing that the father would divide the inheritance all over again.

It has always been astonishing to me that the parable has been considered as only the parable of the prodigal son.

Its great beauty is emphasized in following the parables of the lost sheep and the lost piece of silver, leading up to the lost soil.

THE PARABLE COMPLETE WITHOUT THE MOTHER.

Some wonder why the Christ did not introduce the mother into it?

All, because there is no mother in it; but there is the great Father who, without a mother, is the Procreator of every spirit.

There is no mother god.

There is no necessity for a mother god.

The parable is a parable of the Eternal Father, and of the two great divisions which in our Lord Jesus, the Christ's, time were represented by these two sons.

THE ELDER SON REPRESENTS THE ISRAEL OF GOD

The Jews to whom He spoke understood what he aimed at perhaps a great deal better than we do today.

The elder son in that parable is the Israel of God as represented by the Jewish people.

They had ever been with Him.

All that He had was theirs.

He had called that people into existence.

He had cared for them in the wilderness and through the terrible drouth.

In the long centuries of slavery their cry had come up to Him from Egyptian bondage, and He delivered them.

He had led them through the deserts; had fed them with manna from heaven, and the water had gushed out of the rock in the arid waterless sands all through the forty years.

He had cared for them.

He had clothed them.

He had fed them.

He had led them. The pillar of cloud by day was the pillar of fire by night.

He had given them victory.

One generation of them had passed away because they were unbelievers.

#### A ROYAL GENERATION HAD RISEN.

They were born in the desert and had seen the mighty works of God.

They were prepared to obey God: for they were a generation that took great cities by faith: marching around Jericho until its walls fell down, and coming up against old armed cities without fear.

They swept out the filthy Phallic worship, filthy Baal-worship, the accursed abominations of the Phœnicians, and drove the heathen out.

They had turned the filthy land into a clean land, established the worship of God, and made that beautiful land more fertile and beautiful than before.

God had cared for them.

When the Philistine remnant that they left, and the Ishmaelitic and Esau remnant came up against them, when they were the subject of countless attacks by heathen foes, He gave them victory from generation to generation and from age to age.

He raised up amongst them great prophets, great poets, great statesmen, and great kings, even when they had abandoned him, after four hundred years of Theocratic rule, and demanded a King.

#### THE APOSTASY OF GOD'S CHOSEN PEOPLE.

He had given them the best possible, but they had gone away from Him and sinned.

They had slain the prophets.

They had followed after false gods.

The wisest king that they ever had became the most debauched of them all.

Miserable Solomon became the wretched, brutish head of herds of heathen women—three hundred concubines and seven hundred wives—who turned his heart from God.

At last, carried into captivity after many repeated warnings had been given, and the ten tribes were swept away, God brought back the Tribe of Levi in part, and a portion of Benjamin, and nearly the entire tribe of Judah, and gave them the land and great wealth and favor, so that kings like Cyrus and his successors, helped the mighty men who loved their land to cleanse away the rubbish, to again build the walls of Jerusalem, and at last to rebuild the Temple.

He had so blessed them that even an Idumean Prince like Herod, who knew that he was not a Jew and had no right upon that throne, and great nobles among the Romans, helped to build what was perhaps the most magnificent temple of all the various temples that had been built on Mount Moriah, the Temple Mountain.

There on that mountain, the Sacred Hill of Zion, and the beautiful hills around, God established His worship.

#### THE JEWS ENVIOUS OF JESUS, THE CHRIST.

When our Lord Jesus, the Christ, came, the elder son, the Israelitish Race represented in the Holy Land only by the two tribes, was in great outward prosperity, but they were miserable grumblers.

At the beginning of the 15th chapter of Luke you will see that they murmured at Jesus, because He received the tax-gatherers, and poor outcasts, and ate with them.

He loved them and He attracted them.

The Greeks came seeking Him and said to Philip: "We would see Jesus."

Jesus received them and taught them, and the Jews were

envious. They did not like to see a Roman Centurion's servant healed, although they had asked him to heal the servant.

They did not like to see the honor which the Christ received.

They were envious when they saw princesses attending him, when Joanna, the wife of Chuza, Herod's steward, ministered to Him of her substance.

It was a princess, the wife of the treasurer of the kingdom, who was laying her rich offerings at the Redeemer's feet when Joanna gave Him of her treasure; and Susanna, Mary of Magdala and others who had been blessed and ministered to Him, were amongst the wealthy and noble women of Galilee.

