

JULY, 1902

PRICE FIVE CENTS VOL. 6 No. 7.

Fifty Cents a Year.

---

## A VOICE FROM ZION.

PUBLISHED MONTHLY.

---

### THE POWER OF DIVINE FAITH A SERMON

Delivered at the Chicago Auditorium, Lord's Day Afternoon,  
March 23, 1902.

---

### The Power of Christ's Resurrection

Delivered at the Chicago Auditorium, Lord's Day Afternoon,  
March 30, 1902.

---

BY THE  
REV. JOHN ALEXANDER DOME  
(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church  
in Zion.

---

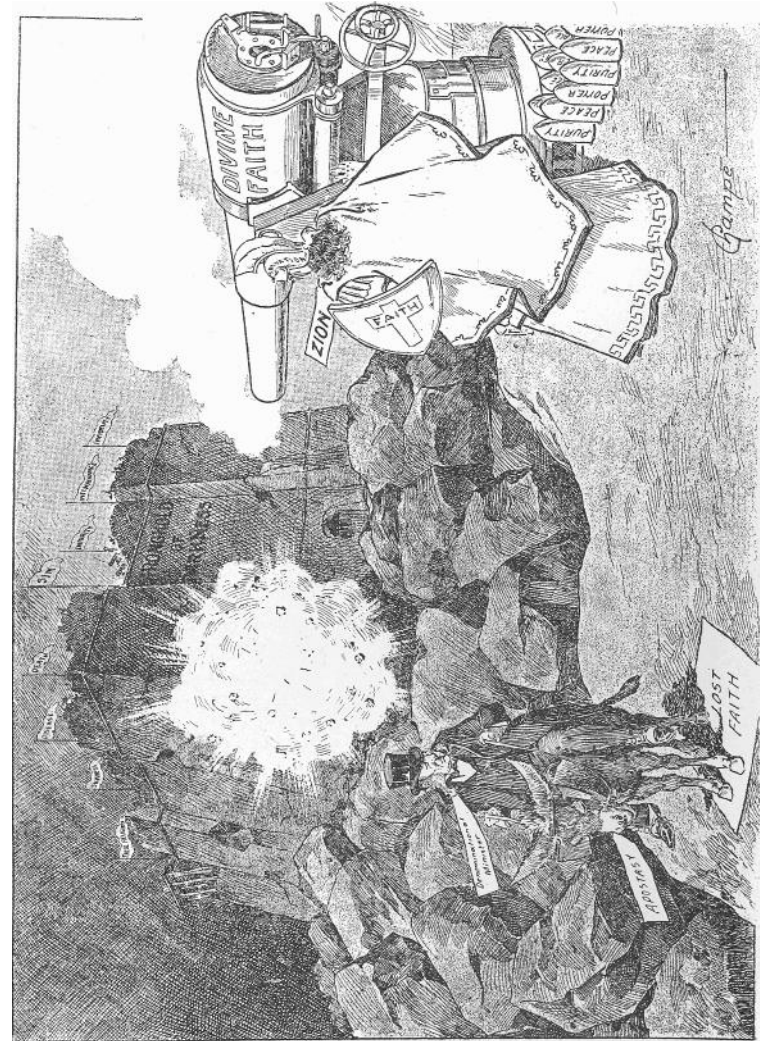
CHICAGO:  
ZION PRINTING AND PUBLISHING HOUSE,  
1300 MICHIGAN AVENUE.  
1902.

---

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



# THE POWER OF DIVINE FAITH



## THE POWER OF DIVINE FAITH.

---

### MESSAGE NUMBER XXX.

---

“THE Power of the Faith of God is the mightiest Motor in all the Universe.”

This was the central idea of the wonderful Message from God which His Messenger, Elijah the Restorer, delivered in the Chicago Auditorium on Lord's Day afternoon, March 23, 1902.

It was the occasion of the Thirtieth of the Series of Elijah's Restoration Messages on Purity, Peace, and Power and of the Fourth of the great Messages of Power.

With an inspired knowledge, founded upon the Word of God, the man of God drew the sharp contrast between weak and vacillating Human Faith, and the deep, calm, powerful Faith of God.

With a master hand he painted the portraits of the Old Testament patriarchs, kings, priests, judges and prophets who had overcome by the Power of the Faith of God, and had found a place in the great Gallery of Faith.

His portraits were true to life.

While they showed the wonderful achievements of God through these men and women of Faith, they also showed the weakness of the vessels which God could use.

It is the mission of Elijah to denounce and destroy sin wherever found.

True to that Divine Mission, God's Prophet laid bare the sins of even some of those in the Gallery of Faith, and uttered his warning against such transgressions.

But he pointed out the blessed truth that the mighty deeds of Faith of these ancient men of God can be by far outdone by any one whose life is fully consecrated to God, and in whose spirit God has implanted His Faith.

It was indeed a Message of Restoration to the faithless generation of these times.

The day was brightly beautiful, with the first breath and

sunshine of Spring.

Fully four thousand people had come to the Auditorium.

They heard, in deep silence and with the closest attention, the Message of Elijah the Restorer.

At the close, nearly all arose, and earnestly repeated, after the General Overseer, a most heart-searching prayer of repentance, confession, and consecration.

The Spirit of God was working in their hearts, and there were many sincere promises to Him of a full surrender and absolute obedience.

Before the Message, the General Overseer demolished the lies of the Chicago Press of the previous week.

Once more he threw down the gage of battle.

Once more he declared his determination to fight, with all the power which God would give him, the whole combination of a wicked Press and the secret empire of Baal-worshiping Freemasonry.

In the eyes of the world it was a foolhardy invitation of defeat.

But in the eyes of those who know God, it was but another certain foreshadowing of Victory through the Faith of God.

---

Chicago Auditorium, Lord's Day Afternoon, March 23, 1902.

The service opened with the Processional:

Crown Him with many crowns,  
The Lamb upon His Throne;  
Hark! how the heavenly anthem drowns  
All music but its own;  
Awake, my soul, and sing  
Of Him who died for thee,  
And hail Him as thy matchless King  
Through all Eternity.

Crown Him the Lord of Love,  
Behold His hands and side,  
Rich wounds, yet visible above  
In beauty glorified:  
No angel in the sky  
Can fully bear that sight,  
But downward bends his wondering eye  
At mysteries so bright.

Crown Him the Lord of Peace,  
Whose power a scepter sways  
From pole to pole, that wars may cease,  
And all be pray'r and praise.  
His Reign shall know no end,  
And round His pierced feet  
Fair flow'rs of Paradise extend  
Their fragrance ever sweet.

Crown Him the Lord of Years,  
The Potentate of Time,  
Creator of the Rolling Spheres,  
Ineffably sublime.  
All hail, Redeemer, hail!  
For Thou hast died for me;  
Thy praise shall never, never fail  
Throughout Eternity.

The General Overseer 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 Nations,  
For the sake of Jesus. Amen.

#### PRAISE.

After the *Venite* had been chanted by the Choir, the Congregation joined in singing Hymn Number 391

Look, ye saints, the sight is glorious;  
See the "Man of sorrows" now;  
From the fight returned victorious,  
Every knee to Him shall bow.

REFRAIN.—Crown Him, crown Him,  
Angels crown Him,  
Crown the Saviour, "King of kings."

#### RECITATION OF CREED.

The Apostles' Creed was then recited:

I believe in God the Father Almighty,  
Maker of heaven and earth:  
And in Jesus 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 read the Commandments, the Choir and Congregation chanting 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 the Lord 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 shewing mercy unto thousands, of them that love Me and keep My commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord 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 the Lord 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 the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord 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.

---

## SCRIPTURE READING AND EXPOSITION.

The General Overseer then said:

Let us read in the Inspired Word of God, first in the Book of Psalms, the Sixty-seventh Psalm.

And in the Epistle to the Hebrews, the eleventh chapter:

Now faith is the assurance of—

The marginal reading is perhaps better:

Now faith is *the giving substance* to things hoped for, the proving of things not seen.

For therein the Elders had witnesses borne to them.

By faith we understand that the *αἰῶνας* (*aions*)—

The expression is peculiar here in the original tongue, where the word is Ages. It undoubtedly refers to the things, the visible worlds, that have been formed by God through the *aions*—the Ages.

By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that seek after Him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose Builder and Maker is God. By

faith even Sarah herself received power to conceive seed when she was past age, since she counted Him faithful who had promised: wherefore also, there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for He hath prepared for them a city.

By faith Abraham, being tried, offered up Isaac.

I presume most of you have read the few words I said upon this matter—in LEAVES OF HEALING, as reported in Saturday week's issue.

I take it that this trying was a testing permitted by God.

THE TRIALS OF BELIEVERS IN EVERY AGE  
WHICH HAVE BEEN PERMITTED BY GOD WERE  
THE WORK OF THE DEVIL.

If we are tried and tempted, for instance, because of the continuous, malignant falsehood of evil people, that trial and testing is not God's doing. God "cannot be tempted of Evil, neither tempteth He any man." It is God's permission.

I do not hesitate to say that I cannot for a moment suppose that God ever meant Abraham to murder Isaac. If I could believe such a thing as that, then I should believe that God could be well pleased with that which is the most horrid worship that you can think of—bloody human sacrifices such as were acceptable to Moloch.

No whit would God differ from these unclean monsters who bid the heathen sacrifice the fruit of their bodies for the

sin of their souls.

IF GOD REALLY TOLD ABRAHAM TO MURDER  
ISAAC, THEN GOD MEANT HIM TO DO IT.

God would not change His mind between the bottom of a hill and the top of it.

God is not a man that He should lie, and He is not the son of man that He should repent.

It was one of those bad dreams that a great many good people get when they live amongst bad people, and when they have been doing bad things.

If you will look at the story in Genesis you will find that Abraham had been doing some pretty bad things; he had been telling downright, positive lies.

In order to save his own skin, he had been getting Sarah to tell a lie, and say that she was not his wife.

Abimelech took her into his harem, and was about to commit abomination, when God stopped the iniquity; but Abraham did not take any steps to stop it; and I do not take much stock in a man who, to save his own skin, will sacrifice his wife.

I do not care what the next man says. That is my opinion, and I am not called upon to give up good sound sense and reason in reading the Word of God.

ABRAHAM'S WICKED SURROUNDINGS  
EXPLAIN HIS HORRIBLE DETERMINATION TO  
OFFER ISAAC.

After that sin, Abraham still wanted to dwell amongst the Philistines, and, having been reproached by Abimelech and having had his wife returned to him, he continued to live amongst them.

When that offering of Isaac took place he was living among the Philistines, almost as bad as Lot in Sodom. And if you will live among the Philistines, you will become a Philistine in many things.

At that time Abraham had a very bad dream. He thought he heard a Voice telling him to murder his own son, and he started to do it.

He cruelly put the fagots upon the back of his son, urged him up the mountain, bound him to the altar, put the fagots there to burn the dead body to ashes, and was about to slay his own son when he heard a Voice telling him to stop.

Why should he stop, if God told him to do it?

“Oh, this was the Voice of God.”

Well, then, the other could not have been; for if God told him to do it, and then not to do it, God would be like a man that can repent and lie.

It was a mighty mean thing to do, to make that man go and attempt to sacrifice his own son, and then say No.

There is no doubt whatever that he was tried in this matter.

He was tried as the Book says. He was living among these miserable Philistines.

YOU CANNOT LIVE WITH BAD PEOPLE, AND  
LISTEN TO THEIR CONVERSATION, WITHOUT  
INJURY.

“Evil company doth corrupt good manners. Awake up righteously, and sin not.”

Some have not the knowledge of God in this matter, and I speak it to the shame of some of God’s people who imagine that they can keep company with those who hate God, and yet live a high and holy life. You cannot do it. The atmosphere in which you live will affect you.

Well, he went up to the top of the mountain, as I have said, and he was about to kill his son, when he heard this Voice, “DO NOT!”

It was God talking this time, and God showed him something he could sacrifice. It was a goat caught in a thicket.

I do not know how it got there. It might have escaped from some Mah-hah-bone Masonic Lodge of the time. (Laughter.) I do not know. But it was the right kind of thing

to kill.

Some poor, miserable goat that a number of wretched fellows had been using to ride in some secret initiation had perhaps escaped, had gone to the top of the mountain as far as it could get from poor humanity, got into a thicket, became tangled up there, and perhaps broke its leg.

God said, “Take that goat and kill it;” and Abraham did.

There are a great many people who imagine that God, having tested him by telling him to do this wicked thing, afterwards changed His mind, and got him to kill the Mah-hah-bone goat, or some kind of goat that was used extensively in connection with such sacrifices.

The impossibility of God having been of one mind at the bottom of the mountain and another mind at the top is apparent to anybody.

IF GOD CHANGED HIS MIND THEN I SHALL  
JUST WANT TO KNOW WHETHER GOD IS IN  
EARNEST WHEN HE SPEAKS, AND WHETHER HE  
WILL NOT CHANGE HIS MIND.

Is God such a God? If He is, we will never know where to find Him, never know whether He is wanting us to do anything or not; for if He tells us to do a thing one hour, and then tells us not to do it the next, I do not know how you are going to trust Him.

I could not, and I cannot make it out how any man can say he can. I take it that Abraham had a very bad dream, just as Peter had a bad dream because the dinner was not ready, and he went up to the top of the house, and while they were making ready he went into a trance.

PETER’S WRETCHED VISION STARTED IN HIS  
EMPTY STOMACH.

He would never have gotten into that wretched trance if it had not been that they were too late with dinner. (Laughter.)

It is a very bad thing to be too late with dinner.

It is a very important thing to have it in time, and to have it properly cooked, and it is a wicked thing to make a man cook it in his stomach.

There are more troubles arise from women fooling around all the afternoon, not attending to dinner, than tongue can tell.

Now Peter had a bad dream there, in which he dreamed that a sheet came down out of heaven with all kinds of dirty creatures in it.

Why cannot a man see at once that that was a bad dream? Are there such dirty creatures in heaven? Never. You cannot get the scavenger of the sea in heaven. There is no Delaware River there, at the bottom of which the nasty little bivalves lie, and eat up all the filth of Philadelphia.

Stinking, rotten, dirty, succulent scavengers of the sea!

Do you think there are pigs in heaven? Ugh!

There are no pigs allowed in any clean city upon God's earth, and you imagine that they came down from heaven! Nonsense And God said, "Kill and eat."

God never said such a thing.

Peter afterwards found that the command to "kill and eat" was one that had not come from heaven at all.

You see Peter was hungry; and when a man is hungry, especially if he has gotten into a trance, he imagines he sees lizards, mice and rats, snails, oysters and pigs, and every filthy thing. God showed him that?

The Devil was trying to make that vision show him that he could eat every dirty creature now—buzzard, pig, oyster, eel, all kinds of filthy things; I suppose skunk, too. Ugh! That was a lie of the Devil!

But God showed him that the Vision and Voice were permitted, to show him that the Nations of the earth represented by unclean animals were now to be cleansed by the Power of God.

GOD TOOK THE DEVIL'S TRICK OF A VISION,  
AND MADE OUT OF IT A GOOD AND GLORIOUS

THING.

Now that is how God does. God is not the author of cancer; but if God in His infinite mercy heals you, as He has healed many of that deadly disease, God is glorified in destroying the work of the Devil. Cancer is the work of the Devil, and smells like the Devil, too. Ugh!

But talk about its being God's! Shame! It is a Wicked Lie!

EVERY FILTHY DISEASE HAS A FILTHY  
ORIGIN.

There is no such abomination possible to God.

It is the work of the Devil, the consequence of sin; so in Abraham's case.

I hold that you are to understand by this that Abraham passed through a series of severe afflictions and testings in consequence of his own sin.

In his sinful associations in Philistia he was exposed to this temptation, but God showed him a better way.

That is how I take it.

Not for one moment in my life do I remember believing the abominable wickedness that God had told Abraham to kill his own son Isaac.

It is murder! It is wickedness! It is monstrous! To think that God Almighty could be pleased with the sacrifice by Abraham of his own son.

"Oh, but He sacrificed His Own Son!" He never did. That is another lie!

CHRIST WAS NEVER SACRIFICED BY GOD.

Why do you not read your Bibles with some sense? Does it not say in that Book that He was crucified "by the hands of wicked men?"

Voices—"Yes."

General Overseer—Are wicked men God's agents? Does

it not say distinctly there that Christ Himself said:

“This is your hour, and the Power of Darkness?” A murder! Christ submitted Himself to death.

Christ for our sakes died, but it was the Devil that pierced His heart. It was the Devil that nailed Him to the cross.

It was the Devil that mocked Him there, and it is the Devil still that mocks His Cross. One of the most shameful hymns that has ever been written is the hymn containing this verse:

Jehovah lifted up His rod;  
O Christ, it fell on Thee;  
Thou wast sore stricken of Thy God,  
There's not one stroke for me.

That is a lie, and a wicked lie! He was God.

#### THE CRUCIFIXION OF CHRIST WAS THE WORK OF THE DEVIL;

not the Work of God.

