

A Voice From Zion

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

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FIRST DISCOURSE

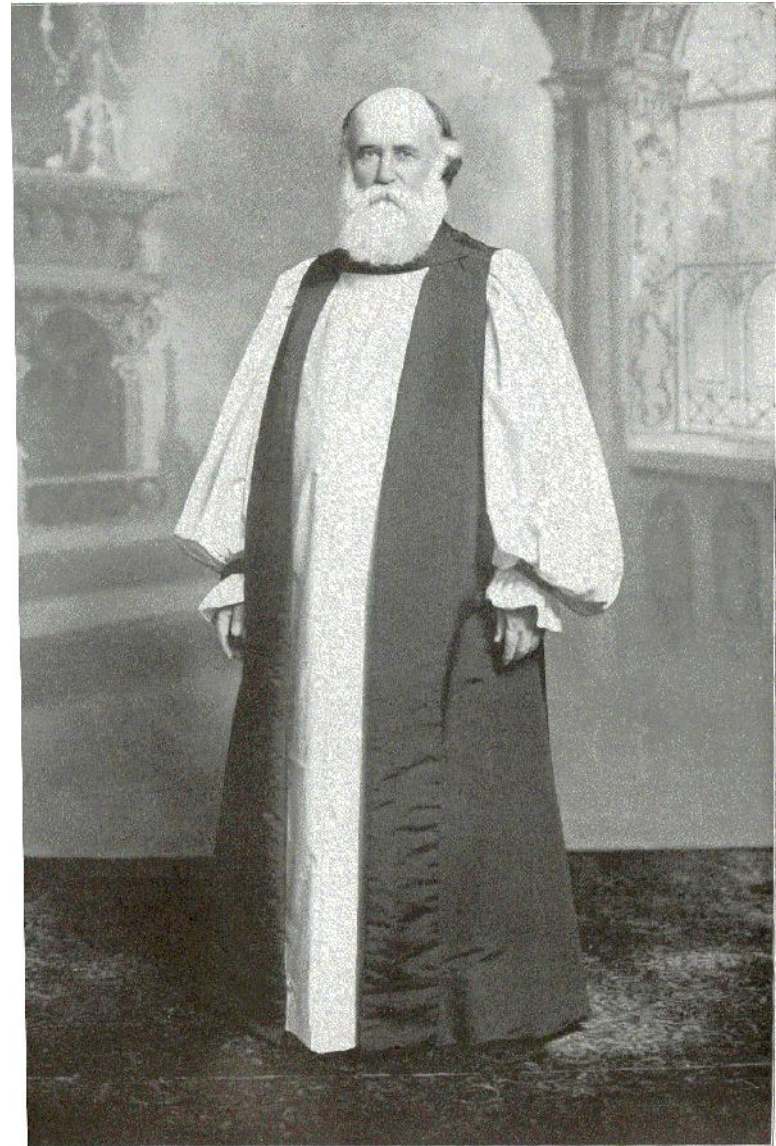
**“The Problems of the World and Their Solution;
The Millennium or Chaos—Which?”**

SECOND DISCOURSE

**“The Problems of the World and Ion’s Soluton;
The Coming Chaos and the Coming Christ.”**

Messages No. 39 and No. 40
Delivered in the Chicago Auditorium, Chicago, Illinois
Lord’s Day afternoon, September 7 and 14, 1902.

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“THE PROBLEMS OF THE WORLD AND THEIR SOLUTION: THE MILLENNIUM OR CHAOS—WHICH?”

“THE Problems of the World and Their Solution,” discussed with power and authority by the Divinely-commissioned Messenger and Prophet sent to solve them—this was the occasion which called together in the Chicago Auditorium, Lord’s Day afternoon, September 7, 1902, the greatest audience which had met at any religious service in the city for three months,—or since the close of the General Overseer’s meetings in that place last May—and held them enchained with interest for over two and one-half hours. That morning Chicago had experienced an unprecedented invasion. Never before in the history of any city in the United States had a little army of fifteen hundred courageous and consecrated workers for God come from another city and visited the homes of a quarter of the population, carrying them Messages of Peace and inviting the people to attend Divine Services.

It was an army of 1,500 Zion Seventies, closely organized, splendidly officered, and systematically distributed throughout the city, that came into Chicago last Lord’s Day.

About 800 of these were regular Seventies, divided into their tens, with a captain for each ten.

The remaining 700 were special Seventies who came down from Zion City with the regulars on four special Chicago & North-Western railway trains, arriving in Chicago between 9:30 and 10:30 o’clock.

They went from house to house, carrying Zion messages, LEAVES OF HEALING, and invitations to that great service in the afternoon.

As the result of the great interest in the General Overseer and Zion, which has been growing with great rapidity during the summer, and of the faithful labors of these Seventies, the Chicago Auditorium was crowded to its fullest capacity at 3 o’clock in the afternoon, when the opening service of the series of nine months’ Lord’s Day afternoon meetings began,

Every seat on the ground floor, boxes and first gallery was occupied; thousands climbed the long stairways to the high upper galleries; thousands stood in the broad foyers, and thousands,

who could not find either sitting or standing room, were turned disappointed away. Probably between six and seven thousand people heard the Message of Elijah the Restorer. It was an audience of well-dressed, intelligent, orderly, respectful, attentive people.

From the very beginning of the service the deep interest of all present was marked.

Although only two-thirds of the Choir were present, the great stage of the Auditorium was more than filled, and some of the members of the little girls’ portion of the Choir could find places only along the front of the platform.

Several hundred Robed Officers were also in line, and overflowed the two large sections of the orchestra which were reserved for them.

It was in the midst of deep and reverent silence that this great Choir, robed in spotless white, their clear voices joining in a beautiful Processional Hymn, marched slowly down the two center aisles of that crowded house, followed by the officers, in their graceful robes of black, entering along four aisles.

As the General Overseer entered the Auditorium, at the close of the Processional, the great audience arose and remained standing until he had offered, in clear, ringing tones, the impressive invocation of God’s presence and blessing.

The singing of a hymn, the recitation of the Apostles’ Creed, the reading of God’s Commandments, and the singing of *Te Deum Laudamus* by the choir were followed by the General Overseer’s greeting to Chicago.