Our Lord Jesus, the Christ, was received into the houses of the great and ministered to by them.

One of the blunders that people make in thinking of the Christ is that He only attracted the poor.

It is true that they were the most numerous attendants upon His ministry.

The common people hear this Gospel most largely today.

You can always tell the hypocrites and fools, for they are not in any auditorium ten minutes before they are turning up their miserable little noses, and finding fault with something.

#### OUR LORD JESUS, THE CHRIST, RECEIVED ALL PEOPLE.

The African was just as welcome as the Caucasian.

The Israelite was no more welcome than the poor Syrophenician woman who came weeping at His feet, the Roman Centurion, a heathen probably, or Zacchaeus, the tax-gatherer, despised by the Jews in every way.

The Christ called him a son of Abraham, and went to his house to eat meat.

The Pharisees and Sadducees, with that strange and horrible fatality that seems to follow successful ecclesiasticism, were ready to devour and destroy the Prophet who did not put his teachings and practices in harmony with the ecclesiastical organizations of his time.

He was neither a Herodian, a Sadducee, a Pharisee, or an

Essenian. He took no part in the party strife.

He loved all men and all races, and He told them that the great Father in heaven loved all men.

He told them that God so loved the world of sinners lost and ruined by the fall that He had at last, after all the prophets had been rejected, sent His Son, saying that they would reverence His Son.

But the Christ told them in plain language that they would say: "This is the heir: let us kill him, that the inheritance may be ours."

In this series of parables, which begins with the 15th chapter of Luke, the Lord is showing the Pharisees and Sadducees, in the figure of the elder son, that they are wicked.

He shows them that they have been blessed by the Father; they have been cared for, and all that the Father had was theirs.

They had had a King and the Holy Prophets.

They had the Holy Promises, and the revelation of the Good and Holy God, and now they had the Messiah.

Still they were grumblers. Why?

Because the Father in the Christ, was receiving the prodigal nations back to Himself.

He was receiving the outcasts that, in the morning of humanity, had gone away into the far countries of sin, and had spent their substance in riotous living.

But now they had heard; and the Spirit having come, they were seeking the Father, and saying, "I will arise and go to my Father."

Because the Father in the Christ was receiving sinners, the elder son in the field was full of jealousy, and would not come in and share in the joy of the Lord Himself.

He would not share in the joy of all Heaven over one sinner's repentance, but began to say that he had not even had a kid to make merry with his friends.

#### THE ELDER SON DENIED THE BROTHERHOOD OF THE PRODIGAL SON.

He denied the brotherhood of the younger son by saying: "As soon as this thy son was come."

He did not say, as soon as this my brother was come.

The Pharisee did not recognize his full brother in the Ethiopian

and in the Chinese.

They might become proselytes of the gate; they might stand afar off, but they could not be received as brethren.

They were not of the stock of Abraham. They were not of Israel.

So with shameful pride the Jews would talk of these.

They could not deny that the common paternity of all humanity was in God, but why should they be having a feast, and laughing and dancing? Why should they be so happy?

These Pharisees and Sadducees were never happy.

They were always mournful, for their religion was very mournful.

#### THE PHARISEES AND SADDUCEES THE WORST KIND OF HYPOCRITES.

One of their cardinal principles was: "Thou shalt not laugh."

They never laughed in public, but they were the biggest kind of hypocrites, and possibly often the sport of heathen harlots in private.

They were the kind of debauchees who laughed in private.

They were the people who could bring a woman taken in adultery to the Master, who said in effect: "The one that is among you without this sin, take up a stone and throw it at her, as you say that she should be stoned.

"Let the sinless priest who is here, the man that has never sinned, take up the first stone."

Then He began to write upon the ground.

By the time He had finished writing they had gone, one by one.

That was the kind of men they were.

They were afraid to take up a stone and fling it at the woman taken in adultery for fear that the Christ would say, "Did I not say that it was the man without sin who was to throw the first stone?"

"Now, Rabbi, I will tell you the day, the night, the hour and the woman."

They knew that He was perfectly equal to it, so, one by one, they all left.

These Pharisees were envious because sinful, outcast people, who never were allowed to come within the sacred precincts of the

Temple, went to seek the "Savior of All Men."

They were envious that these people should be attracted to the Master—should weep their penitence at His feet and even wash His feet with their tears, emboldened by His love, in the house of a Pharisee.