Peter at Pentecost spoke of this matter. He pressed it upon the consciences of the Jews that in their wickedness they had rejected the Holy and the just, had crucified Him, and had desired a murderer to be granted unto them.

They did the work of the Devil. How dare men talk about that as the work of God?

“Oh,” they say, “is it not written in the Bible, ‘We did esteem Him stricken, smitten of God, and afflicted’?”

Yes, that is written; but “We did esteem Him stricken, smitten of God, and afflicted,” is very different from saying God esteemed Him stricken, etc.

That was the lie of the Jews. The Jews said, “You are a wicked man. God has stricken you, smitten you, and afflicted you,” and that lie Christians take up and put into a hymn. It is a wicked lie!

God never crucified His Son.

When people talk about this matter of Isaac's being a

type of Christ, it is a monstrous wickedness.

If Abraham had crucified his son, he would have been a murderer, and all the waters of the Mediterranean could never wash out the stain.

#### HE WHO SAID, “THOU SHALT DO NO MURDER,” NEVER MURDERED.

If God were the author of a murder, He would be a murderer, and all the waters of the Universe could not wash out the stain. God is no murderer.

I get angry when I think of people believing these outrageous lies that God is the author of evil, the author of disease—smallpox, cancer, typhoid fever, elephantiasis, syphilis, and every kind of horrible thing you can imagine. There are some people who teach that God is the author of these.

Why, if He were the author of these filthy diseases, He would be the dirtiest being in the Universe.

If all these diseases came from heaven, it would be the foulest place in the Universe.

When God sent His Son to die for sinners that they should not die eternally, that they should be saved and healed and blessed, how can people take these miserable, false interpretations and fasten upon God these horrible wickednesses?

May God deliver us from these things forever! (Amen.)

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back.

All that is not inconsistent with the interpretation I have given; because the only thing to be said about Abraham for good at the bottom of all this was that he believed God; that somehow or other God would yet show him that Isaac would be the progenitor of the Race to which we belong, which should be in numbers as the sands by the seashore.

Abraham did not test his vision.

A great many people have visions, and they do not test them. I get so tired of this.

IT IS UNREASONABLE AND WICKED TO OPEN  
YOUR BIBLE AT RANDOM.

People say to me:

“O, Doctor, I open my Bible at random, and I get a Message from God.” They tell me what it is.

I knew a man who opened his Bible at random and said “O God, I will do whatever You tell me. I will put my finger upon the passage and what You tell me I will do.”

When he looked at the place it was: “He went and hanged himself.” (Laughter.)

He did not do it. (Laughter.)

It is a monstrous abomination to believe that you can open your Bible at random, and put your finger upon a place as if it were a kind of “lucky” bag, in which a lot of things are thrown, and you pull one out.

You have to get guidance from God in some better way than that. God never intended us to act without reason.

Faith is the most reasonable thing in the world.

By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and, worshiped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king’s commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the

walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot —

Wonderful, is it not, that God puts the harlot in the Gallery of Faith?

By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms.

Ah, just stop a minute there!

I tell you this, and I say it here today, impugn it whose, will, that

THE OFFICE OF GOD’S PROPHET IS GREATER  
THAN THAT OF ANY EARTHLY MONARCH,

and that the Messenger of God, who is the Ambassador to every Power and Nation upon earth, must be listened to when he brings the Message of God: for the kingdoms of this earth are as nothing compared to the Kingdom of God and of Heaven, and men must obey God or perish.

Somebody must say so. I say so because God put it into my heart to say it, and I will say it: that the kingdom and nation which will not obey the Message of God and become subordinate to Zion, must perish.

That is common sense as well as God’s Word.

If God is the Supreme Ruler, God’s Law and God’s Message are Supreme.

It does not matter what the people say; this Universe is not governed by the Politicians of the Passing Day. This Universe is governed by the Eternal God.

Some of you have forgotten that. You have thought it was governed by the political party that happened to get uppermost.

Now then, see what the Book says.

The General Overseer then read from the thirty-second verse of the eleventh chapter of Hebrews to the end of the second verse of the twelfth chapter, closing with the words,

May God bless His Word.

---

Prayer was then offered by the General Overseer.

After the announcements had been made by Overseer Piper, the General Overseer spoke briefly

CONCERNING THE ALLEGED LABOR  
TROUBLES IN ZION CITY.

Before the Choir sings and the offering is taken, I think I ought to say a few words concerning the alleged labor difficulties at Zion City.

In LEAVES OF HEALING I have quoted entirely the shameful attacks of the Chicago *Chronicle*, Chicago *Tribune*, Chicago *Post*, and Chicago *Journal*, all of which said there were serious labor troubles at Zion City.

Then I have published the brief article of the *Record-Herald*, which says that these labor troubles never happened.

I have also published a letter of our Superintendent of Construction, Deacon Harper, who is in constant touch with all the building operations at Zion City.

Not only is he in touch with those under his own immediate direction or supervision, which practically means the whole City, but also, with the work being done by contractors on the east side of the railway. This is a very extensive work, running up to tens and tens of thousands of dollars, and is carried out principally by their own men, union men, who have behaved most excellently.

I want to say that the union men of T. A. McCall & Co., and the various contractors for iron work, such as Holmes, Pyatt Co., who have done our work in Zion City, have been most respectful, and have willingly obeyed the regulations established there, that no intoxicating liquor or tobacco and certain other things shall be used by the workmen. The men have made no difficulty whatever.

THE ALLEGATION IN THE PAPERS THAT  
THERE WAS A STRIKE IS A LIE FROM THE  
BEGINNING TO THE END.

There never was any strike, and the man who is called Rohmer, and who was said to be the boss of Zion carpenters, does not exist, excepting in the imagination of the newspaper writer.

His name may be Rumor, or something else, but we do not know any man named Rohmer, and there is no such man in existence who complained to them; in fact, the labor leaders in this city said through the *Record-Herald* that the whole thing was a fabrication and a lie, although their names were quoted in alleged interviews by four of the daily papers.

I may say these rumors are intended to damage the City, the idea being that we cannot build it because the Labor Unions are opposed to us—an idea which is foolish.

Now let me say a few words about this matter of the Labor Unions and Zion.

I am principally opposed to Trades Unionism as it now exists, because I do not believe that it is for the good of the workmen.

UNIFORM WAGES SHOULD ONLY BE PAID  
WHERE LABORERS ARE EQUALLY COMPETENT.

One of the worst labor systems that can ever exist in any country is that which demands a dead level of uniformity in wages, or in anything else.

If all workmen were equally intelligent and equally competent, it would be a very good thing to have an equal wage but where workmen are not equally intelligent nor equally competent, it is an absurdity to enforce by a union a rule that wages shall be given to the competent workman and to the incompetent workman on the same scale. It is a manifest injustice to the competent man.

We have never asked whether a man belongs to a union or whether he does not.

WE GIVE TO EACH MAN ACCORDING TO HIS  
SEVERAL ABILITY.

If he is worth two dollars he gets two; if he is worth three he gets three; if he is worth five dollars a day he gets five ; if he is worth ten dollars a day he gets ten.

There are men in Zion City who are getting more than ten dollars a day because they are worth it; and there are men in

Zion City who are getting two dollars a day, because that is all they are worth.

There are some people who come out to Zion City who are not worth a red cent, and we send them back to the cities of Beer and Babel, from whence they came.

The absurd idea of Trades Unionism that it is a right thing to pay all carpenters, or all bricklayers, or all masons a uniform wage is proved by this thing, that they are not uniformly able workers; and it is an absurd thing to demand that a uniform wage shall be given when the talent is so diverse.

God never did so. In the Parable of the Ten Talents, our Master gave to one man one talent, and to another two talents, and to another five talents, to every man according to his several ability; and as the men used their talents they were commended and again trusted by their Lord.

We are endeavoring to do all we can to make the imperfect workmen good workmen.

We are endeavoring, in our Educational Institutions, to train our boys and our girls so that they shall get the highest possible wages for the best possible work.

We shall train them by giving them a good education, including manual training in polytechnic schools and otherwise, so we shall, again I say, enable them to get the best possible wages for the best possible work.

But it is villainy and a wickedness to impose upon a city or a land a uniform wage when workmen are not uniformly able. Is that the right thing?

Audience—"No."

General Overseer—I know you are with me, and if you were not I am right anyhow, because that is good, sound sense.

UNIFORM WAGES KILL THE AMBITION  
ABILITY AND INVENTIVE GENIUS INSPIRES.

Now there would be no possibility of men having ambition to rise, because a uniform wage kills ambition.

It does not matter how a man works, he cannot get any better wages than the man by his side who is messing and neglecting his work.

It is a very bad thing for a country when there is nothing higher for workmen to hope for.

I want to say that I have love for workingmen. I am a workingman myself. I work harder than any man carrying hod, or using a trowel, or cutting stone, as every one that knows me will say to be true.

I love the workingman, and I want to say that Zion City is full of workingmen.

We have, probably, four thousand people. Our men and women and youths and maidens are workers, and none of them have at any time ever struck against working for the wages we assigned to them.

We have taken pains that if there was any rightful cause for complaint it was at once investigated; and the man, if he was worth more, got it, and if he was not worth more he was told that was all he could get, and he could take it or go, just as he pleased, but we would not give him more than he was honestly earning. Every honest worker who does his best is entitled to living wages.

It has been a great joy to us to find that we have in Zion hundreds upon hundreds of splendid workmen in all classes of labor.

ZION CITY FILLING WITH SPLENDID  
MECHANICS.

We have men in every class: engineers, architects, workers in brass, iron, and steel, a great army of carpenters, and a splendid lot of jolly good fellows who are laborers. These men work for God and for Zion without a murmur.

We have men that take their proper place, and do not grumble, and we give the best wages that we can give, and there has been no complaint, and no crime nor trouble of any kind.

I want also to say that so far from our being in need of men to carry on the work, it is with difficulty that we can keep back hundreds of workingmen from coming into the City to seek for work for whom we have no work as yet. As the season advances we shall have a great deal more work.

But what is the trouble?

It is just simply a part of

#### THE CONSPIRACY OF THE LYING PRESS TO DAMAGE ZION CITY.

It will not succeed, because everybody in and around Chicago knows that it is a lie.

They cannot maintain their lie. They have all had to drop it, just as they did the lie of the previous week concerning smallpox, not one case of which has ever occurred amongst our people in this State or City.

I do not like to take up time with these things, but it does seem to me to be a good thing from week to week, as these things come up, to say a few words so as to keep the atmosphere clear, and reassure our friends at a distance.

If you will read *LEAVES OF HEALING* of Saturday, you will get all the facts, and you will there see what I defied the united Press and all the disgruntled Labor Unions to prove otherwise, namely: that in Zion City we have perfect peace, and that we have never been delayed one hour or day for want of workingmen, and that the union workmen who have been working upon contracts there have worked peaceably and quietly in a very commendable fashion alongside of our own men, and have not made any trouble at all.

#### THE PURITY OF ZION CITY HAS AROUSED THE GOD OF WHISKY AND TOBACCO.

The union men have had more money to carry back to their wives and families than they would have had if they had been sending out beer-pails, and having them filled all the time; if they had been able to smoke tobacco, and go from their work into a gambling hell.

That is the trouble. It is the saloonkeepers; it is the tobacconists, and their allies in the Labor Unions that are at the bottom of this trouble.

I understand that the head of the Federation of Labor in this country, Mr. Gompers, is a cigarmaker.

Well, that is just what I believe the whole Federation is; it goes up in smoke, and a nasty smelling smoke, too. (Laughter.) It is fitting that a manufacturer of Satan's Consuming Fire—Tobacco—should be at the head of such an organization.

I have no confidence, not an atom, in the union of men who are determined to make a uniform scale of wages. It will never succeed. It ought not to succeed. It is against the interest of the workingmen themselves.

There is no hope of their rising beyond their condition when you make them all uniform, and take all ambition out of the good workman's heart, giving him simply the same low rate of wages—because it comes to be a low rate of wages in the end that his incompetent neighbor receives.

#### ZION CITY IS LARGELY A WORKINGMAN'S CITY. I WANT WORKINGMEN TO BE HAPPY.

My people are very largely workingmen, and they mostly belong to the constructive trades.

One of the peculiarities of the Christian Catholic Church in Zion is, that about two-thirds of our membership are men. And these mostly belong to the constructive trades.

Many of them are laborers, and many of them are learning to be better, and all have come out to Zion City to

give their children an opportunity of being better educated than they are—intellectually, technically, morally, and spiritually.

We have also many amongst us who are commercial and professional men. I thank God we have some really good lawyers in Zion. May God bless them.

Now, I want you to pray that Zion may Go Forward, and that these lies may not prevail.

They are sent forth by cablegram and telegram to all parts of the world, and the object of God's enemies is attained, they think, when they have spread them far abroad.

Now, we know this, and we may just as well reiterate it: that the Chicago Press has the bad eminence of being counted, with scarce an exception, an Associated Mass of Liars.

Almost no one believes the Chicago Press in the East; it is held in contempt, and

THROUGHOUT THE WORLD THE CHICAGO  
PRESS IS LOOKED UPON AS A SHAMEFULLY  
MENDACIOUS AND WICKEDLY LYING PRESS.

It may think that its word goes farther than mine, but it does not. The word that goes from this platform is believed wherever it is read, and the word that goes through their papers is not believed, and therefore the Truth will prevail.

I say this because I shall keep after that Press just as long as it lies, and when it repents and turns to God, then I will cease whipping it; but until it does repent I will whip it every week.

May God soon grant to us in Zion City a Zion Daily Newspaper Press that will tell the truth. (Amen.)

Just as soon as we can get our Printing Plant to Zion City we shall publish our own ZION MORNING SUN and EVENING STAR, and we believe the people will want to read them, too, and that God will bless them.

Zion Printing and Publishing House is overcrowded now with work, so that we cannot add to it any more papers; but

when we can establish our printing press in Zion City—it is one of the Institutions that we have not yet removed—you will, I think, get what I have promised you.

Meanwhile, I say that you will be very wrong and very wicked if you carry from anything I have said that I am against labor.

I do admit that I am against Unionism as it now exists, but

I AM THE FRIEND OF THE WORKINGMAN.

I am the pastor of the workingman, and the workingmen in great numbers are already in Zion City, and have helped us to do what we have done, and are content with their wages, and it is a wicked falsehood to say that any man left his job last week on any account, whatever.

The fact was that the McCalls told us that some men came there seeking for work whom they could not employ. They are reaching the end of their contract, and they have all the men they need, and therefore they could not employ them; but so far from its being the case that any man has walked out on a strike, every man is content with his wages, and is working most heartily at his work, thanks be to God for that.

The tithes and offering were then received.

---

THE POWER OF DIVINE FAITH.

---

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be 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, for the sake of Jesus, (Amen.)

I want to speak to you today concerning Faith; the Power of Divine Faith.

Now faith is the assurance of things hoped for.

Again I read the margin:

Now faith is the *giving substance* to things hoped for, the proving of things not seen.

I am not speaking today concerning *human* Faith.

That is a variable thing, and it is a miserable thing. Today you have it; tomorrow it is gone.

Man's Faith changes continually.

The weather is not more changeable than human Faith.

Mercurial in its temperament, it is today below zero, and perhaps in a very few days above blood heat.

You never can rely upon it, and then it will only last so long as the man does at the longest.

One generation's Faith is not that of its predecessor.

The political Faith of Nations continually changes.

Today, if the people in the United States were able to express their opinion without fear, I think you would find that a vast number of them have lost Faith in republican institutions; that primaries have become an unspeakable abomination, and that elections in many large cities are simply a matter as to who can afford to buy the largest number of ignorant votes.

It is no secret that

#### THERE ARE SCORES OF THOUSANDS OF VOTES FOR SALE IN THIS CITY.

There are hundreds of thousands of voters in America who cannot read, if it were for their lives, in the English language, the Declaration of Independence, or the Constitution of the United States of America.

They do not know the origin of the Constitution, and there are a great many of you who were born in America, who are quite intelligent, who cannot tell me how many amendments there are to the Constitution of the United States,

I asked a very intelligent American the other day how many States there were in the Union, and he was not at all sure.

The fact of the matter is that men are beginning to think,

and as they think they see that while republican institutions are probably the very best in the world as it is now, if they are properly and righteously wrought, that they have become the very worst in the world when they are, as they are so often made, merely the tool of designing politicians who often simply give the voters a choice of two evils when they call upon them to vote. The changing faith of the people even in fiscal matters has been marked by continual changes in the tariff and in financial matters.

There is no certainty that the present condition of matters will last. It is not at all impossible that some turn of the wheel, some prejudice against ruling powers, some well concocted lie told at the last minute, will affect Presidential or other elections, and possibly give legislators and rulers to this country that would reverse its fiscal and financial policy.

It is this continual danger of change that makes so many persons in other lands say that

#### REPUBLICAN INSTITUTIONS ARE UPON TRIAL.

It is all very well to say that they have succeeded. They are still upon their trial. There is no question about it, and they have never yet been so managed in other lands as to be able to continue for any great length of time, except in a very few cases.