Then came the receiving of the tithes and offerings, during which Zion’s White-robed Choir gave a most excellent rendition of Gounod’s beautiful anthem, “Lovely appear,” the high, sweet and wonderfully clear voice of Deaconess Carrie Louise Bradley being heard in the solo.

Then came the discourse of the General Overseer on “The Problems of the World and Their Solution.”

Marvelous even to those who knew him best, were the depth of insight, breadth of view, clearness of vision, and logical attitude of the man of God as he discussed the questions which are vexing the world’s greatest scholars, theologians, statesmen, educators and financiers today.

Throughout it all there was an entire absence of anything

that savored of the visionary theorist, or the impractical, so called reformer.

It was manifest that the great audience realized that they were listening to a Voice speaking with Divine Authority, and they remained deeply attentive to the end.

After the prayer of consecration, in which almost all of the thousands present earnestly joined, there was a brief intermission, during which those who desired passed out.

As they went they could be heard discussing, seriously and earnestly, the significant Message which they had heard.

Fully 3,000 Christians remained to the observance of the sacred Ordinance of the Communion of the Lord's Supper.

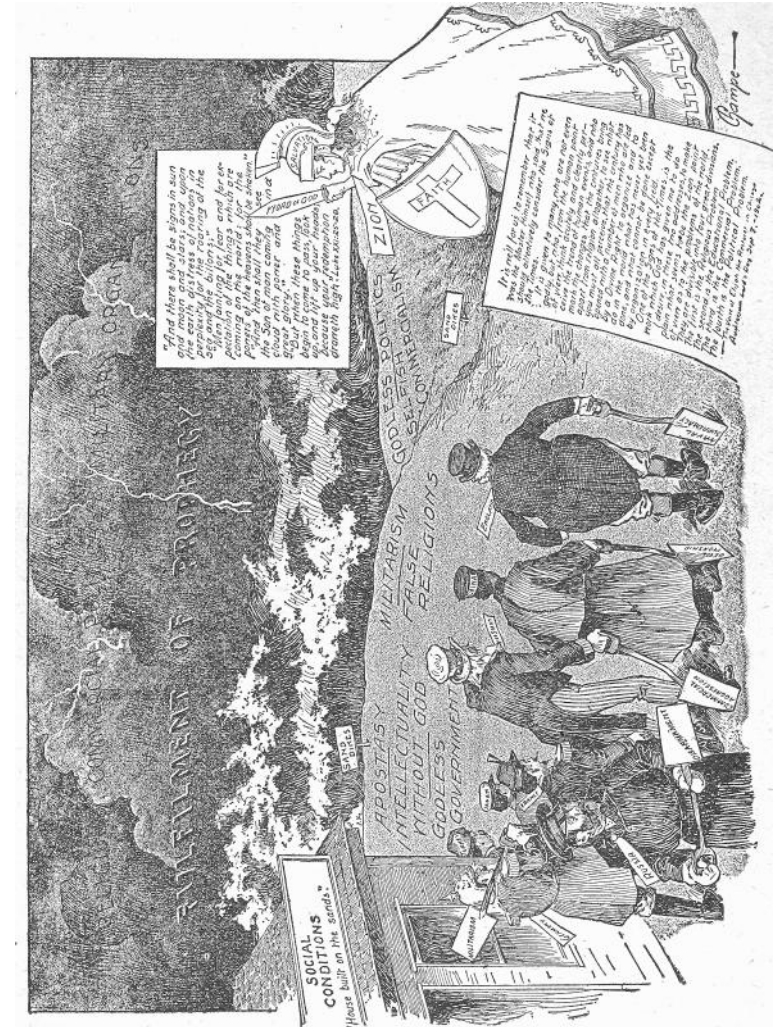
Chicago Auditorium, Lord's Day Afternoon, September 7, 1902.

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

PROCESSIONAL.

Glorious things of thee are spoken,
 Zion, city of our God;
 He whose word cannot be broken,
 Form'd thee for His own abode;
 On the Rock of Ages founded,
 What can shake thy sure repose?
 With salvation's walls surrounded,
 Thou may'st smile at all thy foes.

See! the streams of living waters,
 Springing from eternal love,
 Well supply thy sons and daughters,
 And all fear of want remove.
 Who can faint while such a river
 Ever flows their thirst t'assuage;
 Grace which, like the Lord, the Giver,
 Never fails from age to age?



Round each habitation hov'ring,
 See the cloud and fire appear
 For a glory and a cov'ring,
 Showing that the Lord is near.
 Thus deriving from their banner,
 Light by night, and shade by day,
 Safe they feed upon the manna
 Which He gives them when they pray.

Blest inhabitants of Zion,
 Wash'd in the Redeemer's blood!
 Jesus, whom their souls rely on,
 Makes them kings and priests to God.
 'Tis His love His people raises
 Over self to reign as kings:
 And as priests, His solemn praises
 Each for a thank-off'ring brings.

The General Overseer, coming upon the platform at the close of the Processional, lifted his hands, and, while the people stood with reverently bowed heads, pronounced the

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 213:

Jesus shall reign where'er the sun
 Does his successive journeys run,
 His Kingdom spread from shore to shore,
 Till moons shall wax and wane no more.

To Him shall endless prayer be made,
 And praises throng to crown His head:
 His Name, like sweet perfume, shall rise
 With every morning sacrifice.

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I 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 showing 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.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
 All the earth doth worship Thee, the Father everlasting.
 To Thee all Angels cry aloud, the Heavens and all the Powers therein.
 To Thee Cherubim and Seraphim continually do cry,
 Holy, Holy, Holy, Lord God of Sabaoth;
 Heaven and earth are full of the Majesty of Thy Glory.
 The glorious company of the Apostles praise Thee.
 The goodly fellowship of the Prophets praise Thee.
 The noble army of Martyrs praise Thee.
 The Holy Church throughout all the world doth acknowledge Thee,
 The Father of an infinite Majesty;
 Thine adorable, true and only Son;
 Also the Holy Ghost the Comforter.
 Thou art the King of Glory, O Christ.
 Thou art the everlasting Son of the Father.
 When Thou tookest upon Thee to deliver man,
 Thou didst humble Thyself to be born of a Virgin.
 When Thou hadst overcome the sharpness of death,
 Thou didst open the Kingdom of Heaven to all believers.
 Thou sittest at the right hand of God in the Glory of the Father.
 We believe that Thou shalt come to be our judge.
 We therefore pray Thee, help Thy servants,
 Whom Thou hast redeemed with Thy precious blood.
 Make them to be numbered with Thy Saints in glory everlasting.
 O Lord, save Thy people and bless Thine heritage;
 Govern them and lift them up forever.
 Day by day we magnify Thee;
 And we worship Thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let Thy mercy be upon us as our trust is in Thee.