He was the Friend of Sinners.

Thus envious, hateful and impudent to his father, the elder son refused to partake in the joy, notwithstanding that the father said: "It was meet to make merry and be glad: for this thy brother was dead, and is alive again."

The Father did not say: "My son," but "Thy brother."

He was lost all through these long ages, and has now been found; therefore, it is meet that there should be joy on earth, for there is joy in heaven.

#### I LOVE THE JEW BECAUSE I AM AN ISRAELITE.

I am not a Jew.

The Jew is an Israelite, but all Israelites are not Jews.

They were ten tribes scattered abroad and carried into captivity.

Judah and the tribe of Levi and a part of Benjamin was kept behind.

They are the people that form the Jewish race.

But there is an Israelitish race that is all over the earth. God is gathering these in the Anglo-Saxon nation. The Saxon is Isaac's son.

They used to be called Isaac's son; but the name was contracted into Saxon.

Up in my native highlands in Scotland, we have a language called Gallic, which is full of Hebrew.

Most of its principal expressions are pure Hebrew and the practices are Israelitish.

In the Western Isles of Scotland the Sabbath begins on the Saturday night.

The boats are drawn up. All business occupation ceases. The good housewife has the house all clean.

Supper is served and then the evening worship that begins the Sabbath is held.

When the Sunday night comes the Sabbath is over; the boats are pushed out for fishing, and business begins again.

We have a very strong conviction and a very strong tradition that the highlanders of Scotland are Israelites. The traditions are clear.

You never visit the western highlands without seeing it and hearing it.

#### THE KINGS OF SCOTLAND WERE CROWNED UPON JACOB'S STONE.

It was in the island of Iona.

Then it was taken to Scone.

Today that stone is under the chair in Westminster Abbey, where Edward VII. was crowned.

It is, probably, the stone upon which Jacob laid his head and saw the Vision of the ladder reaching from earth to heaven.

It was preserved throughout all the generations.

If you say that it is not, break the tradition, if you can.

You can trace it away back to St. Columba, who brought the stone from Ireland from the Holy Isle.

You can trace the tender twig of Israel and her marriage, brought over by Jeremiah to that ancient Irish king.

Anglo-Israelism is about the most prophetic traditional history that you can find.

From a purely human standpoint there is no traditional history that can be more clearly defined.

If it were not so, I should still claim to be an Israelite, for this reason: That Paul, who was an Israelite, a Hebrew of the Hebrews, of the tribe and stock of Benjamin, and as touching the law he had been blameless and a Pharisee, declared, in His great Epistle, that "If ye are the Christ's, then are ye Abraham's seed, heirs according to the promise."

The whole world can only be blessed in Abraham.

#### SALVATION IS FROM THE JEWS.

Jesus, the Christ, was a Jew, of the tribe of Judah.,

He alone is the Savior of mankind.

If you belong to Him, He takes you by adoption into the Family of God, if you were ever so wild, and you are made a part of the Israel of God.

He took the outcast prodigal and brought him into the Family of God.

Today God is gathering again His Israel out of all the lands, from the east, from the west, from the north and from the south.

The first Elijah, the Destroyer, was not a Jew, but a Tishbite, a sojourner of Gilead.

John the Baptist was a Jew, and directly connected with the tribe of Levi, which also was apart from Judah, a tribe by itself.

In these Latter Days, Elijah the Restorer comes as an Israelite.

I am calling the Nations to Israel's God—to the Jew, Jesus, the Christ, the Messiah, for there is no salvation outside of Israel.

This is the glorious Story of this Parable: the bringing of the outcast Nations into the Fellowship of the Israel of God.

The Jews may say: "We are not their brothers."

Jews, ignorant of the whole position may say, "It is nonsense. John Alexander Dowie is not a Jew."

That is true; but I am an Israelite.

That does not require me to be a Jew.

I am thankful for the Jew.

I speak with respect of the Jew.

I speak with admiration of the Jew.

I speak with thanksgiving of the Jew.

#### I HAVE NO PART IN THE PREJUDICE AGAINST THE JEW.

I should not like to transgress by calling some of you fools, who are speaking against the Jew, but I might be permitted to call you worse than asses. Have a care.

Some of you are talking about men whose genius, capacity and power are such that you are poor little pigmies alongside of them.

You miserables are talking with contempt of the Jew, when the Jew is of that tribe from which Jesus, the Christ, came; from which the Virgin Mary came; from which most of the apostles came; and

from which Christianity came with all its strength and power.