I say these things, because I grieve to think that humanity is so fickle and so changeable; and if I were to talk to you about my Faith, your Faith, or my associates' Faith, I should be talking to you about a thing that is as inconstant as the wind, and as fickle as it can possibly be.

"My Faith looks up to Thee," are the first words of a well known hymn. The writer doubtless meant a Divinely imparted Faith; but his words make it a human Faith.

I pity the man who looks up to God with a human Faith.

When a man looks up to God with a human Faith, he is looking up to God with a very weak thing.

The Faith of which I am speaking today is the Faith of which the Lord Jesus the Christ is the Author and Perfecter;

the Faith of God.

The only Life that lives on is the Life of God.

The only Light that never goes out is the Sun of Righteousness.

The only Love that never fails is the Love of God, and

THE ONLY FAITH THAT ENDURES IS THE  
FAITH OF GOD.

“Have the Faith of God,” said Jesus, not Faith in God as it is wrongly translated, but as it is said by the Master, “Have the Faith of God,”

Get a Divine Faith; and then when you have the Divine Faith, you will have something worth having.

The definition of a Divine Faith is given in this wonderful chapter, the eleventh chapter of the Epistle to the Hebrews.

It is probable that the Epistle to the Hebrews was written by Apollos the Apostle.

The name of Paul upon it has no authority. It does not bear Paul’s introductory salutation. It does not bear Paul’s subscription. It is not like any of the other Epistles of Paul, for all of Paul’s Epistles were subscribed by his own hand as he himself says—“*as also in all my letters.*”

The probability is that this Epistle to the Hebrews was written by that eloquent Apostle, for Paul calls him an Apostle, Apollos, who made a very deep impression upon the Hebrews of his time in his description of Divine Faith.

You will notice that it is entirely an Old Testament description. It is the Old Testament Gallery of Faith. It is a grand Gallery because it begins with God Himself.

He says we know that by Faith God did this and that. God made the world by Faith; by the Word of God; by Faith, the *aions*, the worlds, that which was wrought through the ages.

Everything that exists throughout the Universe was a work of Faith and a labor of Love upon the part of God the Almighty Himself.

GOD EXERCISED FAITH. HE IS THE AUTHOR OF IT.

He is the Perfecter of it. He is the Preserver of it. He is the Imparter of it, and He sustains that Faith in the heart where it has been Divinely planted.

When God spoke amid the chaotic darkness, He said, “Let there be Light.”

That Word of God was a Word of Faith. At His command all the forces needed, in nature to drive away Darkness and to bring in the Light came into their beautiful order.

At once around this planet, in all probability like these rings around Saturn that we can see today, great electric rings were formed, and before the sunlight reached this planet vegetation grew under the light that was here before the sunlight came.

Let there be Light: and there was Light.

It was the Word of God, and it was a Word of Faith.

I rejoice exceedingly that at the very beginning of this little talk I can impress upon you by words, feeble as they may be, but I can still impress upon you this fact that

THE FAITH OF GOD IS THE MIGHTIEST MOTOR  
IN THE UNIVERSE.

It is a lever which rests on the fulcrum of Eternal Truth. You know what Archimedes said: “Give me a fulcrum upon which I can rest my lever, and I can move the world.”

The fulcrum of Divine Faith rests upon Divine and Eternal Truth, and God has so arranged it that the strength and the balance and the correlation of power and the adjustment is such that even the tiny hand of a child can move the lever that moves the Universe.

THE BLOWING UP OF HELL GATE.

A great crowd of people was gathered one day both on

the Long Island side and on the Manhattan Island side of the waters at New York to witness the removal of an obstacle to navigation which had existed, so far as man knows, from the foundation of the world.

That obstacle to navigation was a series of reefs and rocks called "Hell Gate," and it made the entrance to New York harbor so narrow that vessels could not enter by that passage without great danger.

Not very many years ago the people were gathered upon each side of the river to see that obstacle disappear.

It was going to be done in a moment.

What hand was going to do it?

The hand of a little child not six years old.

How was she going to do it?

She was simply going to press a little white electric button, and Hell Gate would disappear.

How was that to be?

Well, they had been undermining Hell Gate for a great many years.

They had been boring into it by tunnel from both sides of the river, and they had put in hundreds and even thousands of tons of dynamite, and giant powder, and all sorts of explosives in cavities that they had bored into the solid rock far beneath the water's surface.

After having worked at it for twelve or fourteen years, if I remember correctly, the day came when they put the charges of dynamite and gunpowder into the various galleries, and then, uniting them all by electric wires, they carried the wire across the river, and when that little girl touched the white button these thousands of tons of dynamite and other substances were to go off and Hell Gate was to disappear.

The day came, and the little girl, with a smile, touched the button. The crowd waited, breathless, but it did not have to wait long, for a strange and awful submarine roar began to be felt before it was heard; then, presently, away up into the air, hundreds of feet high, went the rocks that had impeded navigation for all the history of the world, away up into the

air, following each other in rapid succession, until the whole air was filled with rock and mud and water, and then it all came back with resounding power.

Hell Gate had gone!

The day has come when the very touch of a little child will one day set off the Dynamic Powers which God has been so long preparing, and Hell Gate will be gone. There was a sublime Faith in that little girl. She believed it was to happen.

She knew what was going to happen, and she said it would happen.

#### A FAITH THAT GAVE SUBSTANCE TO THINGS HOPED FOR.

There was a simple and a well grounded Faith in the minds of those who had labored at this for years, and I want to tell you that was a Faith that gave substance to the things that were hoped for there. It was the assurance of the things that they had never seen, and it went off at the right time, and Hell Gate went, too.

Now let me tell you, the Devil's kingdom has to go, and everybody who wants to do the Devil's work has to go, too.

There will come a time when there will be no room on this earth for a single liar, and some of you may well ask, where you will be then?

Where will you be?

There will be no room upon earth for a single mocker. Where will you be?

There will be no room on earth for a single infidel. Where will you be?

There will be no room on earth for a man that says he is on neither side, and that he is quite impartial, and he will take part with neither the Devil nor God.

Where will you be?

There will be no room upon this earth for any of these hypocrites.

Where will you be?

You will go up with Hell Gate, sure!

The “Great and Terrible Day of the Lord” will come, when it will leave you who have rejected Him “neither root nor branch.”

#### FAITH IS A MIGHTY DESTRUCTIVE POWER.

The destructive Power of Faith is immense in the destruction of evil.

When God made these worlds He made all things good. Evil got in through presumptuous sin.

The Devil will always get in that way. If you and I presume upon God’s goodness, and because God has been merciful to us and He has given to us much blessing, if we begin to talk of our Blessing as if we ourselves did anything, God will set us aside. He has always done it, and He always will.

No flesh shall ever be able to glory in His Presence.

When man says that God the Almighty cannot get on without him, God has a way of showing him that it is just the other way.

Now faith is the giving substance to things hoped for, the proving of things not seen.

If you want to have the things not seen proved, then trust God.

Get a Divine Faith, and believe what God has said, and you will get the result.

God has not changed, and His promises are not lies.

Just let me, for a few minutes, describe to you some of these Pictures.

Come with me into the gallery of the Hebrew’s Faith.

I think there is a better gallery.

I am not of the opinion that the old times were the best. They were bad old times; they were not good old times.

You hear a great many

PEOPLE TALK ABOUT THE GOOD OLD TIMES  
OF THE PURITANS. THEY WERE BAD OLD TIMES.

There were many ignorant fanatics among those Puritans, who would burn a woman because somebody swore she was a witch. They would lash her naked back because somebody chose to bring a railing accusation against her.

Why?

She was a Quaker or an Anabaptist.

Those were bad old times; mean, narrow, selfish old times. I do not have any reverence for them.

There were some good men who lived then, and they had escaped from persecution in Europe, and they started persecution in America.

A man who believed in Baptism by Immersion was just as likely as not to get his nose slit and his ears cut off and be put in the pillory in those bad old early days.

No use talking nonsense of these ancient days!

“Oh, the times of George Washington were splendid!”

No, they were not. George Washington himself bought and sold slaves. The very “Father of his Country,” as he is called, was no better than the Virginian gentlemen around him in that respect.

I have recently had in my hand a paper published just after the great President had retired from office, in which there is an advertisement from George Washington concerning a slave, and a reward. He was no better nor worse in that respect than the bad old times when human beings were sold as cattle, and counted with the live stock of an estate, simply because they were black.

I say that the past times were the bad old times.

The best times, perhaps, in one sense, the worst in another, are these times in which we live.

There is more of God’s Power, and of the hidings of God’s Power revealed today than in any age of the past. (Amen.)

There is more possibility of bringing God’s Power to bear upon things today than in any age of the past.

WITH ALL THE DEFECTS OF THESE TIMES,

AND THEY ARE MANY, THEY ARE THE BEST  
TIMES THE WORLD HAS SEEN.

But while it is true that good men get better, it is also true that evil men and seducers are waxing worse and worse, deceiving and being deceived; and that while the light is greater, the darkness is also deeper; and while great and mighty Divine Powers in nature and in grace are at work on a scale that the world has never before seen, there are also other powers that have captured many of these Divine Powers, and are using them for the Devil.

IN THE OLD TESTAMENT GALLERY OF FAITH  
YOU HAVE A GREAT MANY WONDERFUL NAMES.

Abel, Enoch.

Pause at Enoch, because, let me tell you, Enoch is, perhaps, of all the prophets of the antediluvial period, the period before the flood, the greatest, standing out as the one man who had this testimony that he “walked with God”; that he was well-pleasing unto God, and that God translated him that he should not see death. A wonderful thing, and his prophecies—oh, that we could have them! Where is the Book of “Enoch the Seventh from Adam?” Where is it?

Bruce, the Abyssinian traveler, has dug out from Etheopian sources a book that is largely, doubtless, the Book of Enoch.

It has the prophecy that is quoted in Jude: “Enoch, the seventh from Adam, prophesied, saying—”

Doubtless there are many corruptions in the Book, but the Book exists; and in these days when God is causing the convents of Sinai to give us the *Sinaitic* version of the New Testament equal to the *Codex Vaticanus*, I believe that in Abyssinia or in Egypt or in Palestine or somewhere in Syria, we shall find the manuscript of that most wonderful Book which tells of Jehovah coming, with ten thousand of His saints to convict all the ungodly people of all their ungodly speeches that they have ungodly spoken, and all their ungodly

works that they have ungodly wrought, and to judge the earth by His saints.

That is the testimony of Enoch, and the day has come when

THE PROPHECY OF ENOCH IS BEGINNING TO  
BE FULFILLED.

Judgment in this world will not rest with a Court of Chancery, but it will rest with the saints of God.

The Church of the Living God, a true Church, a real Church, a Church that has God in it from first to last, must be the controlling Power of this world if God is to reign.

It is simply impossible for man to rule the world, except as directed by God, and he cannot do it outside of the Church of the Living God.

The Kingdom of God can only be established by those who are gathered into the *Ecclesia*, the Church of God, and no matter what the scoffing age may say, it is the men of Faith who by the Faith of God will subdue kingdoms and work righteousness.

Enoch following Abel, and then the long line—Noah, Abraham, etc. Amazing to find these two sinful Patriarchs there, is it not? But they were great, despite their iniquity.

O Noah, how vile it was of you, who, faithful amidst a faithless world, had stood there for God and His Truth, that you should go and get drunk and curse your own son, and bring that curse throughout all the generations upon the black race!

O Abraham, how wicked it was of you, whom God had blessed and led, and to whom He had imparted His Truth, that you should be such a mean liar as to tell that disgusting lie to Abimelech, and act so cruelly to Hagar and your own son Ishmael.

But, after all, thanks be to God, while these men fell under the power of Sin, they had their Saviour in their God, and they repented, and they turned to their God, and they wrought righteousness.

It is wonderful what God could do by them.

Isaac, no better than Abraham, did the same evil thing with the younger Abimelech that his father had done with the old one. The same lie that his father told about Sarah he told about Rebecca.

As for Jacob, it is amazing to find him in the gallery.

It is astounding beyond measure, at first, to find a man there who could lie as he could, putting hair upon his hands and wrists to deceive his own father, making him think that he was holding the hand of Esau, when he was holding the hand of Jacob, lying to the old man, who was nearly blind, that he might steal his brother's blessing and get his brother's birthright which he had meanly bought for a mess of pottage when his brother was terribly hungry.

Oh, it is wonderful to think that such sinners as these could be in the gallery of Faith, but they did get there.

IF MEN LIKE THESE CAN GET INTO THE  
GALLERY OF FAITH, SURELY YOU CAN GET INTO  
IT, TOO,

And then in this gallery you have people like Sarah. It is true that she bore Isaac, but when she was first told about it she laughed at it. She did not start with much Faith.

It is true that Joseph stands out an almost immaculate character. Greatly refreshing to me is Joseph, but he had lots of trouble. Lots of trouble! When a boy gets grace early he gets into trouble with all his brothers. They will sell him to any Ishmaelish set of slave dealers, as his brothers did Joseph.

They will resent his piety, and they will make it hard for him to live. I know that. If he prays, or gets Divine Visions, they will call him a fool and hypocrite. If he lives his religion, they will satirically call him a saint, and it takes quite a little backbone in a boy seven years of age to live it down. Joseph came out magnificently, a great Hebrew Prince; but he stands out a great exception. Heroic Moses, perhaps the greatest of them all, with the one act of impatience, only,

against him.

What a majestic character! A man who does not care what the King says, and does not care what the people say, but cares what God says, and is willing to take the part of all the afflicted people of God rather than to enjoy the pleasures of sin for a season.

Well, after all, although it was a most wicked generation, and unfaithful, that left Egypt for Canaan; although their carcasses had to fall in the wilderness; although forty years had to pass by, yet there came out of these men a royal generation before whom the walls of Jericho fell down, a generation whose warrior spies were men of God, and who won Rahab the harlot to their Faith, and put her in the Gallery of Faith.

Yes, and in her line came the very Christ of God.

Yes, and in the line of poor Bathsheba, the fallen wife of the Hittite, came the Christ of God.

O God, Thou didst take the muddy stream of human infidelity, intemperance, and impurity, and refine it of all its corruptions, and then create from such progenitors the Holy, Blessed Virgin Mother of the Sinless Christ!

It was only the Eternal God that could have done it, and it was only by an act of Faith on the part of that Sinless Maiden that the Holy Spirit could impart to her that purity which enabled her in spirit, and in soul, and in body to be a Temple which God Himself could dwell in and through which the Living Christ could come.

Oh, for the Faith that, after all, was in the ancient Gallery of the Hebrew Saints!

But friends, that is not the greatest gallery.

SINCE THE MASTER HIMSELF, THE AUTHOR  
OF FAITH HAS COME, THE GREATEST GALLERY  
HAS APPEARED.

While I shall speak next Lord's Day concerning the Power of His Resurrection, and while I shall continue on the following Lord's Day the glorious thoughts connected with

the next Gallery of Faith, yes, the Gallery of Faith that comes down to these days; yes, with the living men and women who have the Faith of God still, yet I pause and ask you to remember that all these heroic men and women of the ancient time and of all the times since Christ came are not made perfect.

“Apart from us they should not be made perfect,” the Apostle says.

The perfection of their Redemption is only possible when the Redemption of the Whole Race is accomplished.

There never will be a perfection in the redeemed, even in the heavens themselves, until the last one is redeemed, and the work of God fully accomplished and God is All and in All.

Now let me tell you this in these days, and in the immediate days that are coming in which we live, that we upon whom the ends of the earth and the ends of the ages have come will have to live out this Faith of God.

#### THE LAST CONFLICT MUST COME BETWEEN A FALSE CHRISTIANITY AND A REAL RELIGION.

It must come between a false Faith and a true Faith; between a dead form and a Living Power.

The conflicts must come. They are inevitable. They are in the very nature of things inevitable.

The “Man of Sin” has been revealed, and we know where to look for the “Lawless One.”

Multitudes are ready to follow his Anarchistic Leadership, trampling upon every Law of God and Right of Man.

There are multitudes today who have taken oaths in secret; who have made “covenants with death and agreements with hell;” who are ready to stifle Faith and to destroy God’s work, unless the knee is bowed to their secret Baal.

THE CHRISTIAN CATHOLIC CHURCH IN ZION  
SHALL NEVER BOW THE KNEE TO THE BAAL OF

#### SECRECY.

Never! Ten thousand times I say, NEVER!

We are face to face with the conflict.

It must come. It cannot be kept back, and the sooner it comes, the better.

The man who shrinks from this has not learned the mind of God.

He has not learned why the “Whole Armor of God” was given to Him.

He has not learned what it means to draw the Sword of the Spirit and fight the Good Fight of Faith, laying hold upon Eternal Life.

And, if you have learned, let us know that we can only conquer as we suffer and as we die, as men call it.

You must suffer, if you are to reign, and you must die to sin, and die to self, and die to the opinion, not only of a frowning world, but of an Apostate Church, ere you can conquer.