O Lord, in Thee have I trusted, let me never be confounded.

SCRIPTURE READING AND EXPOSITION.

The General Overseer read from the 46th Psalm, and also from the 21st chapter of St. Luke.

After reading the first twenty-five verses of the chapter, he said:

At this point there is a change in the Master's Teaching and Prophecy.

Having reached the time of the destruction of Jerusalem, which He so graphically foretold; he takes up another Prophecy concerning the Times of the End of the Dispensation.

When you read Josephus, telling, forty years after, the horrible story of the Fall and Destruction of Jerusalem, you would almost think that he was repeating the words of Jesus in foretelling the event.

Josephus was the Jewish historian who went through all these terrible times, and recorded them so vividly.

TERRIBLE DESTRUCTION OF JERUSALEM.

He tells us of more than 1,000,000 persons who perished miserably in Jerusalem by war, and by the engines of destruction, by fire, by famine, and by mutual murder; so that at last women boiled the flesh of their babes, and ate it to satisfy their hunger.

Eleven hundred thousand of those who had rejected Jesus perished miserably within forty years of His prophecy.

Ninety-seven thousand were carried into captivity, and became slaves in Egypt and other Roman provinces, and a few of them were carried to Rome, until the whole people were absolutely dispersed.

Titus, the son of Vespasian, not only overthrew the city and destroyed its towers, its temples and its palaces, but sowed it in contempt with salt. He said that he feared that God would punish him if he did not punish that people for their terrible sins.

The story as told by Josephus is perhaps the most terrible

record of national calamity that was ever written. He was a patriotic Jew and told the truth as he saw it.

With this verse, however, that portion of the prophecy of our Lord Jesus Christ ends.

Jerusalem has fallen, and the "Times of the Nations" have come.

THE TIMES OF THE NATIONS.

The Nations have been trying to establish government on this world without God.

That is the whole question: whether government can exist without recognizing God; whether the government of the United States of America, for instance, that does not recognize God in its constitution, or the government of any country, which, while recognizing God in words, rejects Him in practice, can continue to exist.

The time has come to consider whether the Times of the Nations have not been fulfilled.

The nations have been at the impossible task of establishing government without God for nineteen centuries, but the End is to come.

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;

Men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.

And then shall they see the Son of Man coming in a Cloud with Power and Great Glory.

But when these things begin to come to pass, look up, and lift up your heads, because your Redemption Draweth Nigh.

May God bless His Word!

Prayer was offered by the General Overseer, at the close of which he said:

PRELUDE: GREETING FROM ZION TO CHICAGO,
AND ANNOUNCEMENTS.

I desire to speak a few words, presenting the Greetings of Zion in Zion City to Zion in Chicago, and to all our good friends and well-wishers in Chicago.

I suppose that you have all observed that, although during the summer we have been holding our meetings forty-two miles from Chicago, in the City of Zion, the Daily Press of this city has thought it worthwhile to send out its Biggest Liar to Zion City. I did not know that they had one of his capacity.

I knew that the press of Chicago was getting worse and worse, as wicked men and seducers always get. Unless they get converted, they must get worse and worse, deceiving and being deceived.

Now I come back to Chicago in the Name of the Lord to wallop that press again. (Laughter.)

I have had many a fine opportunity of spanking the press, and I have not the slightest doubt that it will afford me many an opportunity again.

I never quite know what the result is going to be of that spanking, but I always know that every time that they open their mouth and lie they put their foot in it—I mean their mouth, and a terrible sight it is! The mouth of the Chicago Press is an indescribable horror.

THE PEOPLE AND THE PRESS OF CHICAGO ARE NOT IN AGREEMENT.

The people of Chicago are one thing and the Press is another. Everybody knows that.

I thank the people to whom today we sent our Zion Seventies—I suppose nearly fifteen hundred of them, with the Message, into thousands and tens of thousands of homes—that they all received us so kindly, except one poor fellow who was drunk in a saloon.

He said they did not want Dowie there, which is no doubt quite true. (Laughter.) That is not the place that Dowie would be likely to go, except to do good. But he goes there on the wings of the Little White Dove—LEAVES OF HEALING continually.

I have more hope for these poor saloon-keepers than I have for the Pharisees and Sadducees, and especially the Scribes of Chicago.

I thank the People, and rejoice to know that they have gotten away, long ago, from the Press.

The people of Chicago are perfectly convinced that they have a Press which is a disgrace to their city, and which delights to dishonor the city of Chicago. You can all say aye to that.

Audience—"Aye."

General Overseer—They will not always do it, because God one day will capture all the guns of the enemy, and amongst them the printing presses.

The Devil will not be able to turn out a single sheet, bye and bye, on all the earth; hallelujah for that! (Amen.)

I know that the people have ceased to believe the lies that have been printed concerning our proceedings at Zion City. They have been very funny, some of them.

A RIDICULOUS LIE OF THE CHICAGO PRESS.

One of them represented me as arrayed, not only in my robes, but with wings, riding in a great and wonderful chariot, in Zion City. It said that I saw a man with a mule, and I went after him; that I drove my chariot up and down the streets, hunting that fellow who had a mule, until at last I got him out of the city.

Any one who believes such a mass of lies as that must be a mule (laughter) or perhaps another creature with still longer ears, the asinine parent of the mule.

The stories that they have told are wonderful.

One phenomenal liar said that I had given him an interview.

When I give the press an interview I will let you know about it.

I have not given a single reporter for the Chicago press an interview in the city of Chicago for seven years, nor in the City of Zion at all.

This paper is one of the literary dung-heaps of the city.

Its reporter told the people a number of things that I had said.

I never saw him, never spoke to him, never said one of them.

I was told the next Lord's Day afternoon that he was in Shiloh Tabernacle.

CASTING OUT A CHICAGO REPORTER.

I asked if he was, and they told me where he was.

I told him to arise and go. I requested the City Marshal to see him out of the city.