What do you mean? Have you no gratitude and no sense?

Have you not noticed that with all their faults the Jews still comprise many of the imperial intellects of the world?

#### YOU CANNOT KEEP DOWN THE JEW.

They take no second place anywhere, with few exceptions.

You do not usually find them, especially in Anglo-Saxon countries, among the hewers of wood and drawers of water.

You find them among the great merchants, and the great lawyers of the world.

They would have been higher still, had it not been for your infernal jealousy and wretched laws.

God loves the Jew.

They are His own people.

Jesus, the Christ, the Jew, remembers the Jew and loves him.

Elijah the Restorer loves the Jew.

We have reason to be extremely grateful to the Jew.

I hope that there is not a single man or woman in Zion with anti-Jewish prejudice.

I hope that there are none in Zion with anti-Negro prejudice.

#### IT IS TIME FOR PREJUDICE TO DISAPPEAR.

and for Wisdom and Love to come and take its place.

It is time for the miserable enmities and envies of the Jew as well as of the Gentiles to disappear.

My brethren, who are Jews, you owe it to God that you are now protected by the flag of the cross.

You are protected by that portion of the human race that has most of the Israelitish blood in it—the Anglo-Saxon race.

You know that you are not well protected by other nations.

You are only tolerated by all the Slavonic powers.

You are very imperfectly tolerated by Russia, and often persecuted.

You are hated by the Teutonic power oftentimes.

Even in France, where they are bowing at the altar of Jesus, the

Christ, the Jew, and of Mary, the Jewess, they are cursing the Jew.

With strange and foolish inconsistencies they hate Dreyfus because he is a Jew, not because he was guilty, which he was not.

They know that he was not, but he is a Jew, and that is enough.

You who are Jews must remember that you have no right to keep up an anti-Christian prejudice, any more than the Christians have a right to keep up an anti-Jewish prejudice.

#### HAVE WE NOT ALL ONE FATHER?

Let the sin of the Jew, the elder brother, be taken away.

Come in and rejoice over every sinner that is won to God, whether that sinner is an African with a face as black as my robe, whether he is a Mongolian, a Papuan, or a Caucasian.

What matters it?

God has made of one blood all men to dwell upon all the face of the earth.

Jesus, the Christ, the Jew, the Son of God, tasted death and pleads in heaven for every man.

Why not sweep away the prejudice?

I say to you here today: In the Name of Jesus, the Christ, the Messiah of God, seek that Father, and come back from the weary Wilderness of Sin.

I do not need to convict you of sin.

God convicts you.

Your own conscience convicts you.

It does not need me to rub the conviction deeper.

You know that you are a sinner; but come and tell the Father, "I have sinned. I am not worthy. I know that I am Your own offspring and You will never leave me nor forsake me."

#### THE PRODIGAL SON ALWAYS RECEIVED WITH JOY BY THE FATHER.

If you ask Him to give you the lowest place as a servant, He will lift you up, and kiss you and say, "My son! My daughter!"

The robe of the Redeemer's Righteousness will be placed upon you, and the signet-ring that gives you power in prayer over all

things that God hath promised, will be upon your finger.

Better still, clad in the whole Armor of God, with the Helmet of Salvation, your loins girt about with Truth, with the Breast-plate of God's Righteousness, the Shield of God's Faith, and the Sword of God's Spirit, which is God's Word, you will go forth with your feet shod with the Preparation of the Gospel of Peace.

Mercurius, the messenger of the gods, was so shod, that as he flitted through the sky, they knew when he came, for the bells rang and the heavens became musical.

You, better than the feeble Mercurius, have your feet shod with the Preparation of the Gospel of Peace.

Cleansed and robed by the Christ, you can go out and do His work.

What could not be done by great priests and great philosophers, He did by humble fishermen, who were willing to do His Will.

Let us follow in their train.

The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar;  
Who follows in His train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient hears his cross below,  
He follows in His train.

All who want to follow the Christ, and to consecrate themselves to God their Father, stand and tell Him so.

Now pray.

#### 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 Thy Holy Spirit that I may trust Thee, serve Thee and be Thy son and Thy daughter. For Jesus' sake keep me from envy. Let me rejoice in the Salvation of All Men. For Jesus' sake. Amen. (*All repeat the*

*prayer, clause by clause, after the General Overseer.*)

After the Recessional had been sung, 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.

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