In that conflict you may have to lose your physical life—a small thing in itself, for he that loseth his life shall save it unto Life Eternal.

But the conflict lies right there. Right there. And next Lord’s Day, in my discourse upon the Power of Christ’s Resurrection, I am going to show up in more graphic colors than I have yet done the dark iniquity of a Sham Resurrection in Freemasonry, which comes out at this time of the year with its pretension of a cross, and goes in procession to conclaves, with its drawn swords and its plumed feathers on the top of its idiotic head.

Ugh! the lie. They know what I say to be true, and what I am going to say next Lord’s Day, if God spares me, that the resurrection of which they are talking is not the Resurrection of Jesus the Christ of God, but the Bogus and Sham Resurrection of Hiram Abiff.

THE CROSS IN FREEMASONRY IS THE CROSS  
OF A HEATHEN GOD.

We must face it. We must face a vast Conspiracy against the Cross of Christ by a power that carries a cross which is the cross not of Christ, but which is the cross of *Baal-sha-lisha*, the lord of the three, the uncleanest and vilest of all the heathen gods.

*Baal-sha-lisha* is symbolized by a cross drawn upon the hand; there its meaning is given. Christ is not in it. But the Father of Lies is.

Now, friends, it is of no use to suppose that this fight can be made with rose water. It has to be made with swords.

We have got to take forth the Sword of the Spirit, which is the Word of God, and go into a sharp fight with the Sword of the Freemason, which must end in the destruction of Secrecy or of Christianity.

Christianity can never be destroyed; Secrecy must be, God helping us.

I want more of this Faith which gives Substance to the things hoped for.

I have sometimes been accused by foolish Christians in the Apostate Churches that my "religion is of a most materialistic character; that I translate it into stones and lands and factories and houses."

Thank God that I can do it.

#### IT IS A DIVINELY GOOD FAITH THAT CAN BE TRANSLATED INTO MATERIAL THINGS.

It is a good Faith that gives Substance to the things that are hoped for; a Faith that brings about the Control of the World for God which the Devil at present possesses.

You would think from these Christians that this world ought to be owned by the Devil and run by the Devil; that the Devil should own all the newspapers and presses, our own included; that he should own all the land and control all the business and all the people of God; and that for the people of God to emancipate themselves from the thralldom of the World, the Flesh, and the Devil is to break away from their

rightful masters.

I demur, and as the Prophet of God, in closing these words I tell you this: I stand at the front of a Movement which is today infinitesimally small as compared with the wide world, but the strength of a movement is never to be measured by its numbers.

It is to be measured by its Essential Truth, and I stand today at the head of a movement which is as the stone cut out of the mountain without hands, for it was God who made Zion and who will bring down everything that opposes. (Amen.) It must be so.

"Why," you say, "how can it?"

Because God is in it.

I want to translate Theory into Practice.

I want to translate Faith into Works.

#### I WANT TO SEE THAT THIS EARTH IS TAKEN OUT OF THE HAND OF THE DEVIL INTO THE HAND OF GOD.

I want to see the day when multitudes of men who have been toiling in the fire for their bread shall be able to train their children, and themselves live, under circumstances where they can sow and reap, build and inhabit, and where the World, the Flesh, and the Devil shall have no more control over them. (Amen.)

We have a right to live it out in Zion City and in Zion everywhere, and every honest man in the world will say, "May God help you to live it out."

Now all who want to live a life of Faith in the Son of God by a true Repentance and by a simple Faith in God through Him, stand and tell Him so.

(With scarcely an exception the entire audience 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, in body. Give me Power to do right, no matter what it costs, even if it cost me my life;

even if it cost my happiness on earth, my business, my family, my friends. Help me to do right no matter what it costs, even if it cost prison, if it cost death. Help me to confess my sin, and to restore and to do right to my fellowman and in Thy sight. Give me Thy Spirit. Let Thy Spirit purify my spirit, my soul, my body, my business, my daily life, my family. God help me that Faith shall enter into everything, and that I shall not be guilty of living without Faith, of working without Faith, knowing that Thy Word is true, that whatsoever is not of Faith is sin. O God, help me then to live a life of Faith in the Son of God. Put that Faith into every hour of every day and every step of my life. God help us to be a faithful people, full of the Faith of God, reasonable, peaceable, pure, industrious, holy, healthy, happy, for Jesus' sake. (Amen.) *(All repeat the prayer, clause by clause, after the General Overseer.)*

Did you mean it?

Voices—"Yes."

General Overseer—Then live it.

After singing a closing hymn, "I Will," the audience was dismissed by the General Overseer's pronouncing the following

#### 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 Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, 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.

## THE POWER OF CHRIST'S RESURRECTION.

---

### MESSAGE NUMBER XXXI.

---

EASTERTIDE had come

Nature was bursting the bonds of the cold, dark tomb of Winter.

Fair white flowers were unfolding in beauty and glory. Sweetest fragrance floated on the air mingling with joyous songs from overflowing hearts.

"Christ is Risen," was the glad refrain of all the music.

It was the day upon which Christ had burst the bonds of death and arisen a Victor over the grave.

It was a day for sweetest praise to God for the anniversary of the grand, central event of all the ages.

It was an Easter Day fraught with the deepest significance.

The Dispensation which had its origin in the Resurrection of Christ was drawing to a close.

The last days were at hand.

The Power of that Resurrection had come down through all the centuries since that first glad Easter morning.

It had wielded its mighty influence in the hearts and lives of millions.

The fiercest fires of persecution by the world had not been able to destroy it.

The follies, and crimes, and sad apostasies of the Church herself had never entirely checked it.

Through the Power of that Resurrection, God had ever kept a "little flock" faithful to Himself.

Through the Power of that Resurrection, God had prepared the world for the Wondrous Times of the Restoration of All Things toward which all the prophets in all ages had looked with longing eyes, since the world began.

And now, the prophecy was being fulfilled.

God had sent the promised Messenger of the Covenant, and the delight of tens and hundreds of thousands of His true



Earth below and heav'n above,  
 Joy in each amazing token  
 Of His rising, Lord of love;  
 He forevermore shall reign  
 By the Father's side,  
 Till He comes to earth again,  
 Comes to claim His Bride.

Glorious angels downward thronging  
 Hail the Lord of all the skies;  
 Heaven with joy and Holy longing  
 For the Word incarnate, cries,  
 Christ is risen! Earth, rejoice,  
 Gleam, ye starry train;  
 All creation, find a voice;  
 He o'er all shall reign.

REFRAIN—Christ is risen, Christ is risen!  
 He hath burst his bonds in twain;  
 Christ is risen, Christ is risen!  
 O'er the universe to reign.

The General Overseer 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.

The *Jubilate* was then chanted by the Choir, after which all joined in singing Hymn Number 63:

“For God so loved! “Oh, wondrous theme!  
 Oh, wondrous key to wondrous scheme!  
 A Saviour sent to sinful men—  
 Glory to God, the Father!

RECITATION OF CREED.

The Apostles' Creed was then recited:

I believe in God the Father Almighty,  
 Maker of heaven and earth:  
 And in Jesus 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 read the Commandments, the Choir and Congregation chanting 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 the Lord 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 shewing mercy unto thousands, of them that love Me and keep My commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord 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 the Lord 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 the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord 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 *Te Deum* was then sung by Zion's White-Robed Choir, The General Overseer then said:

---

SCRIPTURE READING AND EXPOSITION.

---

Let us read in the Inspired Word of God, first in that which is perhaps the oldest book in the Bible, and possibly the oldest authentic book in the world—in the book of Job, the fourteenth chapter.

Man that is born of a woman  
Is of few days, and full of trouble.

ALL WORDS IN THE BIBLE ARE NOT WORDS  
OF GOD

I warn you that this is Job's opinion.

God did not approve of all that Job said, but very much disapproved it.

You have to read Job with a great deal of care.

The Book of Job is very much misunderstood, because it is not wisely and properly quoted.

Let me say a word or two to you about the Book of Job.

Scarcely any doubt exists but that the Book of Job, a Divine drama, existed long before Moses was born, and that probably Moses himself, or some great Hebrew poetic genius, put it into its present sublime form.

But do not quote job as an authority on Divine Truth unless you are sure that what you are quoting is something God approved.

THERE IS MUCH DOWNRIGHT NONSENSE IN  
THE BOOK OF JOB.

All the nonsense that Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite said were disapproved by God. You will see, at the end of the book (Job 42:7-10), that God was very angry with them. He told them they had better get Job to pray for them or He would cut them off quickly, for they had uttered nonsense.

There is one of Job's friends, however, the fourth friend of Job, Elihu, the meaning of whose name is, "It is God Himself," who spoke Words of Wisdom.

Elihu speaks for God, and Elihu is approved by God. All Elihu says is right.

God reproves Job and his three friends, and says that they are uttering words without knowledge; things that they do not understand.

God very severely admonishes them all and disapproves of their talk, especially Job.

Job especially gets it very hard and hot when God speaks out of a whirlwind.

God does speak out of a whirlwind sometimes.

It just about takes a whirlwind to get some people to listen to God, and to see the folly of their own wisdom. Out of the whirlwind God said,

Who is this that darkeneth counsel  
By words without knowledge?

Job came to see himself as God saw him, after God's

long reproof, and he said,

Behold, I am of small account; what shall I answer Thee? I lay mine hand upon my mouth.

Once have I spoken, and I will not answer; Yea twice, but I will proceed no further.

I know that Thou canst do all things,  
And that no purpose of Thine can be restrained.  
Who is this that hideth counsel without knowledge?  
Therefore have I uttered that which I understood not,  
Things too wonderful for me, which I knew not.  
Hear, I beseech Thee, and I will speak;  
I will demand of Thee, and declare Thou unto me.  
I had heard of Thee by the hearing of the ear;  
But now mine eye seeth Thee,  
Wherefore I abhor myself, and repent  
In dust and ashes.

It was right that Job should repent.

But you must not approve of the things that Job had to repent for, or else you will have to do as Job did, and make confession. You can quote this book very foolishly; because, if you quote Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite and Job himself, as if God approved them, you will blunder terrifically.

#### QUOTING THE DEVIL'S WORDS AS DIVINE TRUTHS.

There are some people who even quote what the Devil says here as if God approved it.

I remember some years ago seeing at the head of a poem "Skin for skin. All that a man hath will he give for his life." It was the Devil who said that, and it was a Lie. The record that he said it is in the Book of Job.

There are a great many people who get a little angry with me because I tell you these plain things, simple things that every one ought to understand. I maintain the Plenary Inspiration of the Holy Scriptures, and merely contend that while

this Bible is the Inspired Record, it is not a record of words and deeds that are all approved of God.

If God Almighty were to approve everything recorded in the Bible as done by people who professed to love Him, there would be no understanding God: for the contradictions would be inexplicable.

The Bible tells you of the good things that David did, and tells you the bad things.

It tells you the sublime side of Abraham, and the foolish and mean side of Abraham.

I will repeat it, I do not care who says the opposite: If God Almighty changed His mind between the bottom and the top of the mountain, then He is a man that can repent, and a son of man that can lie.

#### ABRAHAM'S SUPPOSED COMMAND TO SACRIFICE ISAAC WAS OF THE DEVIL.

God tells Abraham at the bottom of the mountain to murder his son and offer him as a sacrifice. Then when Abraham gets up to the top of the mountain God changes His mind, and shows him a Mah-hah-bone goat of some kind that has escaped from some Masonic Lodge or other perhaps, and tells him to sacrifice that.

I would say I should have to wait until I found whether God was of the same mind, and how long He kept in the same mind, before I obeyed any of His commands.

Moreover, if that was a definite command to murder his only son, and the Divine intention was that Abraham should do it, then God would be a wicked God. He would not be the true God, for God would be a murderer—a foul, cruel murderer to tell a man to murder his own son.

If God said that, all these long centuries ago, nearly thirty-eight centuries ago, why should not God say the same today?

Why should not Guiteau, the murderer of President Garfield, be right when he said, "I am God's man; I murdered because God told me"?

Why should not that be true, especially when ministers also say, "Bow your heads, and say, 'it is the Lord; let Him do what seemeth Him right,' " when President McKinley was murdered?

Monstrous!

Murder is always the Devil's work, and cannot be God's *sometimes*.

It would have been the Devil's work if Abraham had murdered Isaac. Make no mistake about it.

Abraham had a bad dream. He had been living among Philistines, and doing bad things, such as telling Abimelech a lie, saying that Sarah was his sister when she was his wife, and exposing her to the lust of a heathen king. If you live among Philistines, you will have bad dreams, too.

Many people have bad dreams because they live among Philistines.

Just before the story of Abraham's attempt to offer a human sacrifice to God, it is written:

And Abraham sojourned in the land of the Philistines many days.

#### READ THE BIBLE WITH UNDERSTANDING.

Why do not people read the Bible with understanding and some sense?

One night in one of our brethren's experiences, he told me that he was in Seattle, Washington. The pastor of the church was sick with the grip. The good man who presided said, in effect, "O God, we know Thou art always doing the right thing. Although we do not understand it, we do thank Thee for Thy chastening love. Since Thou hadst placed Thy hand upon Thy servant, our pastor, for his good, Lord, finish that work quickly, and bring him out purified by that work."

One of our brethren rose up and prayed, "God Almighty, do not hear one of their prayers. If this work is finished, the man will be dead in the morning. (Laughter.)

"O God, You never did grip him. It was the Devil that gave him that grip.

"O God, for Jesus' sake, heal the pastor." God did heal the pastor.

There was a deacon who arose after that prayer and said, "Brother P— blasphemes when he prays like that.

"He says that God does not do these things, but here it is written in the Word of God:

"By the breath of God they perish,

"And by the blast of His anger are they consumed.

"Now," he said, "that is the Bible. Brother P— what have you got to say to that, it is the Word of God?"

"Why," said Brother P— "that is not the Word of God. You look at the first and ninth verses of that fourth chapter of Job, and you will see that it was that old fool Eliphaz the Temanite who said that:

"Then answered Eliphaz the Temanite, and said,

"By the breath of God they perish,

"And by the blast of His anger are they consumed."

If you want to see what God Almighty thought about Eliphaz the Temanite, you have only to turn over here to the forty-second chapter and seventh verse and read what God Almighty said to him.

And it was so, that after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath.

Job had repented and done right, and Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite, these foolish friends of Job, had not repented, but they had to.

A great many of you must repent of uttering the abominable nonsense which alleges that God is the author of disease and even of murders.

It is wicked! *Wicked!!* WICKED!!!

PEOPLE DO NOT PERISH BY THE BREATH OF

## GOD, BUT BY THEIR OWN FOLLY AND SIN.

They perish, thousands and tens of thousands in this country, because they might breathe the sweet, pure air of heaven, but they choose to breathe the stinking air of nicotine smoke all the time.

You stinkpots! You tobacco fiends!

You dirty dogs!

You may call yourselves Christians, but you smell and stink like devils.

Ugh! You dirty dogs! Have you thought of what you create by your filthy vice of using tobacco?

You create cancer and amaurosis, and paralysis, ulcerations of the bowels and stomach, shattering your nerves, sending down your polluted blood to the generations to come

You dirty dogs, repent! Ugh!

That is the way to talk to you. You have been too long tolerated.

You do not perish by the breath of God. You do not give God a chance. God sends you nice, fresh air, and you go away and stink it every step you take. You walk around all day at the end of a cigar. I take no stock in you, you stinkpots.

You may be Christians, but you cannot blame me if I say you stink, because you know you do (laughter), especially if you take beer and brandy, too.

When a man has been taking beer and brandy, and smoking tobacco for ten or twenty years, is it not fair to say, as Martha did concerning Lazarus, "Lord, by this time he stinketh"?

Voices — "Yes."

General Overseer—Ugh! There are a great many stinking ministers, too!

They stink!

## AN APT REPARTEE AT A MINISTERIAL

## DINNER.

I will never forget a certain ministerial dinner I attended in Australia, at which intoxicating liquors and tobacco were freely used. I was asked to make a speech, and I made one. They never forgot it either. (Laughter.)

One brother, after I had made it, said:

"O, Brother Dowie, 'Fret not thyself because of evil men.' "

I said, "You finish that quotation, please." He said, "I do not remember the rest."

He was the editor of a paper at that time which had for its motto, "How far this little candle throws its beams."

I said, "Finish the quotation, Mr. Editor."

"Oh," he said, "I forget it; I was wanting to soothe you a little—Fret not thyself because of evil men.' "

I said, "I will finish it for you: 'Fret not thyself because of evil men . . . for the candle of the wicked shall be put out.'" (Laughter and applause.) And it was, too.

Quote Scripture understandingly.

Do not be troubled because somebody says this, that and the other thing about what I am saying now. I am saying what is true. God is not a man that He should repent, or a son of man that He should lie.

God Almighty never altered His mind between the bottom and the top of a mountain. I do not care what dreams Abraham had. I know God better than that. I believe God's Word.

## GOD NEVER TEMPTED A MAN TO SIN.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man.

God never tempted Abraham to murder Isaac.