I know that you have not believed one of these lies, because the man who would believe such lies would himself be a liar.

The man who would believe people who have been caught in lying a thousand times would himself be a liar.

Any man who believes a vile and lying press, which has been caught in a thousand lies, is himself a liar, and his opinions have no right to be considered by decent people.

I believe, therefore, that I am standing in the midst of a sympathetic host, and in a city which has learned to understand and be kind to us, which listened to us for many years, and where hundreds of thousands love us.

You made us feel that when we came back from Europe a little over a year ago. Twenty-five to thirty-five thousand people met us at the Chicago Coliseum, although only twelve thousand five hundred could get in. We are under deep obligations for many, many loving thoughts and words of this great City of two millions.

The little City of Zion by the lake, half-way between Chicago and Milwaukee, that is, between Babel and Beer, loves this Babel, and loves that city of Milwaukee, too, and wants to be of service to them.

We do not feel that we have any right to go out to Zion City and be at ease.

As nearly all the people in Zion City are converted and blessed, and do not drink and smoke and eat pig and go to the Devil generally, we have to come in to get another haul of you out of this deep sea. That is just what we are after. We covet you for God.

WE HAVE BEEN STRICTLY ATTENDING TO BUSINESS.

While our enemies are criticizing, and while there are hundreds and thousands of Christians going about with interrogation points on their noses about us, we are strictly attending to

business, to the business of God, to our own proper business for God in the extension of His Kingdom throughout the world.

I have had the pleasure, during this summer, of speaking to audiences aggregating between 150,000 to 200,000 attendances in three months.

Every Sabbath morning from three to four thousand have usually met me in Shiloh Tabernacle at half-past 6 o'clock.

In the afternoon we have nearly always had all the Tabernacle would contain—about five to six thousand inside, and at times, I am told, nearly as many outside.

In the ten days of Zion's Second Feast of Tabernacles I think we held forty or fifty meetings.

We have had a glorious summer. We have been hoeing our corn and attending to business.

We have been making lace in our factories, and I know that the ladies of Chicago are looking out for Zion lace.

We have made two million yards of it, and it will be put into the hands of the wholesale houses within a short time.

A great part of it is ready for the market, and there will be millions more to follow.

We are attending to a good many businesses for the Master.

If you cannot do your own washing in Chicago, we have a laundry there, and machines that go 2,000 revolutions in a minute. That makes things clean quickly. If I could only spin some of you around as quickly as that I might get the dirt out of you.

THE BEGINNING OF ZION'S CANDY INDUSTRY.

We found that little girls and boys were eating poisonous candy and that it was just killing the children.

We had some very fine candy makers in Zion, and I have entered into competition with my good friend, Mr. Gunther, the treasurer of this city, who is such an excellent candymaker.

He is entirely to blame. On a trip East, some years ago, he expatiated to me upon the terrible harm that was coming to the whole nation by means of bad candy.

I listened to him very attentively.

I made a mental note and I said, "Candy factory in Zion."

If I should happen to run him out of business he cannot

complain.

I do not think we will be likely to for some time, but we are making a good candy, and sell it so quickly that it never gets stale, for it has a great reputation for many miles around.

We are making pure foods in our milling and in our bakery factories.

There is so much bad food, and so many bad things, so many adulterations, that we are caring for our people by caring for their food.

ZION'S WORK IN DISTANT LANDS.

We have been extending the Kingdom of God in Africa, in Australasia, in Asia, and in Europe, as well as in all parts of America.

In one of these countries of Europe, Great Britain, where there was not one single Zion Branch two years ago, we now have seventy Branches of this Church.

In South Africa we have, I suppose, from fifty to a hundred little points, in Natal, in Cape Colony, in Orange Free State, in Transvaal, Mashonaland, British East Africa, and indeed in many parts away up in Northern Africa, along the Nile.

I am thankful that the work is spreading in Asia, and that we shall be able to send a large party to Japan, and another to China this year.

Zion is growing everywhere, and God is helping us.

Even for those who have been lying about me I have no personal hatred. I do not know you; I do not want to know you, either, until you are better boys.

I will do my duty as God shows it to me in this city, during the months that I hope to speak here.

Pray for us. Be considerate and very careful that you do not offend God.

WHO IS HURT WHEN ZION IS ATTACKED.

You do not hurt us, but you do hurt yourselves when you speak unkindly and take up reproaches that are untruthful. You damage yourselves, and you grieve God.

We can stand it but you cannot.

No one who takes up a reproach against his neighbor but is himself the severer sufferer.

I thank you, however, for the love and the kindness that you have shown to me during the nine years I lived in this city.

Now I bring you the greetings and the love of our little City, and trust that God will give you and us a great blessing in the Auditorium in Chicago, in the nine months that lie before us, on the Lord's Days. (Amen.) I thank you.

After the announcements had been made and the tithes and offerings received, the General Overseer delivered the following address:

THE PROBLEMS OF THE WORLD AND THEIR SOLUTION; THE MILLENNIUM OR CHAOS— WHICH?

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.

In speaking to you today in the first of two discourses on "The Problems of the World and Their Solution; the Millennium or Chaos, Which?" I desire to place, in the front of all I have to say, the prophetic words of the Lord Jesus, the Christ, Himself.

I read them to you today in the 21st chapter of the Gospel according to St. Luke, and at the 28th verse.

TEXT.

But when these things begin to come to pass, look up, and lift up your heads; because your Redemption Draweth Nigh.

It is well for us to remember that it was the Master Himself who said that we should attentively consider the Signs of the Times.

THE SIGNS OF THE TIMES.

*

It is given to many, who are not even godly, but who, from the human point of view, think acutely and perceive clearly the trend of human events, and who mark the changes that the centuries bring, apart from religion altogether, to see what you must all perceive, that the Century has opened with a number of men who are led by a Divine Right to organize and to do in the world what has never yet been done, and what cannot be done except by organization in every field.

One of the Signs of the Times is the work which God has given me to do—the Organization of the Christian Catholic Church in Zion, and the Elijah ministry of Restoration.

It has always been a wonder to me that God chose me for this work.

I think I can say truthfully that there is none who thinks less of John Alexander Dowie than he does of himself.

There is no one who wonders more at what God has done with a simple business man who never wanted to be a minister, who never thought of being a minister, who looked upon the average minister as an unmitigated humbug.

LACK OF BUSINESS ABILITY IN THE AVERAGE MINISTER.

I think he still looks at a minister in that way.

I looked upon the average minister as a man who, if he went into business, would make any business with which he was connected a failure because of his capacity to muddle things.

I never knew a half dozen ministers who had any business capacity at all. They would send any business to the "everlasting bow-wows" in a year.

I never cared about being a minister—did not want to be, never thought it.

I was a Christian, and thought that my life would be spent, perhaps after I had won enough to make myself independent, as the world talks, in social, or perhaps in political, work.

I loved social matters.

I loved to care for the social interests of the people.

I loved to give to God's Kingdom, and do what I could to extend it, although I found so few to whom I could give with any certainty that they would know how to use it.

It has always been an amazement to me that God should have called me, and there is not one of you more surprised than I am myself.

GOD'S CALL AND COMMISSION.

But He did call me, and He did, in a measure, qualify me, and He did give me the spirit and power of Elijah. (Amen.)

He made me to know it, and He compelled me to say it. I could not keep it back and be true to my God. I will never keep it back. The world knows it, too, and you know it.

THE WHOLE WORLD MUST DEAL WITH ZION.

Among the strange Signs of the Times, yet not strange, is the fact that in itself is inevitable, if I have the office that I bear, and if this is Zion, that the whole world, Political, Commercial, Social, Educational and Religious, has to deal with Zion under every sky! (Amen. Applause.)

For Zion is here.

One of our American magazines, which you can find on every hotel table in Europe, in Asia, in Africa and in Australasia, with a circulation, it is said, of 600,000, was good enough the other day—and we did not know of its intention—to review this work, not from a religious but from a worldly standpoint.

Mr. Grover Townshend, who is the writer of that article, in the *Munsey* magazine, closed it with these words:

“A SUCCESSION OF GREAT ORGANIZERS WOULD MEAN THE MILLENNIUM OR CHAOS.

I thank the writer, more than for all the good things he said about me, for these very pregnant words; these words which have within them the birth of so many things.

I must say that I thought, when I read the first part of his article, that he was poking fun at me.

I have had a great deal of fun poked at me, but I am not any thinner for it, and I never worried about it.

I have never bothered myself whether fun was poked at me or bricks were flung at me. It was all in the day's work, and a

man must go right on and do his day's work, irrespective of what is going to be done or said.

Beginning to read Mr. Townshend's article, and finding that Kaiser Wilhelm and the Right Honorable Joseph Chamberlain and J. Pierpont Morgan, as mighty organizers, were linked with John Alexander Dowie, I thought, “surely he intends to poke fun at me.”

But I found that the gentleman was apparently earnest, and that he saw the significance of the Zion Movement, and that he recognized, apart from religion, that there had been done in six months in Zion City, what it would ordinarily have taken generations to accomplish.

He remarked upon the fact that this was due to what he was pleased to call organizing genius, and the Divine Right to lead because of the possession of certain unusual powers.

THE VERY CENTER OF THE WORLD'S PROBLEMS.

While I do not endorse all he has written on that matter, I do say that he has touched the very center of the world's problems in the words which I first quoted.

He has seen that, as the New Century opens, men to whom God has given the power to organize are with amazing rapidity acquiring control in all the great departments of human affairs,

He can see, what Prophecy makes plain, that the forces of this world will most certainly be organized politically, financially, commercially, religiously and educationally, and that, for weal or for woe, the day has gone by for all pettifogging, individual efforts to do things which can be far better done, and with greater benefit to humanity, by one powerful and competent man who organizes and directs individualism in a great organism.

He can see that now the battle will rage around great Organizing Powers.

He may not accept my interpretation, but I see, and I think he sees, that the organization of military, political and financial power will not solve the World's Problems. It will only widen the breach between the extremes of wealth and poverty, thus attenuating the middle class, which has always been the safety valve.

Such a process will produce a social vacuum and end in

Chaos, or else, as I believe, it lies with Zion, and with the Kingdom of God alone, to solve the difficulty and help on the Millennium! (Applause.)

The Problems of the World must be stated in a broad way before we talk about the Solution, and before we talk about organization upon a Divine Model.

NO DIVINE MODEL IN GREAT FINANCIAL, MILITARY OR POLITICAL ORGANIZERS.

I do not think any one imagines for a moment that there is any Divine Model in J. Pierpont Morgan. I suppose he would be the first man to laugh at you if you said it.

There is nothing Divine about him. He is a splendid financier, but the only thing that seems to be considered by him to be almighty is the dollar.

That is a very poor almighty. One of these days it comes down on the run, and the whole thing goes to smash.

No one for a moment supposes that the Building up of an Empire upon Blood will ever stand. The Empires of the past show that.

Greece and Rome show that.

Charlemagne and Napoleon built up Empires upon Blood, but they went to pieces and Chaos followed.

You cannot build up Empires upon Blood.

Blood is a very poor Political Cement.

The blood of the dying, their cursing, the wail of the widow, the poverty and the plagues that follow war, the hatreds that go down from generation to generation and are transmitted like a vendetta are destructive of Political Permanency.

No man for a moment supposes that military power, no matter how well organized can ever be, no matter how successful, the basis of a Divine Government. It is impossible.

He who said "Thou shalt do no murder," says it not only to individual men but He says it to nations. (Amen.)

Cruel, base and devilish, is War!

Some one, looking at a field of blood, once said to General Sherman: "Oh, General, this is hell!"

The General turned and said to him: "Did you not know it? Did you not know that War is Hell?"

War is Hell, and Peace is Heaven.

I desire, in these two addresses, to make plain what seems to be the Zion Point of View as to the Problems of the World.

THE PROBLEMS OF THE WORLD STATED.

They are divisible into four great divisions.

The first is the Religious Problem.

The second is the Educational Problem.

The third is the Commercial Problem.

The fourth is the Political Problem.

I place the Political last, because it is last in importance.

The most important of all problems is

THE PROBLEM OF PERSONAL RELIGION.

Man cannot live without a Religion.

If he does not know the Only True God he has to invent a god. He has to create a god, and worship him.

The French Revolutionists thought that they could do without God, following Tom Payne and his "Age of Reason."

An Age of Passion, an Age of Damning Lust and Unbridled and Unreasonable Folly followed.