I do not hesitate to say that if God Almighty tempted Abraham to murder Isaac at the bottom of the mountain, and then withdrew the temptation at the top of it, God cannot be counted "The Unchangeable God." It is impossible. He is a variable man. God cannot change, for He is always right.

God is "the Father of Light with whom is no variableness, neither shadow of turning."

He never tempted any man yet to sin, and it would have been sin, cruel murder, for Abraham to have murdered Isaac.

The God who said, "Thou shalt do no murder," never tempted one of His servants to murder his son. It is inconsistent with His own law and nature. It is impossible.

It is one of the things that people say today is in the Bible. Yes, and I will find you a hundred things in the Bible that God never approved—a thousand.

God simply put them there for your warning.

I am quoting Job today, because I am only going to quote what seems to be clearly right in Job with approval.

I do not approve the first part of this.

Man that is born of a woman  
Is of few days, and full of trouble.

I say, Job, that is not true. Talk for yourself: you cannot speak for all men.

#### MY DAYS HAVE BEEN FULL OF HAPPINESS.

I have lived fifty-four years, and I have been happy all the time, and never happier than when I was spanking the Devil. You cannot make me unhappy. Never! The Devil has never yet been able to make me miserable. Why should I be unhappy? I have loved and served God from my youth up, and I love and serve Him still. I know no other service, no other Master.

My days have not been full of misery.

Man is not like a flower that is cut down.

Man is an immortal being, Job, and he is not like a flower.

I am more than that (taking up a lily). That is beautiful and cut down, and there is an end of it; but I am more than that, and so are you.

I do not think it is a good analogy for an immortal being

to compare him to a fading flower.

Now I know what will be said about this. From Dan to Beersheba, ecclesiastically, I will be cursed for saying it, but it is true all the same.

I intend to say several things today that will not please the World, the Flesh and the Devil, and the Church in the World.

As for pleasing the newspapers, when I do that, I shall have gone to the Devil, because they belong to him root and branch.

Man that is born of a woman  
Is of few days, and full of trouble.  
He cometh forth like a flower, and is cut down:  
He fleeth also as a shadow, and continueth not.  
And dost thou open thine eyes upon such an one,  
And bringest me into judgment with thee?  
Who can bring a clean thing out of an unclean? not one.

That is a good question and answer.

#### A FILTHY DISEASE CAN NEVER COME FROM A CLEAN AND PURE GOD.

Therefore if God is clean, you can never get disease out of God; for disease is unclean.

Seeing his days are determined, the number of his months is with Thee, And Thou hast appointed his bounds that he cannot pass; Look away from him, that he may rest.

That was, not a good prayer.

Job had no right to ask God Almighty to "look away" from man.

We have a right to say, O God, look upon us, and take care of us; in Thy Mercy help us.

Look away from him, that he may rest,  
Till he shall accomplish, as an hireling, his day.  
For there is hope of a tree, if it be cut down, that it will sprout again,

And that the tender branch thereof will not cease,  
 Though the root thereof wax old in the earth,  
 And the stock thereof die in the ground;  
 Yet through the scent of water it will bud,  
 And put forth boughs like a plant.  
 But man dieth, and wasteth away:  
 Yea, man giveth up the ghost, and where is he?  
 As the waters fail from the sea,  
 And the river decayeth and drieth up;  
 So man lieth down and riseth not:  
 Till the heavens be no more, they shall not awake,  
 Nor be roused out of their sleep.

I do not believe that.  
 I will say a few words about this matter just here.

#### THOSE WHO PASS AWAY DO NOT SLEEP UNTIL THE RESURRECTION.

If I pass away tonight, I will not sleep until the heavens  
 are rolled up like a scroll.

To be "absent from my body" would be to be "present  
 with my Lord."

Moses passed away. Elijah the Destroyer, the Tishbite,  
 passed away, and John the Baptist, who was also Elijah the  
 Preparer, passed away, but Moses and Elijah were both seen  
 standing with Jesus on the Mount of Transfiguration after  
 both had passed from this life.

They were not sleeping in Syrian tombs.

That talk of sleep is Job's idea. He did not know any  
 better.

Jesus, the Christ of God, however told even the penitent  
 thief:

"Today shalt thou be with Me in Paradise."

He did not say, "When this execution is finished, you  
 will go to the grave and sleep there until the Resurrection,  
 several thousands of years hence, and I will wake you up and

take you to Myself," but He said, "*Today* shalt thou be with  
 Me in Paradise."

The rich man who died did not sleep. He found it pretty  
 hot in hell. He cried out to Father Abraham to send Lazarus.

He was very wide awake. Not much sleeping there.

When he could not get Lazarus to come he asked  
 Abraham to send some one to his brothers and warn them lest  
 they should come into that Place of Torment,

He was awake, and Abraham was awake, and Lazarus  
 was awake.

It is all nonsense to talk about people sleeping on until  
 some remote time.

That must have been a theology that was acceptable to  
 sleepers.

Any man who has a spirit that is wide awake, sleeps no  
 more than he has to.

Some of you sleep too much. That is why you are so  
 stupid.

Sleep less, and you will do better and be healthier. A  
 great many people are not healthy because they sleep too  
 long.

I do not believe what Job said about sleep.

Oh that thou wouldest hide me in Sheol,  
 That thou wouldest keep me secret, until thy wrath be past,  
 That thou wouldest appoint me a set time, and remember me!

After he got through with that nonsense God began to  
 talk to him, and God said certain things to him apparently,  
 that made him speak more wisely, because the next thing that  
 Job said was a wonderful and prophetic truth:

#### JOB SPEAKS OF THE RESURRECTION.

If a man die, shall he live again?  
 All the days of my warfare would I wait,  
 Till my release should come.  
 Thou shouldest call, and I would answer Thee:  
 Thou wouldest have a desire to the work of Thine Hands.  
 But now Thou numberest my steps:

Dost Thou not watch over my sin?  
My transgression is sealed up in a bag,  
And Thou fastenest up mine iniquity.

Then he gets away off again.

It is more important than all my preaching for you to understand the Word of God.

In the nineteenth chapter and the twenty-first verse, he says these words:

Have pity upon me, have pity upon me, O ye my friends;  
For the Hand of God hath touched me.

Now, Job, what nonsense you can talk. That is not true. The Hand of God had not touched him at all, as he sat there on that heap of dung and ashes; his naked body with boils all over it; scratching and scraping himself with a potsherd; stinking old Job with the filth running down.

It was not God who touched him.

You read the Bible, and you will see that it was Satan that smote Job with sore boils from the sole of his foot to the crown of his head, only Job did not know it. Job 2:7 states that clearly—"So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown."

Yet Job, in ignorance, said:

Have pity upon me, have pity upon me, O ye my friends;  
For the Hand of God hath touched me.

MEN GET DISEASE AND DEATH THROUGH  
THE DEVIL LEADING THEM INTO SIN.

Job was just like a good many others today. They say the Hand of the Lord touched them, when their assertion is a lie.

Here is a fellow who goes away to Masonic banquets.

He eats like a glutton, and drinks like a fish, only that a fish would never drink what he does.

He drinks beer and brandy and soda, and champagne at

night; of course, he gets real pain in the morning, and often long before morning.

Yet if he should drink at a banquet like that and get sick, they would send for a minister who would say: "The Hand of the Lord is upon you."

It is no such thing; it is the hand of the Devil.

It is wicked to say that it is the Hand of God. Wicked! Shockingly wicked!

It was wicked for Job to say it, only Job did not know any better, and some of you who say it now know better.

You know very well why you are sick. You are sick because you sinned, and you cannot say that is the Hand of the Lord.

It is the hand of the Devil. You did the Devil's work, and you got the Devil's wages.

A girl goes to a ball and dances around half the night like a teetotum on one leg, or two legs. She gets an elegant cold, as she goes home, wrapping herself up with a cloud through which the air goes. The cold develops into consumption, and then Mary fades away and dies. They carve this inscription upon her tomb: "Jehovah gave, and Jehovah hath taken away."

That is a lie.

Jehovah gave, and the Devil took away.

If Mary had not gone to that ball and had not drank champagne and danced around like a teetotum, she would have lived to be a grandmother.

It is a downright lie to say that God did it. God never took her away at all. It was that fool mother of hers who wanted her to dance around there and catch a husband. (Laughter.)

Have pity upon me, have pity upon me, O ye my friends;  
For the Hand of God hath touched me.  
Why do you persecute me as God?

God never persecuted you, Job. That was the Devil. The Book says it—says that all your mistakes came from the Devil.

You afterwards confessed it, too.

Why do you persecute me as God,  
And are not satisfied with my flesh?  
Oh that my words were now written!  
Oh that they were inscribed in a book!

Well, he got his wish. They were written. They are inscribed in this Book; and a great many people make blunders about them, as I have said: forgetting that God rejected them.

Oh that my words were now written!  
Oh that they were inscribed in a book!  
That with an iron pen and lead  
They were graven in the rock for ever!

He came out at last magnificently—got rid of that old wife that told him to “curse God and die.”

She was a limmer—a bad one.

After he got rid of that bad family, he must have gotten a new wife, new sons, and new daughters, and he was richer than ever in all material things.

THE ONLY HOPE FOR SOME HUSBANDS AND  
WIVES IS THE DEATH OR REPENTANCE OF THEIR  
COMPANIONS.

There are some of you women who are so mean that the only hope for your husbands is that you will die. They will get second wives (laughter), unless you repent.

And there are many of you husbands who might relieve your wives in the same way.

There are more husbands of that kind than wives.

I saw a husband nudging another fellow, but I will just tell him this: for every foolish woman there are ten bad men. It is the truth of God that the only hope for many women that they will ever get any happiness, is that they will go to hell within a week or two, or else get converted.

Get converted! You are tyrants and you are devils, too!  
I know a man here who never got converted until I said that to him.

He would not let his wife come to hear me preach. She had been blessed through my ministry, and she came and told me about it.

She asked me what she should do.

I told her various things to do, and she did them. They were nice things. They would have melted a heart of stone. She did them.

She was very submissive in all right things.

She came back after a time, and told me what a devil he was.

He had said that he had made up his mind that if she came to hear Dowie he would cut his throat.

“Now,” he said, “tell Dowie that, and tell me what he says.” She told me.

SAVED THROUGH A VERY SHARP REBUKE.

I said, “You take back the answer, ‘it would be a very good thing to do (laughter); this world would be very much better without you, and your wife and children would have some hope of peace and liberty.’”

When she got home he said, “What did he say?”

“Well,” she said, “I do not like to tell you.”

“You tell me,” he demanded.

“You will not like it, and perhaps you will strike me.”

“No, I will promise not to strike you, even if I do not like it. Did you tell him I would cut my throat if you went to hear him preach?”

She said, “Yes.”

“What did he say?”

“He said it would be a mighty good thing to do.” (Laughter.)

“Well,” he said, “I will be damned if I do it.” (Laughter.)

“And,” she said, “that is just what the Doctor said you would say. He told me to tell you that would be just what

would happen: you would be damned, and in fact that you are damned now."

"I will go down to that Tabernacle," he declared, "and I will break every bone in his body."

She told me that.

I said, "Now, I will tell you where to sit when he comes. As near as you can get sit in such a place, and if he is there, hold up your hand."

So one Lord's Day she held up her hand. I saw that fellow, and I publicly told the whole story.

That man is here today.

He was saved through my words concerning himself.

I told him and I tell you: the best thing that could happen to the wives and families of some of you and for the whole world would be to get out of this world, if you will not repent.

#### THERE ARE WORSE THINGS THAN DYING.

If you will not repent, and will live a bad life for ten years more, I would like the world to get rid of you tonight.

You had better repent!

That man repented, and he is here. I saw him laughing a minute ago. I took a look at his face.

Now Job declares the Resurrection and the Life.

But I know that my Redeemer liveth,  
And that He shall stand up at the last upon the earth:  
And after my skin hath been thus destroyed,  
Yet from my flesh shall I see God.

Now, I am reading the Revised Version. The Old Version is "In my flesh."

I do not believe any such nonsense.

We sow this body; we are going to get another one.

#### WE SOW A NATURAL BODY, AND WE ARE RAISED A SPIRITUAL BODY.

We sow a corruptible body, and we are raised an incorruptible body.

We sow a seed dark and small, and we get this pure, white lily.

So it is when we sow the bodies of the righteous. God gives them a body as it hath pleased Him, and it is a body like the Christ's pure body.

Do not talk about the old body—the flesh coming up again.

We are sown in corruption, raised in incorruption; sown in weakness, raised in glory, raised in power; sown a natural body, raised a spiritual and a heavenly body, no longer earthly, no longer natural.

Still, with this little error between, Job had, all the way through, a grasp of truth.

Those miserable fellows who were his teachers taught him wrongly, and he spoke a great many ignorant things. Remember those words

But I know that my Redeemer liveth,  
And that He shall stand up at the last upon the earth:  
And after my skin hath been thus destroyed,  
Yet from [or as the margin reads, *without*] my flesh shall I see God.

Now, we will get to the New Testament. Read with me in the Epistle of Paul to the Philippians, a part of the third chapter:

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision.

Paul used to speak very plainly. There were many men he called dogs, and I am not quite sure but what the comparison was a reflection upon the dog. There are multitudes of men who do things that no decent dog ever did or ever would do. I do not need to illustrate that. You know it is true.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through Faith in Christ, the righteousness which is of God by Faith: that I may know Him, and the Power of His Resurrection, and the Fellowship of His Sufferings, becoming conformed unto His death; if by any means I may attain unto the Resurrection from the dead.

May God bless His Word.

---

Hymn Number 350 was then sung.

Prayer was offered by the General Overseer, and the announcements made.

---

A PRELUDE.

---

Before the tithes and offerings are taken I wish to have a little heart-to-heart talk with you.

Two things have occurred this week, one of which has made me sad, and the other has made me laugh.

THE DEVIL INTRODUCED SMALLPOX INTO ZION COLLEGE AND DIVINE HEALING HOME.

I will tell you first the thing that made me sad. It was that the Devil took advantage of my going out of Chicago to live in Zion City, to get smallpox for the very first time amongst my people.

Why did he not try that on while I was here? I do not know. He always failed then.

That case would not have happened if my orders had been carried out, and if Overseer Speicher's orders had been carried out: for I gave the doctor long ago my instructions concerning such matters, and the Overseer has loyally carried them out.

I am sorry to blame anybody inside that Home, but I am going to tell how the trouble came.

It came through Dr.—neglecting instructions, and the doctor has candidly said so. He has apologized for it and asked forgiveness.

The young man who came into that Home with the smallpox was in such a condition that, if he had been properly examined as has always been the case with persons at all suspicious, in fact with every one—he would never have been admitted. He is a bad boy, a wicked boy, a shamefully wicked boy.

He was on board a steamship which is trading on Lake Michigan just a few days before he came to Zion Home, when smallpox broke out. He escaped from the steamer and deliberately came to our house with the smallpox on him. He told us nothing about it. He concealed the fact that he had been exposed to contagion, and Dr.—failed to do his duty.

He is very sorry.

All through the history of our work since 1890, twelve years, we have never had one case of smallpox either in our

homes or among our people in this city, or in this State, or in the majority of the States of this country. As far as I know

NO MEMBER OF THE CHRISTIAN CATHOLIC  
CHURCH IN ZION HAS DIED OF SMALLPOX.

That is Dr. Speicher's statement, too.

I desire to be perfectly fair, and to place the matter fairly before the people.

I despair of the Press doing me justice, but you will do me justice, and we will put the facts in LEAVES OF HEALING.

When this case was found out, how was it found out?

It was not found out by the Board of Health.

It was found out by Overseer Speicher examining the young man when his case became suspicious.

He immediately reported to me the exceedingly suspicious nature of the case over the telephone to Zion City. In fact, he said he was sure it was smallpox.

The moment that was done, I think early in the afternoon of Wednesday, I directed the Overseer to quarantine the house.

We established the quarantine.

I directed him over the telephone that no one was to enter, and no one was to leave that building, and that all in it should be put into the hands of the Board of Health, whose commands must be obeyed.

I desire to make myself quite clear.

I BELIEVE IN QUARANTINE, AND ALWAYS  
HAVE.

Whenever there has been a suspicious case of any kind—there are many other contagious diseases besides smallpox—we have at once quarantined the room or the

house.

Our people have submitted to me without any direction from the Board of Health.

If a case of smallpox or other contagious disease were to break out in Zion City tomorrow, our people would voluntarily go into quarantine.

There was no difficulty in establishing the quarantine in Zion College and Divine Healing Home. The quarantine was established shortly after midday of Wednesday last by ourselves. Then the Overseer reported to the Board of Health. He could not get a conference with the proper officers until nearly midnight, so that before the Board of Health had moved, the house had been quarantined by ourselves for nearly twelve hours.

The Board of Health only does its duty when it quarantines. But I do not think it has done its duty in some cases.

Why were not the houses quarantined where the waiters were found to have had smallpox? Far more contagion is possible there. They ought to have been quarantined, every one of them.