The Robespierres and the Marats sent forth from the guillotine rivers of blood, and wiped out the Name of God, changed the seventh day of rest into a tenth day, changed the days of the week, and blotted out from all public records, and even street names, any mention of God or of the Christian Religion.

When they had God banished, what was the result?

Is there one who has read Thiers' Histories of the French Revolution and Consulate and Empire; is there one who has read that wondrous epic of the French Revolution, written by Thomas Carlyle—is there one who knows the subject, but will tell you what I tell you now, that such was the awful despair and misery of France without God, that they had to invent a god; that they had to establish a Festival of the Supreme Being, and that they had to get a Goddess of Reason.

They had to establish a religion, a religion so crude and so silly and so foul that it quickly fell, with its authors, into the

maelstrom of universal indignation and contempt.

People cannot live without religion, whether it is the religion of Mahomet or of Confucius; whether it is the apostasies of Greece and Rome, or of the denominations, whose principal god is Mah-hah-bone, whoever he may be—the omnific word of that accursed and horrible blot upon Masonic Order.

My God, help me to smite it again this year! (Applause. Amen.)

CRIMINAL NATURE OF THE MASONIC ORDER.

The Masonic Fraternity of Chicago, through the agent of the Masonic Temple, is under indictment for defrauding the city of its taxes, for corrupting the city officials.

I know not whether he is guilty or not, but I think, without trying him here or anywhere else, Mr. Deneen and the Grand Jury have apparently had very good reasons for dealing with that Mah-hah-bone.

It is no surprise to me, because the organization that will not allow the Name of Jesus the Christ in its lodge is an organization that would steal anything.

The man who steals the honor of God would steal anything.

The man who fears not God will never regard man.

The Religious Problem is the great Problem.

SOME FUNDAMENTAL PRINCIPLES.

I desire to lay down two or three Fundamental Principles. I first of all say that men can never rise higher than their religious convictions.

False Religion is not only destructive to the individual but it will overturn and destroy the nation.

Life and Love and Light and Law and Liberty must be found in a Religion or it is not Divine.

God, the Eternal God, must be the Alpha and the Omega, the Beginning and the End, and the Final Judge of everything, for individuals or for nations, or the man and the nation has no Religion.

Looking at it in this way, What is the Condition of the World today?

HEATHENISM OF ALL RELIGIONS WHICH REJECT THE DIVINITY OF JESUS THE CHRIST.

It is the saddest of sad thoughts that, in a world with 1,500,000,000 of people, it is an admitted fact that 1,000,000,000 of the inhabitants of this world are Heathen: Polytheists, Idolaters, Mohammedans, or Rejecters of the Christ in one form or another, whether it be Confucianism or Taoism; whether it be forms of philosophy that are very attractive to the ear and very desolating to the heart.

Some of these religions are petty and miserable, scarcely deserving mention in a world-wide review, such as Theosophy and that Antichristian Imposture which—is falsely labeled Christian Science.

No matter, however, what the form of religion may be that leaves out the Divinity of Jesus the Christ, that religion can never be reckoned by a true Christian as anything else than a form of Antichristian Imposture and Heathenism.

HEATHENISM IN SO-CALLED CHRISTIAN NATIONS.

Among the Christian nations, so-called, what a sham it is to count America a Christian nation!

What a sham it is to count the British Empire a Christian empire!

The majority, by far, of those under the British flag are avowedly heathen.

Take those in British India, where two hundred and odd millions of people are absolutely opposed to Christianity.

Take even England and the English-speaking and Anglo-Saxon portions of the Empire, and the whole Anglo-Saxon race in the United States, for that is the dominant race, and what a farce it is to call these countries Christian!

I admit that there is more Christianity in them than in any other; more real devotion to God, more real consciousness of Regenerating Power, and more real Love for God. Yet what is it?

If we judge by the standard of Jesus the Christ, "Ye must be Born Again," taught to Nicodemus; if we judge by the standard

of the Apostle Paul, who demanded that we should be a New Creation to be in Christ, then it is a fact, beyond all question, that amongst the entire Anglo-Saxon race there are not thirty millions, possibly not twenty millions—perhaps there are not ten millions—who are consciously and really Regenerated Beings in God.

Then, when you have to deal with Latin Christianity, and the Christianity of the so-called Orthodox Greek Church, and with the Christianity of the Protestant Apostasies, where there is a perfect farce in the way of Christianity, you begin to see the Magnitude of this Problem.

What a farce, for instance, that in Westminster Abbey, in the crowning of that dissolute prince, whose character is so well known that it is no libel upon it to say that for many years he was a shameful sporting character and almost open adulterer!

He was a shameful gambler, carried the dice in his pocket from nobleman's house to nobleman's, and got into all kinds of shameful scandals by his gambling, on one occasion being compelled to give evidence in a Criminal Court as to the character of his boon companions.

Yet that dissolute prince has been placed upon the Throne of that Empire, and has been hailed, not only by the Church of England ministers, who are paid to do it, but by Nonconformists—yes, by a representative of the Salvation Army, who took part, as an official witness—as “the Defender of the Faith” and “the Head of the Church.”

My God in the heavens, it is a wonder that Thy mercy tarried when in that Abbey that shameful lie was perpetrated!

The devils must have laughed over Albert Edward, Prince of Wales, becoming, as Edward VII., “the Head of the Church,” a man who does not even profess to be a converted man, who is never found in the church except upon state occasions, and who is much more familiar with playing cards and with the green-room of the theater and with the grandstand of the race-course and with the gambling hells of Europe, than he is with God or his Bible.

It is a burning shame and a disgrace to the whole Empire that they should tolerate for a moment upon the throne a

successor to the dissolute George IV. and Charles II., who copied their shameful practices. It is a disgrace to England and to Christianity! (Applause.)

But look abroad upon the World today, and what is the fact?

THE RELIGIONS OF THE WORLD ARE WORLDLY,
ARE SENSUAL AND ARE DEVILISH FOR THE MOST
PART.

No one will doubt that is true in China.

No one will doubt it, notwithstanding the clever philosophies and moral axioms of the Chinese Analects, or the works of Mencius or Confucius or the commentators upon these.

No one will doubt that the worship of the Chinese is essentially a Devil Worship.

Overseer Mason, did you find it so for many years in China?

Overseer Mason—“Yes.”

General Overseer—I remember once going into a very fine Chinese joss-house, in Australia, where offerings of the costliest kind hung upon the walls, where many interesting things were to be found. I was talking with the chief priest, and said to him: “Tell me how you worship,” and he told me.

“Why,” I said, after I had heard attentively, “My dear fellow, it seems to me that you are worshipping bad divinities.”

“Oh,” he said, “of course we do. The good ones we do not need to worship. We have to get right with the bad ones, so we make it right with the devils.”

I thought to myself that there were some other people like that in America and Europe, who are not Chinese.

Their thought was: “There is no use in worshipping the Good and the Benevolent Beings; they are all right anyhow, but we must worship the Devils.”

I said, to this priest: “My dear fellow, you trick them.”

He said: “Do not speak so loudly; I know we give them paper boxes, paper money, paper this, paper that, but they do not know any different.”

They thought that they were tricking the Devils, and were playing at that game of wood and paper sacrifice.

THE EMPTINESS OF CHINESE PHILOSOPHY.

Now, with all the fine philosophy of Chinese heathenism, our friend Mr. Wu, a very able man, knows quite well, better than I can tell him, what an unmitigated mass of humbug the whole Religious System of China is.

He knows well, notwithstanding the fact that he could quote and I could quote from the Chinese Classics all kinds of beautiful moral sentiments, that that is not their religion; that their religion is the basest and lowest and meanest kind of Devil Worship; that the devils are everywhere; that they are walking in the fear of the Devil, and that they have no knowledge of the Only True God who made and who loves the world and who is redeeming it by His Son.

None of the Chinese know God, except a few to whom the missionaries have gone with the Bible and with God's love and faith in their hearts.

Even to them the missionaries have said that Jesus the Christ was "the same, yesterday, and today, yea, and forever," and yet have taught that He was changed and did not heal now.

When the Chinese have said, "If He is all the same Jesus, He must save?" they have answered "Yes."

But when they have said, "If He is all the same Jesus, He must heal?" they have answered, "Oh, no, we have a box of pills. He does not heal now."

Then the Chinese have a right to say, "If He does not heal now, and He has changed in that, in what else has He changed?"

The Gospel of the Apostate Churches is emasculated, and presents a Theoretical Salvation which deprives them of real Healing and Cleansing Power.

Throughout the world today, the Religious Problem is the Supreme Problem.

Underlying all the oppositions, antagonisms, alienations and

hatreds of peoples, lies the Religious Question.

The Roman Apostasy today leaves nothing to choose between the Roman Beast when it is Pagan or when it is Papal; it is the same old Beast all the time, the Beast that tears and devours.

THE BASIS OF TRUE RELIGION.

Wherever religion is not upon the basis of a True Repentance for sin and True Faith in Jesus the Christ, and an absolute submission to God, then it is in opposition, not only to Christianity, but within itself, one form against another.

The fundamental hatreds of mankind have a religious, that is, an irreligious basis.

THE NEXT PROBLEM IS THE EDUCATIONAL PROBLEM.

The question as to how children shall be trained lies close to the bottom of it all.

If you train a man intellectually and leave out the spiritual sense of responsibility, you may produce a moral, physical and psychical, but rotten to the very heart's core.

You may create a religion of that kind, by Education, as beautiful as a Gr Apollo Belvidere—a faultless-looking man, splendid in all his equipment Greek temple.

You may educate the child until you have made him a Xenophon, but what have you done? You have left him a heathen at heart.

An Education that does not begin with the practical Regeneration of the Spirit of the Child, and his responsibilities toward God, will cause Irreligion, and therefore all the miseries that will follow.

This is the Universal Fact.

THE NEXT PROBLEM IS THE COMMERCIAL.

The Problems that face us everywhere in Human Affairs are the result of Competition.

Competition, Combination and consequent Compression go on until the toiler is choked to death, or must fight to keep the breath in his body.

What is the fact?

Where Competition is the law, where nation fights with nation for the possession of markets, where they can sell their produce and products under opposite tariffs and under different circumstances altogether, you will inevitably, as you have seen already in China, as you have seen and are seeing all over the world, create conditions that bring about war.

Commercial conflict, created by shameful and unprincipled Competition among Nations, will create War.

But it is not war between nations only; it will create war within every nation.

If the principle of Competition is to be carried out to its fullest extent by combinations that compress the very air, as it were, that compress everything within the grip of their cruel hands, that kind of Commercialism must be killed.

These Corporations have neither souls to be saved nor bodies to be kicked. They evade legal and moral responsibility, as individuals, sheltering themselves under the plea that "The Board did it."

As you see it already in the United States, and in Great Britain—the attenuation of the middle classes is going on by the pulling asunder of the very rich and the very poor; by the middle class pouring into the rich on the one side, and into the poor on the other.

That class has been the buffer between the contending rich and the very poor.

Soon the schemes of a J. Pierpont Morgan would create only two classes—the very poor, who are compressed down to the very lowest possible limit of life, and the very rich, who are, as Watterson says, "The unclean birds of the four hundred."

Friends, that attenuation will end in the rupture of the whole body politic.

Nature abhors a vacuum, and there is a storm and a tempest and a revolution when one is created.

THE POLITICAL SITUATION HAS BECOME INTOLERABLE OVER THE GREATER PART OF THE WORLD.

The Political Problems in China, Japan and Corea will come up for solution very soon.

The Japanese rulers have adopted English and American methods with a people who do not understand that the principles of Liberty were established in these nations through the blood of men who believed in and rested in the blood of Christ for their Salvation.

With deepest love for the Japanese, one cannot help seeing that the theocratic rule of the Mikado must go, if Japan is to be free; for it is impossible for an intelligent nation to believe that a mortal man is a Divine Incarnation. And it is the same in China.

It is as impossible for a reasonable Japanese to believe in the Incarnation of God in the Mikado, as it is for an intelligent American to believe in the Incarnation of God in the bread of the Mass, or in the person of the Pope.

They may say they believe it, but it is a more or less conscious lie. There is not an intelligent man who believes it; and when people have a Political and a Religious Creed that is a Lie, there will inevitably be a breakdown.

The Political Condition in China is intolerable.

Already the great Viceroyalties are practically independent, and at Peking they have to be content, oftentimes, with just such moneys as these powerful mandarins choose to send.