There is no safety for the community in anything else than in a strict quarantine, with the exception of persons who might be released in a few special cases for special necessity after special inspection, and after it is certain beyond all question that they are either immune, or for other reasons are counted to be perfectly safe. These exceptions can be named.

I thank the Board of Health—although I do blame them a little in this matter for not quarantining other places—I thank the Board of Health that after we had established our own quarantine they took control. It is their duty to take control of every house where there is a contagious disease, and they would fail to do their duty if they did not do it.

PLEASANT COÖPERATION WITH THE BOARD

OF HEALTH.

We have never complained.

Dr. Spalding, of the Health Department, has kindly said publicly that our own people in that Home, 250 in number, have been most desirous not to expose the public to the contagion, if there was any possibility of any contagion from them.

I thank the Health Commissioner for the kind message which he sent me through Dr. Spalding for the prompt action that we took, and for the support that we gave the Department.

It is refreshing to me to have an opportunity of coöperating with the Department at some points of its work.

Overseer Speicher—"Dr. Spalding said if every one did as Zion does, there would not be a smallpox case in Chicago in a month."

General Overseer—Dr. Spalding has been kind enough to say that if every person was as clean as the people are in Zion, and in Zion generally, there would soon not be a smallpox case in Chicago. (Applause.)

Smallpox is a disease of dirt.

Clean people do not get it.

That boy who lied his way into Zion College and Divine Healing Home was a bad boy.

He came and sought employment and got it. He lied to us by suppressing the truth.

However, the boy has repented, and I am glad to tell you that the last reports were that he is doing very nicely.

I am glad to tell you more, that the people in Zion College and Divine Healing Home are happy, jolly, contented, and have reported to me today that there is not only no sickness, but that they are healthier than ever.

May God bless them. (Amen.) They have set a good

example, and may Zion people ever set that example.

I am a defender of the public health.

If I could quarantine all the people that I think ought to be quarantined,

I WOULD QUARANTINE EVERY ONE OF YOU SMOKERS.

You are causes of disease. You smoke a deadly poison. Today I left Zion City in a small train of two cars at 11:44. There were more than enough of my people to fill the two cars, but they only filled and crowded the one car by standing up, filling the passages, and sitting on the sides of the seats.

I said to them: "Why do you not go into that back car?" "O General Overseer," they said, "it is a smoking car."

"Yes," I said, "but there is no one smoking there."

"But" said one man, "the stink is there." (Laughter.) Rather than expose themselves to that stink, they kept in one car.

You smokers say that you do not hurt the public health. Let me tell you how you do it.

THE FILTHY, DISEASE-SPREADING HABIT OF SPITTING.

Every smoker is a spitter.

As he goes about the town he (imitates a man coughing and spitting). (Laughter.)

He spews it out, great big clots of it.

He coughs up his catarrh and his cancer and his dirty stomach all over the place.

Then the sun dries it up and the wind carries it, and we have to breathe your stink. Ugh! (Laughter.) And your catarrh, and your cancer, and your foul stomachs. O you

dogs!

I would quarantine the whole lot of you as walking propagators of Contagious Disease.

I WOULD QUARANTINE EVERY SALOONKEEPER.

I would quarantine every drunkard, I would make them work in quarantine.

I would quarantine every gambler.

I would quarantine every harlot.

I would quarantine every adulterer, and I would make them work. Bad men had better not make me dictator.

Some day God will send dictators, when the saints judge the earth, and you will have to obey.

If ever God puts me in Chicago I will deal with you if Christ gives me Authority.

I do not know who is going to get Chicago, but I have it, at least in part, just now. (Laughter and applause.) No doubt about that.

I was sad a little about that case of smallpox; but I am glad now, because it is showing the whole world that the disease never arose in Zion.

That is the first thing. In the second place, it is showing the whole world that up to this time, the disease cannot spread in Zion.

These are two good things to teach the people. Now I desire to talk for a minute or two about

THE GOMPERS "SMOKESTACK" OF THE AMERICAN ASSOCIATION OF FEDERATED WALKING DELEGOATS.

Mr. Gompers has been in Chicago this last week. If you

did not know if you have not read the papers, and that is very much to your credit.

Mr. Gompers has been giving the people his opinion of Dr. Dowie.

He cannot object if I continue to give my opinion of Mr. Gompers.—(Laughter.)

I told you last week that Mr. Gompers was a cigarmaker, and that it was not an honest business.

If I did not say these last words, I thought them.

You know what I thought. But I will say it now.

He has had the impudence, in discussing me, first of all to say that I was "too small" for his attention.

Yet Mr. Gompers did not think so fifteen months ago, when he brought the whole power of the Federation to bear at Washington to fight me and endeavored by false pretenses to prevent the lacemakers of Zion Lace Industries from entering the United States.

He did not think that was too small; but after he got whipped he felt smaller, because he was whipped. He was whipped at Philadelphia.

He was whipped at Washington.

He was whipped at Boston.

He was whipped at Portland, Maine.

He was whipped everywhere he tried to keep out our lacemakers.

Why? Because he was wrong.

He lied when he told you the other day, if he did tell you the papers say he did—that I had broken the Alien Contract Labor Law. I did no such thing.

STORY OF THE ADMISSION OF ZION LACEMAKERS.

I have never spoken about this at length in public, but

now that Mr. Gage is out of office, I can speak plainly.

In May of 1900, I went to Washington. I had directed a brief to be sent by my attorney to the Secretary of the Treasury presenting the facts and the law. I then had a personal conference with that able gentleman and others.

I told the Secretary that I was going to England that year, and that I intended to bring out these lacemakers, and I wanted the Department to decide the question before I went as to whether machine-made lacemaking was a new industry or not. If it was a new industry, I would have a right to import to this country persons who were lacemakers and could teach it to others.

Mr. Terrence V. Powderly, Commissioner of Immigration, Assistant Secretary Taylor, Secretary Gage and myself had the conference for several hours, and it was decided that it was a new industry, and that I should bring out as many to this land as were needed to establish it.

That was all I did. But who fought me? Who wanted to drive a new industry, of great value to the Nation, out into the Sea?

Mr. Gompers, the pretended friend of labor.

There was a trade of a great many million dollars which could be kept in this country.

Yet Mr. Gompers fought it. Why? Because he knew that Zion was against Trades Unionism as it stands; against his Federation of Labor, as it stands; against the Rule of the Majority by the Minority, as is the case in Trades Unionism; for it is the small number of workers that coerce the large number.

#### THE TYRANNY OF MINORITIES IN TRADES UNIONISM.

Witness the piano-makers' strike and lock-out in Chicago

some time ago.

Who was it that precipitated that strike? Mr. Dold, the cigarmaker, with about one-fifth of the piano-makers. That one-fifth coerced the other four-fifths and threatened them with violence if they would not do what they wanted. They did commit violence. There are some of our men—some sitting in front of me now—whom I had to protect against violence at the hands of the unionists.

Why? Because the minority wanted to, and did for a time, coerce the majority, and compelled them to stand idle for many months inflicting terrible sufferings and loss.

It was the same way during the Debs strike in 1894. It was a minority of workers in this city that coerced the majority, and compelled the Government to call out the United States troops to protect life and liberty and property.

These are facts.

What is the fact regarding Mr. Gompers and his Federation of Walking Deleagoats?

If there were a proper inspector of smokestacks, Mr. Gompers would be suppressed.

#### HARD, HONEST WORK MY DELIGHT AND CONSTANT PORTION.

He has had the audacity to say that I never did an honest day's work in my life.

He tells what is false.

I say to him straight, that I never did a dishonest day's work in my life.

I say now without boasting, I am the hardest-working man in the Christian Catholic Church in Zion (Amen), and all know it.

I worked this last week continuously for forty-three and one-half hours out of forty-eight, and I am equal to Mr.

Gompers' "smokestack" yet. (Laughter.) I love work and am nearly always at work.

I am indignant. What is the real purpose of Unionism?

To reduce to one dead level of uniformity all workmen in their particular trades.

One employer said to me, within the last twenty-four hours, an employer on a large scale: "Doctor, you are right. I am compelled to give wages to workmen that do not earn the half of them, and I am compelled to give the same wages to workmen who are worth three of them.

"I would be glad to give the better workmen a higher wage, and I would be glad to give the poor, careless, shiftless workman only what he is worth, but I dare not do it.

"I confess to you, I am afraid."

I said, "You are a coward, and not a free American citizen."

Why do you not do your duty and pay the men what they earn?

If they are worth two dollars, let them get two dollars.

"If they are worth three dollars, let them get three dollars.

"If they are worth five dollars, let them get five dollars.

"If they are worth twenty dollars a day, pay them, but do not let these unions frighten you."

"Well," he said, "I confess to you, I am not like you."

"If Zion City were to stay just where it stands," I replied, "and there were not to be another tap of the hammer, I would never subject my people or myself to Mr. Gompers' smoke-stack organization." (Applause.)

Let me say more.

I LOVE THE WORKINGMEN.

They know it.

Mr. Gompers, I have lived with them in Chicago, and my people live in every street in Chicago.

They know I love them. They know I help them, and they know another thing—that I am not afraid of them.

I love my people, nine-tenths of whom are workingmen, mostly belonging to the constructive trades.

Engineers, iron and steel workers, blacksmiths, locomotive and stationary engineers, architects, draftsmen, carpenters, builders, professional and commercial men, and even lawyers, are in Zion.

If I have any love for one class more than another, it is for the laboring man whose only capital is his skill and his industry, his honesty, his integrity, and his hard work.

It is my delight and my joy to pay all I can to men and women in Zion City.

I do not confine myself to the union scale; some get more. I do not think many get less, but my instruction to the Superintendent of Construction is, pay every man what he is worth. Is that right?

Voices—"Yes."

General Overseer—Anybody now who wishes to say No, speak loud enough to be heard. I would like to hear the man who would say no to that.

I do not think there is a decent workingman in Chicago who will say no.

#### TYRANNY OF COMPULSORY MEMBERSHIP IN UNIONS IN ORDER TO WORK.

There are thousands and tens of thousands of honest workmen in Chicago who have been compelled to join the unions, who would gladly be free, but they are afraid. (Applause.) Is that not true?

Voices—"Yes."

General Overseer—Well, all who know it is true, say yes.

Thousands of Voices—“Yes.”

General Overseer—May God make them cease to be afraid.

#### THE TALK OF CONTINUED LABOR TROUBLE AT ZION CITY IS A LIE.

There has never been any labor trouble at Zion City. We have never lacked a man that we wanted, and there are hundreds wanting to come to Zion City; but we cannot receive them until a little later.

It is a wicked falsehood to say that there has been any trouble.

Union men have worked in Zion City for months, and they have never been asked if they were union men or not.

They have been treated kindly. They have obeyed the rules of Zion. They have neither smoked nor drank nor gambled nor been allowed to do naughty things.

Some of them have openly said: “We have taken more money to our wives and families from these jobs than we ever did from any job before.” Thank God for that.

Another thing. The statement that there is trouble in the neighboring towns amongst union workers is false. They are glad to come to Zion City, and eagerly seek work. They get it, if they are good workmen, and we have it for them.

We do not shut out a man because of his creed.

When a certain large contract was to be let, which none of my people could at that time undertake, the lowest bidder was a Roman Catholic.

I inquired into his character and power to do the work, and found that both were first-class. I gave him the work. He has done it in a first-class workmanlike way, and we gave it

to him without any fear at all.

It was our duty to give it to the lowest bidder, for it was difficult to do, no matter whether he was a Roman Catholic or not.

God forbid that I should want to starve a man out of existence because he differs with me in putting the word Roman where I put the word Christian.

The Lord have mercy upon the man who would do that.

Zion is broad and large-hearted, and is willing to work with the union man, or the nonunion man, if they will agree to our principles of every man getting what he is worth, whether he is a printer, carpenter, or what not.

But we will not allow the Gompers' “smokestack” of the Federation of Walking Delegates to oppress Zion.

Mr. Gompers, we defeated you and your Federation at Washington; at Philadelphia; at Boston; and at Portland, and we have defeated you again and again in Chicago.

#### ZION IS NOT AFRAID OF THE LABOR UNIONS.

We are not afraid of you, not an atom. As a Christian man and an employer of hundreds and even thousands of men at one task or another, I am not afraid of the Gompers' “smokestack” nor any of his delegates.

How dare they talk about putting us in fear?

We are free citizens, having a right to the protection of the law against every combination of capital and labor that would oppress us.

I shall appeal to the Law of God and man if there shall be any attempt at coercion.

I work, and I love to work.

The business in which you have been engaged, Mr. Gompers, is a dishonest business, and no man ever did an honest day's work in putting up deadly poisons for people to

smoke to their ruin.

CIGARMAKING A DISHONEST BUSINESS.

It is dishonest to yourself to make a poisoned article.

It is a dishonest thing to the people.

The more your cigar and tobacco business flourishes, the worse it is for the people; the poorer and weaker and worse they are in health and in purse.

Your business and the liquor business are alike abominations. The more the distilling, brewing, wine-making and liquor-selling business flourishes, the more the tobacco business flourishes, the worse it is for the community; whom it overwhelms with taxation for police, jails, courts, poor-houses, etc.

These two useless and pernicious trades take from the people no less than Two Thousand Million dollars every year in the United States.

Two thousand million dollars, Two Billion Dollars for liquor and tobacco!

There is not an honest man in Chicago but would say that America would be immensely stronger and better if these two billion dollars were kept and used by the people for the good purposes of life and not for alcohol and nicotine.

These poisons make drunkards and criminals and paupers and idiots, harlots, and everything that is evil.

May God destroy these traffics, and let the people say Amen! (Amen.)

Mr. Gompers, I have never seen you, and I have no personal feeling against you, but when you attack Zion, you will find that your "smokestack" is in considerable danger,

May God have mercy upon you.

You tell us, as a parting shot, that you are going to have a "paid organizer" look after us.

He had better look after himself. If he comes out to Zion City and will insist upon insulting and interrupting our people at their work, we will put him on the road to Chicago, in charge of a police officer. (Applause.)

The tithes and offering were then received.

While they were being taken, Zion's White-Robed Choir sang Tour's difficult but very beautiful Easter anthem, "God Hath Appointed a Day."

The deep spiritual effectiveness of the rendition was the result, not only of careful, painstaking training by Conductor Burt M. Rice, but of the earnest but silent prayers of the General Overseer, the Choir, the Officers and many of the Congregation that God would give His singers His Spirit for their Ministry of Song.

---

THE POWER OF CHRIST'S RESURRECTION.

---

INVOCATION.

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

I speak to you briefly today concerning the Power of Christ's Resurrection.

The Apostle Paul said:

TEXT.

That I may know Him, and the Power of His Resurrection, and the Fellowship of His Sufferings, becoming conformed unto His death; if by any means I may attain unto the Resurrection from the dead. If a man die, shall he live again?

If the answer were no, then life would not be worth living, except for a very few people.

I do not know but that every Christian would agree with the Apostle Paul in saying, "If in this life only we have Hope in Christ, we are of all men most pitiable."

If the Resurrection of Jesus Christ is not a fact, then the same Apostle properly says:

If Christ hath not been raised, your Faith is vain; ye are yet in your sins.

If there is no Resurrection, then all hail to the philosophy of Aristippus or Epicurus, or any of the philosophers of sensual pleasure!

Let us eat and drink, for tomorrow we die.

Aristippus used to say: "The present only is ours; the future is uncertain: let us therefore enjoy the present, giving full satisfaction to every power of nature, and every desire and passion."

#### TERRIBLE RESULTS OF A GOSPEL OF SENSUALITY.

Such a philosophy made a hell of Greece.

Such a philosophy makes a hell of every human life.

If there is no Resurrection, there is no judgment.

If there is no judgment, there are neither Rewards nor Penalties.

If we are to die like dogs, without hope of Resurrection, we will live like dogs.

I am not sure, I say plainly, that some animals may not have a Resurrection.

My little son, when a child, said to me, "Papa, I am so

glad to know there are horses in heaven."

I said, "How do you know that, Gladstone?"

"Why," he replied, "it is in the Bible." Then he quoted passage after passage, like this one:

And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. . . . And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure.

Yes. We do not know. Perhaps this is more than a figure. A good horse is a noble animal—nobler far than the motor of an automobile.

There are some dogs that have been so faithful to their masters, you could almost wish they had a Resurrection.

If there were no Resurrection for us, however, there could be no possible incentive to labor, nor fear of indolence or wrong-doing.

Do not think that I hold that this life should not be full of pleasure. I think that man "has more servants than he takes notice of." I think with George Herbert, who sings of man, saying—

Man is all symmetry,  
Full of proportions, one limb to another,  
And all to all the world besides:  
Each part may call the farthest, brother:  
For head with foot bath private amity,  
And both with moons and tides.

For us the winds do blow;  
The earth doth rest, heaven move, and fountains flow.  
Nothing we see but means our good,  
As our delight, or as our treasure:  
The whole is, either our cupboard of food,  
Or cabinet of pleasure.

The stars have us to bed;  
 Night draws the curtain, which the Sun withdraws:  
 Music and light attend our head,  
 All things unto our flesh are kind  
 In their descent and being; to our mind  
 In their ascent and cause.

That beautiful phantasy of his makes man to be in accord with sun and moon and stars and time, and sings of this earth as having been made by the great Creator either his "cup-board of food or his cabinet of pleasure."

I have a very strong conviction that every good and pure and holy pleasure of which man is capable finds its fullest exercise in a life of Obedience to God, and in a constant Remembrance that for all these things God will bring us into Judgment; that we shall have to give an account of the deeds done in the flesh according to what we have done, whether they be good or bad, and that the judgment will be just.

The fact of our being saved or unsaved will not affect that Judgment of the Deeds done in the flesh.

#### THE SAINTS WILL BE JUDGED AS WELL AS THE SINNERS.

The saints will be rewarded for the use they made of their talents, or punished for their negligence.

They will be crowned if they have fought lawfully, and they will be disqualified, even if they enter heaven, if they have not fought lawfully.

To fight in the light, to fight for God is the only thing that is lawful.

To fight in the darkness with weapons of deceit and terror and force and brutal blows with swords and guns, instruments of torture, these are the unlawful things of hell. For these things men shall be cast out into the outer darkness.

You cannot fight God's battles with the Devil's weapons.  
 You cannot fight the Devil with his weapons. You have to fight Darkness with Light.

Truth must fight Falsehood.

Honesty must fight Deceit.

God must fight the Devil.

If this life were all, it would scarce be worth living.

As one painter said, "I can think of more subjects for my brush in one hour than I can paint in a lifetime; and I cannot doubt," he cried, "that the God who has given to me desires that stretch out into Infinity must have given me a spirit capable of living on into that Infinite."

#### NATURE HERSELF CONSTANTLY SPEAKS OF RESURRECTION.

The lovely white flowers that adorn this platform today are rightly and charmingly appropriate to Easter.

Out of the dark, cold, black earth, these flowers have sprung.

Their seeds were nourished, impervious to the severest cold, but expanding immediately under the warm influences of heat and rain and sunshine.

At last the seed that hardened itself in the cold, softens, swells and bursts, and dies, and out of its death the Resurrection Life within it springs up into these Lovely White Lilies which bear within them the seeds of ten thousand lives.

This is an emblem of the Resurrection.

There is no Resurrection for a wooden nutmeg. There is no Resurrection for a religion that is a sham. It is a wooden nutmeg.

There is no Resurrection for anything except it be the seed of the Divine.

Hence it is, that even for the evil there is Resurrection; for God is the Father of all spirits, and there must be a Resurrection for all His offspring.

It would be contrary to every analogy of life if the highest form of life had no reproductive powers; had no life to live on.

It matters not what men say. The fact remains that in all nature the analogy demands that the carnal and earthly shall not exceed the spiritual and heavenly, but that there shall be a reanimation, and that

THE POWER OF SUCH A RESURRECTION IS  
THE MIGHTIEST POWER IN THE UNIVERSE.

There are thoughts in this connection for which it is exceedingly difficult to find expression.

The generation of God's people in which we live has fallen into so many idolatries, and so many false conceptions, and language has so largely lost its force and meaning, that to employ the old language is merely to court defeat if you desire to teach.

It seems to me today that I must find some words that are new to clothe the thoughts that are old.

Pray for me as I in a few words attempt it.

First of all,

THE FACT OF CHRIST'S RESURRECTION IS AN  
HISTORIC FACT.

It may not be historic after the similitude of these wonderful historians who write histories after their own imaginations.

I often think of Disraeli's definition of a certain historian of his time, and it is the time of some of us, too, in which he

said that this historian had written a history in twenty-seven volumes to prove that Providence was a Tory.

I marvel sometimes, when I take up history, to find it written to prove that Providence was a Democrat; that Providence was a Republican; that Providence was something else.

Some men's conception of history is a shameful misappropriation of facts, misapplication of them, and leaving out of account other facts that would give a more correct interpretation of causes and consequences.

I marvel at the historians of the present who are mainly, though not entirely, unreliable, and unfitted by their training to be historians, lacking the calm, judicial temperament of a true historian.

It is a farce to attempt to find out the Life of Jesus from Renan.

It is equally a farce to attempt to find out the Life of Jesus Christ from Canon Farrar. I speak with all respect to the Canon, but he is not brave. Renan was a knave.

If the historian of Christ's Life were to put the Christ as He was and is today, before the world, he would have to step out of being Dean, as the Canon now is, of Canterbury. He would have to tell the truth in such a fashion that King Edward VII, the head—save the mark—of the Church—think of it!—in England would call for his resignation, or act in such a manner that he would soon cease to be Dean.

SEVERE ARRAIGNMENT OF A ROYAL  
ADULTERER.

If that villain on the throne of England had gotten his deserts long years ago when he betrayed the highest and holiest vows, and shamefully and criminally coveted his own subject's wife, he would have been sent to the penitentiary for his reward.

I heard him hissed when he was Prince of Wales in the city of Edinburgh, and I joined in the hiss.

I have felt the indignation that every honest man had to feel at that time in England, when he had to sympathize with Sir Charles Mordaunt in the degradation to which the King, then Prince of Wales, and his "set" subjected his beautiful wife, during his absence from England.

If the preachers in the archbishoprics of York and Canterbury were to let fly today the truth they know regarding the "Head of the Church of England," there would be revolution in England tomorrow which would destroy the apostate national church.

That is plain language.

Once I withdrew it from publication. I will not withdraw it this time.

I admire the Venerable Dr. Parker of London City Temple that he has recently publicly rebuked the King for his violation of God's commandments.

#### APOSTASY AND COWARDICE OF THE CHURCH OF ENGLAND.

If the Power of the Resurrection of the Living Christ were in the Living Church of England, they would smite the mass of disease and filth that sits upon the throne, and demand that a Christian land should no longer have the mockery of such a man being prayed for as the "Head of the Church," attending a low concert on the Sabbath, and trampling the Fourth Commandment beneath his feet, manufacturing beer, and drinking it within the last few days, when he knows well that the beer-pot is the damnation of the Empire. For, as DeFoe wrote in his "True-born Englishman,"

Slaves to the bottle, drudges to the pots,

The mob are statesmen and the statesmen sots;  
And drunkenness has been the darling of the realm,  
E'er since a Drunken Pilot had the helm.

#### THE SINS OF AMERICA.

But if the Power of the Resurrection of Christ were in the Church of America today, the Church would arraign the rulers of the land for their sins, and in the power of that Life that once lived in the Christ would smite the Herod on the throne, and the High Priest and the Lawyers, and the Scribes until they would want to kill the man who spoke the truth.

The fact of Christ's Resurrection is historic.

The man who disputes it disputes the best established fact in history.

He was seen by those who had despaired of His existence.

He ate with them.

He drank with them.

He walked with them in a bloodless body.

He talked to the despondent and broken-hearted Apostles, the eleven, for nearly forty days.

It was impossible to be deceived.

He spoke, and was seen and heard on one occasion by five hundred, the most of whom were living at the time that Paul made the declaration that they knew Christ and had seen Him after His Resurrection.

He proved His Resurrection by telling them that if they would go to Jerusalem and enter into an upper room, and tarry for the promise of the Father, the Holy Spirit's Power would come.

The promised Inspiration took place.

The Spirit's Power came.

Men who were weak became strong.

Men who were illogical became great and mighty

reasoners.

Men who were feeble stood up, and in their spiritual majesty tower today over all the men of their time.

All history substantiates the claim. Every philosopher and potentate of their time had to recognize them so that Peter, Paul, James, John and in their degree all of these men, and many of their immediate successors, became the mightiest Powers even in a heathen empire.

#### THE POWER OF THE RESURRECTION IN JOHN CHRYSOSTOM.

Yes, when John Chrysostom, called so because of his eloquence, "Golden-mouth," spoke in the days of a practically heathen emperor, and they said to him: "Take care, the Emperor will kill you," he replied that his life was hid with Christ in God beyond the possibility of death; that he had passed from death unto life, and would see death no more.

When the Emperor heard of what John had said in the Cathedral of Byzantium, he said: "I will kill him."

One of his courtiers said: "Then you will please him, for he will say 'Happy day when my spirit is set free to be with my Lord.'"

"Then," he said, "I will torture him."

"Then he will say, 'Happy day, that I am counted worthy not only to believe, but also to suffer for His Name.'"

"Then I will imprison him."

"He will sing in the prison, and the people will come around the prison and pray, and sing, and he will rejoice that he is counted worthy to suffer."

"I will take his money and his goods."

"Then he will say, 'You hurt not me, but the people whom I blessed with these goods, and the poor whom I

support.' Your subjects will execrate you, sire."

"Then what can I do with this man that defies my power, and assails my throne?"

"There is only one thing left, sire; if you can make him sin, then you will grieve John Chrysostom."

"Help me to make him sin," said the emperor.

"I know not how to do it," replied the courtier, "nor does any living man, for John Chrysostom will not sin."

"Then," he said, "I cannot touch him."

"That is true, sire, he is Greater than the Empire."

The Power of Resurrection Life makes a Minister of God greater than an emperor, greater than the world, greater than all things material.

The Power of Resurrection Life is greater than all the suns and stars, the moons, the planets, the systems, greater than the Universe itself, because it is the Power of God.

#### THE CROSS ON WHICH JESUS DIED IS MADE THE SYMBOL OF POWER.

Today we glory, not in the shame of that Cross, but in the Life which was given to humanity, because of Him who died there.

His life was not taken.

He gave it up. He could not allow it to be taken.

He said, "No one taketh it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment have I received from My Father."

He laid down His life and He took it up.

He reascended; and now He has said to all who are capable of receiving it: "Because I Live ye shall Live also."

It is this Life, this Divine Life, that makes the Apostle, and makes the true believer cry:

That I may know Him, and the Power of His Resurrection, and the Fellowship of His Sufferings, becoming conformed unto His death; if by any means I may attain unto the Resurrection from the dead.

Have you attained it?

How far are you resurrected from a dead self?

Is self dead at all?

How far have you come up out of a dead world, or is it a living world to you?

How far have you come up out of a dead theology?

#### A REBUKE TO DISPUTATIOUS MURMURERS,

I hear, for the first time in Zion, just in two or three places, that is all, a little murmuring that some things which I said did not please some people in Zion.

When did I ever undertake to please you? Never.

I undertook to teach you.

I undertook to lead you.

I undertook to guide you.

I undertook to give the best I knew; and "if any man think otherwise the Lord reveal even this unto him."

But if any man wants to fight the teaching of God's Messenger, then I simply say, Get out! or, Get into line! There is no help for it.

I will have no man or woman in Zion who will fight the Teaching.

If you do not understand, keep still; keep in line and march on in the fight, even if you do not understand every definition.

If you will make your association with me to be dependent upon agreement with you in the interpretation of Scripture, then get out, for you will never be in line.

I would rather stand and fight this fight with a few, such

as Gideon's band, than with any Amalekitish host you can number.

Zion is strong.

Zion is standing with her leader.

Zion will stand with her leader in the Declaration as God's Prophet that he has as much right to speak as Moses when he wrote, or as Paul when he wrote.

I stand today not superior to any man by my own measure ment, but I stand today, called to an office at a period and under circumstances so tremendous that

#### I HAVE A RIGHT TO BE TRUSTED SO LONG AS GOD TRUSTS ME AND I AM FAITHFUL TO GOD.

But I will not guide my interpretations of His Word by any of your typologies of Abraham being a type of Christ in his attempt to murder Isaac.

I will not be bound in my interpretations of God's Word by any of your lying theologies about disease working out beneficent purposes.

I will not be bound by any organization that has preceded me except where Christ organizes, and the Holy Spirit directs.

I shall simply be bound by the Word of Christ and His Spirit.

I call no man Master, neither Prophet nor Apostle, but Jesus. The Apostles and Prophets are my brethren; they are not my masters.

#### I STAND HERE TODAY WITH APOSTOLIC AND PROPHETIC AUTHORITY.

I have the right to speak, and I shall.

The times demand that the Word of God shall not be

bound; not bound up in the books that form the Bible.

The Word of God is larger than the Book.

I will not worship the Book. I shall not be a Bibliolator. I will not worship the Truth of God.

I will worship the God of Truth, and He is greater than the Truth of God.

The day has come when the Power of Christ's Resurrection must inspire the Church with a larger view than it has ever taken before.

I hesitate not to say, and truly I will make no pretenses or apologies for the statement at this time, it must be made, that the Messenger of God's Covenant is a greater authority than all the commentators that ever wrote, whoever that Messenger may be. If I am he, then I am.

If I am "that Prophet," of whom Moses spoke, then you must believe and obey.

If I am Elijah the Restorer, you must cooperate with me, or share the responsibility of refusing, in the Restoration of All the Things that God has promised.

It matters nothing to me personally, because if I do my duty, I shall have my reward.

Whether that reward shall come after I am, like my Master, mutilated and rolled into a bloody grave, matters nothing.

The work has to be done, and it shall be done, of judgment, of purifying, of making the fire hot, until the sons of Levi are purified; and of speaking the words so emphatically that God's Message shall reach eventually every man in every tongue and in every Nation of all the world and my Mission be fulfilled.

CHRIST IS AT HAND; MARANATHA, THE LORD  
IS AT HAND.

You had better get ready. I will make no apologies for that statement just made. I will not attempt to minimize the force of it.

I would like to have been able to express it better, but I will express it as I am led to, and perhaps I will get better powers of expression.

Tomorrow when I speak in the new Shiloh Tabernacle at Zion City I have something to say which is the logical sequence of this discourse.

But now ere I cease let me speak of

#### A HORRIBLE PARODY OF THE RESURRECTION.

A procession swept down Michigan Avenue this afternoon. I saw it from the windows of the Auditorium.

A number of men with white feathers on black cocked hats, wearing swords, and drilled in military fashion, strode down the avenue, I suppose about four hundred of them, with a black flag and, a white sewed together.

The black flag is properly their emblem.

It is the flag of death.

Their flag is the flag of the coffin.

Their cross is the symbol of a resurrection which is a Lie.

It is not the Resurrection of Jesus Christ at all.

Freemasonry, which claims these Knights Templars as its fruition and flower, is based upon the three first degrees which constitute the Blue Lodge.

In these degrees, Jesus Christ has no place. His Name is never mentioned, and the chaplain of the lodge never offers a prayer in Christ's Name.

Grand Master McCoy's Manual, and the testimony of hundreds who have been members and masters in the lodges are my authority for this statement.

In the higher degrees, Arch Masonry, for instance,

wherever the Word of God is quoted containing the Name of Christ, the Name of Christ is cut out, and never used.

In the highest known degree of Masonry the cross is declared to be a St. Andrew's cross, marked upon the hand, the emblem of Baal, *Baal-sha-lisha*, the lord of the three.

Jesus Christ has no place in Masonry.

The resurrection that they are celebrating today is the bogus resurrection of Hiram Abiff, the son of the widow of Tyre, who was murdered, as is alleged by the Masons but without any historic foundation, and whose body was buried at Solomon's Temple, of which he was said to be the Grand Master Mason. When that body was corrupt and stinking it was found, they allege, by apprentices, disinterred, and King Solomon raised that body by the grip called the "Lion's paw."

Upon the "five points of Masonry," foot to foot, knee to knee, etc., Solomon is alleged to have brought the stinking body to its feet, whispered into the ear the omnific word, Mah-hah-bone, and then the body of Hiram Abiff was reanimated.

That is the lie of the bogus resurrection which the Freemasons have been celebrating today in a theater in Chicago.

It is a shame and a disgrace to every one who took part in it.

The head of Anglo-Saxon Masonry has been until lately that same Edward VII of England, of whom I spoke earlier in this address, and the present head of Anglo-Saxon Masonry is the Duke of Connaught, his brother, neither of them famous for their piety.

I have never heard that they ever prayed the prayer of faith or helped a single spirit to find salvation in Christ, or ever asked God to pour out the Power of His Spirit and make the Power of Christ's Resurrection manifest in the Church of England or in the Masonic order.

The fact is this, that the symbol of the cross which is carried through the streets by these Knights Templars is a shameful lie, because

IF MEN ARE CONSISTENT FREEMASONS. THEY  
CANNOT BE CHRISTIANS.

The impossibility of their being Christians is clear from the fact that they themselves will avow that their belief is in one supreme being, the emblem of whose nature is represented by the sun and whose worship is represented by the phallic symbol of the point within the circle.

They will admit to you if they are candid, that Christianity and all other forms of religion are utterly vain, and that they get their religion away far back in Phoenician mysteries, and in that phallic worship, the vilest form of sun god worship that ever existed.

How then can these men have the audacity to stand before this country, and upon Easter Sunday walk with a cross that the people foolishly imagine is a symbol in the cross of Christ?

I arraign Mr. Crane, the preacher in the People's Church today.

SOME QUESTIONS FOR A MASONIC MINISTER.

I ask him this question publicly, from this platform, as the preacher to this people, and one of them. Is it not a fact that the Name of Jesus Christ is cut out of your ritual, in the foundation degrees of the Blue Lodge?

Is it not a fact that it is cut out of the Arch Masonic degree?

Is it not a fact that Masonry embodies Mohammedans who hate and reject Christ; Confucians, who reject both

Mohammed and Jesus, and that in short Masonry has no connection with Christianity?

Will you dare to deny, Mr. Crane, that Masonry is founded, as far as its resurrection talk is concerned, upon the mythical resurrection of Hiram Abiff, the widow's son, by Solomon the king?

He will not answer.

Why? Because he is afraid to answer.

He will tell you that he dare not give away the Secrets of the Order; but it would not be giving away the Secrets of the Order. It would simply be maintaining his own alleged position as a Christian minister, and his own consistency if he would answer in the negative and say, "No. Masonry does not reject Jesus Christ in the Blue Lodge and in the Arch Mason degree. Masonry does not talk of the resurrection of Hiram Abiff by King Solomon. Masonry is not unchristian and antagonistic to Christianity."

If he said these things, he would tell lies.

I tell you that before he speaks, because what I say is true, and can be proved by greater and higher degree Masons than he, who have admitted the fact and gloried in being able to denounce and expose Masonic Iniquity.

I therefore stand today and arraign not only Mr. Crane, but every man and every minister who does anything to force upon the people the bogus resurrection of a mythical man, and to force upon them an institution as if it were high moral and spiritual work, which is in truth disgracing Christianity, and cuts the Name of Jesus out of all its rituals.

It is a fitting day to arraign that institution, and to say, before high heaven, "High Priests of Baal, repent or perish!" (Amen.)

You will perish unless you repent of and forsake the Covenants with Death and Agreements with Hell which you have made in Masonry.

You will feel a hotter fire than ever burned in Gehenna, or the Valley of Hinnom.

### THE GREAT AND TERRIBLE DAY OF JEHOVAH IS COMING.

It will burn like a Furnace; and, if you do not repent, you who name the Name of Christ in the Church, and sell Him in the Lodge; you who profess that you would carry the Name of Jesus Christ everywhere, and you do not dare to carry it into the Lodge, you will perish in that Day of Burning. It will destroy you root and branch.

Beware! The Great and Terrible Day of Jehovah will come.

It may not be a quarter of a century away. I do not think it is. Be ready, for in such a day as ye think not the Master will come for His chosen. Then the Rapture of the Marriage Feast.

Then He will come back to reign and the Fire will burn.

There will be no place for the ungodly and impenitent sinner on this earth. He will have to get out; for Christ will Reign on Earth for a Thousand Years.

May God make us ready for His coming.

Tomorrow I will have more to say. I am speaking more this afternoon to the audience that I do not see than even to you, for the majority of you know the most of these things.

### I AM SPEAKING FOR THE HOLY CATHOLIC CHURCH THROUGHOUT THE WORLD.

I am also speaking for the Christian Catholic Church in Zion of which I am General Overseer.

I am speaking with the Authority that God has given to me.

Having spoken, my responsibility does not cease, for I must follow up what I have spoken by further speech, by further writing, and by further action.

Do not let anybody imagine that I intend to appeal to Weapons of War. I never carried them. I do not believe in them.

Wisdom is better than weapons of war; but the Sword of the Spirit, which is the Word of God, is the Word of Wisdom. God helping me, I will use it and plunge it up to the very hilt, into the rottenness of Masonry and every Apostate Church that is honeycombed with it. (Amen.)

God will help me, and you will.

If I stood alone, however, I would say what I say.

May God help me, and help you, for the Great and Terrible Day of the Lord is coming.

Let us who are of the day be Sober.

Let the Righteousness of God be ours.

Let us know the Power of His Resurrection and the Fellowship of His Sufferings, and be Conformed to His Death, and attain even now unto the Resurrection of the Dead.

All who desire this higher and better Life, please stand and ask God for it.

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, in body. Give me power to do right no matter what it cost, by Repentance, by Confession, by Restitution, by Holy Living to be entirely Thine and to do right to all men. Help me to take my part in these glorious Times of the Restoration of All Things and to be willing to suffer; and if need be, to die that Thou mayest be glorified and a perishing world saved. Heal, cleanse, and keep me by the Power of God, prepared for the coming of the Christ for His sake. *(All repeat the prayer, clause by clause, after the General*

*Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Do you stand substantially by the truths that I have affirmed?

Voices—"Yes."

General Overseer—Will you help me to carry them out?

Voices—"Yes."

General Overseer—My brothers, I can be a thousand, yes ten thousandfold more effective if I have people like-minded with me. If any be otherwise minded, let him step out until the Lord reveals it to him, and even then I do not think we will want you very much, because you will not be much help.

God has already given to you abundant reason why you should receive, believe, and obey His Message through my lips.

THE TIME IS VERY SHORT.

I am working with my might, because I know the days are few.

If they are twenty-five years, I would say few, and they may not be twenty-five days for my work.

I believe that God will not permit me to pass away until my work is completed and Zion City fully established. That has been my conviction for years.

God help me to do that work. (Amen.) Pray for me.

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 Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, 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.

Before saying Amen, I say by way of addition, that, I said in my Message that for the first time for a long period I had heard of some criticisms regarding what I had said concerning Abraham and the vision of Peter, but they did not come from any one in Chicago, or any one in this immediate neighborhood.

They came from several persons in other States who do not know very much about me, though they are in Zion, except in one case where the brother is very old and a little "set." May God bless him. I love him, and if he can stand me, I can stand him.

#### DIFFERENCES OF OPINION MUST NOT BE MADE GROUNDS FOR CRITICISM.

But I said what I did say for this reason, not that I will not suffer you to hold any opinion that you believe, that would be impossible, but that I will not suffer you to express opinions that will be injurious to my leadership and to the success of Zion.

If you do that, you must express them outside of our ranks. I think that is fair, is it not?

Voices—"Yes."

General Overseer—I can only say that what I have said, concerning Abraham's bad dream and Peter's vision and trance, I have said from deep conviction. I will take nothing back. I say it once more as I close the meeting. I pondered over it much.

If God Almighty can alter His mind between the bottom and the top of a mountain, I shall never know where to find Him.

I cannot believe for one moment that God could ever tell me to take my own son, my only son and to show my love for God by putting a knife into his heart or cutting his throat and burning up his body. The law would very properly punish me as a murderer.

I do not see any difference between John Alexander Dowie in Chicago and Abraham in the land of Moriah. A murderer is a murderer in any age or in any time.

I think that you are all with me in that, are you not? Voices—"Yes."

General Overseer—God help you. You know it is given to me to have to say some things the Full Significance of which you will not see at once.

If I can only succeed in smashing up a dead and a shamefully wicked Theology, I shall have done much to liberate millions.

May God bless the people.

I thank you for your love and loyalty.

I wish I could see more of you.

Come out and see me in our own City, tomorrow, and join with me in opening and consecrating the large and beautiful Shiloh Tabernacle.

I cannot say that the outside architecture will challenge your admiration. It was not intended so, but inside, you dear people who were with me, it will remind you of Zion Tabernacle Number 1, only that it is fully seven times larger.

We never had happier times in every way than in the little Wooden Hut, Zion Tabernacle Number 1, nearly ten years ago.

May God bless you.

Now, come up and cheer my heart and the hearts of the

people in Zion City.

**NEW AND REVISED  
CATALOGUE OF ZION PRINTING AND PUBLISHING HOUSE  
1300 Michigan Avenue, Chicago, Ill., U. S. A.**

- A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.
- Vol. 1, No. 1, January, 1897—A Woman of Canaan.  
 No. 2, February, 1897—Permission and Commission.  
 No. 3, March, 1897—Reply to Dr. Hillis.  
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.  
 No. 5, May, 1897—Redemption Draweth Nigh.  
 No. 6, June, 1897—Talks With Ministers.  
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.  
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.  
 No. 9, September, 1897—"I Will": Address on Divine Healing, with Answers to Questions.  
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.  
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.  
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2, No. 1, January, 1898—What Should a Christian Do When Sick?  
 No. 2, February, 1898—Organization of the Christian Catholic Church.  
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.  
 No. 4, April, 1898—How to Pray.  
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.  
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.  
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.  
 No. 8, August, 1898—False Christian Science Unmasked.  
 No. 9, September, 1898—Divine Healing Vindicated.  
 No. 10, October, 1898—The Press: The Tree of Good and Evil.  
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.  
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3, No. 1, January, 1899—Zion's Bible Calendar.  
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?  
 No. 3, March, 1899—Fighting Blackmailers.  
 No. 4, April, 1899—Ingersoll Exposed.  
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.  
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.  
 No. 7, July, 1899—The Man of Sin Revealed.  
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.  
 No. 9, September, 1899—Reply to Dr. Gray.  
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.  
 No. 11, November, 1899—Repentance.  
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4, No. 1, January, 1900—Do You Know God's Way of Healing? and He is Just the Same Today.  
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.  
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.  
 No. 4, April, 1900—By What Authority Doest Thou These Things? and A Voice of One Crying in the Wilderness.  
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.  
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.  
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.  
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.  
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.  
 No. 10, October, 1900—The Beatitudes.  
 No. 11, November, 1900—The Love of God in the Salvation of Man.  
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5, No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.  
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.  
 Vol. 5, No. 3, March, 1901—Spurious Holiness Exposed.  
 Vol. 5, No. 4, April, 1901—The Seal of the Living God.  
 Vol. 5, No. 5, May, 1901—The Baptism of Fire, and The Cup of Suffering.  
 Vol. 5, No. 6, June, 1901—Ye Are God's Witnesses, and The Power of Passive Faith.  
 Vol. 5, No. 7, July, 1901—Elijah the Restorer, and General Letter From the General Overseer.  
 Vol. 5, No. 8, August, 1901—The Times of Restoration.  
 Vol. 5, No. 9, September, 1901—Zion's First Feast of Tabernacles.  
 Vol. 5, No. 10, October, 1901—The Ordinance of Christian Baptism.  
 Vol. 5, No. 11, November, 1901—Fathers and Children.  
 Vol. 5, No. 12, December, 1901—National Righteousness and National Sin.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, ENGLAND; or ZION PUBLISHING HOUSE, CORNER GIPPS AND LENNOX STREETS, RICHMOND, VICTORIA, AUSTRALIA.

## TRACTS BY THE REV, JOHN ALEX. DOWIE,

- AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.  
 "AWAKE!" and THE RIVER OF GOD IS FULL OF WATER. 32 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 BY WHAT AUTHORITY DOEST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CHRIST THE WORLD-CONQUEROR. and HEAR WHAT THE UNJUST JUDGE SAYS. 72 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$1.  
 DIVINE HEALING VINDICATED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.  
 DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. With Portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ELIJAH THE RESTORER, AND GENERAL LETTER FROM THE GENERAL OVERSEER. 64 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ETHIOPIA STRETCHING OUT HER HAND TO GOD: Narrative of the Rev, Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 FALSE CHRISTIAN SCIENCE UNMASKED. 32 Pp. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 FATHERS AND CHILDREN: RESTORATION MESSAGES OF PURITY, PEACE, AND POWER. 92 Pp. with portrait of author and cartoons. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 FIGHTING BLACKMAILERS. 44 PP. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper. Suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit Price 10 cents.  
 HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy. 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10. An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy  
 HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10. An edition in smaller type, of suitable size for enclosure in an envelope without folding. at 1 cent per copy.  
 HOW JESUS HEALS THE LITTLE ONES. By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 "IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.  
 IF IT BE THY WILL, LIKE A SHEPHERD, by Rev. John Alex. Dowie, and HOW I CAME TO SPEAK FOR JESUS, by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 INGERSOLL EXPOSED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 "I WILL." An Address on Divine Healing with Answers to Questions. In English and German. 48 pp, with portrait author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.  
 JESUS THE HEALER and SATAN THE DEFILER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. DO YOU KNOW GOD'S WAY OF HEALING? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months: 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annual. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.  
 LEAVES OF HEALING. In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes, \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.  
 LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers. Y. M. C. A.'s and public reading rooms. 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.  
 LEAVES OF HEALING. In Dutch. Quarterly. 50 cents per annum; single copies 5 cents, LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 12 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.  
 LOVE FULFILLS LAW, THE ZION OF THE HOLY ONE OF ISRAEL, THE WAGES OF SIN, and SEEST THOU THIS WOMAN? 50 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 NATIONAL RIGHTEOUSNESS AND NATIONAL SIN: RESTORATION MESSAGES OF PURITY, PEACE, AND POWER. 64 pp. with portrait of author and cartoons. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents. 12 copies for \$1, 100 copies for \$8.  
 PERMISSION AND COMMISSION "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4  
 POWER BELONGETH UNTO GOD, and THE POWER AND THE WISDOM OF GOD, 50 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO DR. GRAY. 36 pp with portrait of author, Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO D. L. MOODY AND *The Ram's Horn*, 32 pp. with portrait of author. Price 5

- cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 10 for \$8.
- SPURIOUS HOLINESS EXPOSED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BAPTISM OF FIRE, and THE CUP OF SUFFERING. 84 pp. with portrait of author. Price 5 cents, 12 for 50 cents. 100 for \$4.
- THE BEATITUDES. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL, and THE SANCTIFICATION OF TRIUNE MAN. 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 24 pp. with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN. 102 pp. and cover, with portrait of author and cartoon. Price 10 cents. 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE INDELLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE ORDINANCE OF CHRISTIAN BAPTISM. as practiced from the Days of the Apostles to the Present Time: Consisting of Historical Notes from the Church Fathers, the Church Historians, the Encyclopædists, and Contemporary Writers. Compiled by the Rev. E. B. Kennedy. Elder in the Christian Catholic Church in Zion, with an Introduction by the Rev. John Alexander Dowie, General Overseer. 36 PP with portraits. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE POWER OF DIVINE FAITH, and THE POWER OF CHRIST'S RESURRECTION. 76 pp. With portrait of author and cartoons. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE POWER OF A LIVING FAITH, and THE POWER OF THE WORD OF GOD. 60 pp with portrait of author and cartoon. Price 5 cents. 12 for 50 cents, 100 for \$4.
- THE POWER OF SACRIFICE, and POWER OF THE COVENANT OF FINAL RESTORATION AND THE WORK OF THE PROPHET FORETOLD BY MOSES, THE MESSENGER OF THE COVENANT, AND ELIJAH THE RESTORER. 50 pp. With portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PURIFICATION OF THE TEMPLE. 72 pp. With portrait of author. Price 5 cents, 12 for 50 cents 100 for \$4.
- THE PURIFYING WORD, PURIFICATION BY OBEDIENCE, THE PURIFYING WATER OF LIFE., PURIFICATION BY THE WORD OF WISDOM, and PURIFICATION BY PENAL FIRE. 121 pp. and cover, with portrait of author and cartoons. Price 5 cents, 12 for 50 cents. 100 for \$4.
- THE SEAL OF THE LIVING GOD. 32 pp. With portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.
- THE TIMES OF RESTORATION. 104 pp. with portrait of author. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.
- UNTIL SHILOH COME, and THEOCRACY CONTRASTED WITH DEMOCRACY AND PLUTOCRACY. 56 pp. with portrait of author. Price 5 cents 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents. 100 for \$4.
- YE ARE GOD'S WITNESSES— and THE POWER OF PASSIVE FAITH. 32 pp. With portrait of author. Price 5 cents, 12 copies for 50 cents, 100 copies for \$4.
- “YOU DIRTY BOY!” A Reply to Rev. Dr. Benson. With some Remarks on Dining with the Doctors. 32 PP. Price 5 cents. 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents. 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY. 200 pp. With portrait of author and cartoons. Price 25 cents. 12 for \$2.50, 100 for \$20.
- ZION'S FIRST FEAST OF TABERNACLES. A Series of Discourses. 142 pp. and cover, with portrait of author and Zion City Scenes. Price 10 cents. 12 for \$1, 100 for \$8.
- ZION'S HOLY WAR. 336 pp. with portrait of author and cartoons. Price 25 cents. 12 for \$5, 100 for \$37.50 prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S STAR OF HOPE AND PEACE, THY GOD REIGNFTH, PEACE PASSING ALL UNDERSTANDING, THEN PEACEABLE, AND SOWING PEACE. 12 pp. and cover, with portrait of author and cartoons. Price 5 cents, 12 for 50 cents, 100 for \$4.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.  
WM. S. PECKHAM, - - Cashier.

**CHECKING ACCOUNTS**

Received on the most favorable terms. No charge for small accounts.

**DRAFTS ISSUED,**

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

# ZION CITY BANK

1201 Michigan Boulevard,  
CHICAGO.

**SAVINGS ACCOUNTS**

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500  
THREE PER CENT, - - - On Accounts over \$500

**COLLECTIONS**

Promptly made on all points in this and other countries on equitable terms

**CORRESPONDENCE**

Or a personal interview with a view to business relations respectfully solicited