One of these days, when God breathes upon these people the breath of His life, there must be a change in China's political condition.

THE POLITICAL CONDITIONS IN EUROPE ARE INTOLERABLE.

It is no longer possible for a great empire like Russia to believe in the Divinity of an epileptic Emperor or Czar, or respect him as head of the church.

It is no longer possible for a great nation like Germany to bow down before the sword, and worship practically at the feet of the Man on Horseback, who makes Religion the kitchen drudge of Political and Military Assumptions.

It is an impossibility for the present Rule to endure in France, for the Republic has become perhaps more corrupt than either the Monarchy or the Empire, and all men are seeing that a change must come.

There are many who would welcome a Napoleonic or an Orleanist restoration in preference to the abominable condition of France under Loubet and Combes today.

It is an impossibility for present conditions to endure in the northern countries of Europe.

It is an impossibility in the extreme southern countries of Europe.

The condition of things in Italy cannot stand.

Neither king nor pope will satisfy the Italian people.

In Spain it is an impossibility for a poor, little, half-witted boy to be king, going up and down the country, making fun of the great nobles of state.

It is simply an impossibility for present political conditions throughout to continue: for the World is simply a Volcano, and the Pelees of Revolution are already smoking.

No matter what the consequence to myself or to Zion may be, I say boldly that

THE TIMES OF THE NATIONS ARE FULFILLED.

They have had their Nineteen-Centuries of Endeavor to create Government that should be acceptable to God and helpful

to the people.

Everywhere the nations have failed.

In the republics they have failed more signally than in the monarchies; for today, in the United States of America, you are perfectly well aware that the approaching election will be principally decided, not by your votes at the ballot-box, but by the combinations of cunning bosses and unscrupulous politicians in the caucuses and in the conventions.

THE FARCE OF PRIMARIES IN AMERICA.

There is no use talking about freedom of election whilst the present system continues. You have the privilege of voting for those who are already selected for you. You have no privilege of selecting your own.

Your primaries are a farce from start to finish. They are controlled by the bosses, the walking degoats, the ward-healers and bums of the cities, and you know it.

It is a farce to speak of your being free.

You are free to vote for one or two whom the political bosses upon both sides have selected.

You can vote for Caesar or you can vote for Pompey, but they are both so black and so much alike that you would scarcely know one from the other. (Applause.)

It is true that there are certain principles that are more or less better held by Pompey or Caesar, and it is therefore expedient to vote for the man who, with all his faults, represents the better principle.

You know as well as I do, however, that the whole thing is prearranged, and that there is no such thing as the rule of the people; for the people do not select their candidates, and therefore they cannot elect their rulers.

That is the people's own fault; for the people have become so tired of an endeavor to rectify matters that they just leave it all to the bosses.

These are the Problems, Religious, Educational, Commercial

and Political, in plain language.
And what is the Solution?

THERE IN ONLY ONE SOLUTION IN A WORLD
THAT GOD MADE.

There is only one Solution in a world peopled by beings who are His offspring, and that Solution is that God shall Rule in every heart, in every home, in every city, in every nation; that His commandments shall be the law of all mankind, and His Christ, the Leader, the Deliverer of All Men. (Applause.)

This is the Solution, presented by Jesus the Christ.

Next Lord's Day I will show you how Zion proposes to apply that Solution; how the Religious, Educational, Commercial and Political Problems are already being solved, on sound principles, on a small scale, at the gates of this city, and how the application of these principles would bring about the Millennium, while the application of the principles now ruling must bring about Chaos.

This is the issue and there I stand, and, there I shall stand.

It is not a matter, Mr. Townshend, that can be considered apart from religion, because Religious Sentiment and Religious Vitality are the source of the whole Work in Zion.

All who desire to stand on God's side will stand up and tell Him so.

Stand up and tell God so. All who want to stand with God, with Jesus the Christ, with the Religion that He taught, stand and tell Him so. (Nearly all that vast 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 my spirit, in my soul, in my body. May I obey Thee. May I obey Thy Son. May I obey Thy Spirit. May I obey those who have the rule over me in the Christ, my Lord. Help me to do right; to restore what is not mine to those to whom it belongs; to repent, and in all things to trust Thee with my spirit, with my soul, with my body, believing that Thy Son

is the Lamb of God, who has taken away the Sin, the Sickness, the Poverty, the Misery of humanity, and that through Him, I, too, may be delivered from all these evils. Help me then to trust and to do right; for Jesus' sake. Amen. (*All repeat the Prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then may God help you.

After the Choir had sung their solemn Recessional Hymn, slowly marching out as they sang, the General Overseer pronounced the Benediction, the Choir chanting the Amen in the distance.

Then came a brief intermission, during which those who desired passed out.

Fully 3,000 Christians, however, remained to join in that beautiful remembrance of our Lord, the Communion of His Supper, which He established before His Crucifixion and Death.

It was a delightful season of spiritual blessing.

The General Overseer, assisted by the Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the ordinance.

While the elements were being distributed, God's Messenger read from His Word, and led in the singing of appropriate hymns.

At the close, the people heard with joy the regular post-communion "family talk" from their beloved leader, and then, rising, sang with him Zion's parting song, "God be with you till we meet again," the General Overseer singing the last verse as a solo.

After the salutation, "Peace to thee," and the response, "Peace to thee be multiplied," from the audience, the meeting was closed by the General Overseer 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 the 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 PROBLEMS OF THE WORLD AND ZION'S SOLUTION; THE COMING CHAOS AND THE COMING CHRIST.”

ZION has triumphed in Chicago.

Last Lord's Day's service in the Chicago Auditorium again demonstrated, what had already been made clear, that, notwithstanding the malicious falsehoods of the daily press, and in spite of their long years of bitter opposition, Zion has won over the people of Chicago.

That great service was not only a manifestation of intense friendly interest on the part of nearly 7,000 people, but it was the occasion from which hundreds of them will date their birth into the Kingdom of God. Seldom has there been a more splendidly representative audience gathered in the city of Chicago than that in the Chicago Auditorium last Lord's Day afternoon.

Zion's hosts were there—clean, intelligent and happy—their lives of spiritual, psychical and physical purity manifesting themselves in their countenances.

Thousands of the poor of the city of Chicago were there, hearing with great joy the Everlasting Gospel of the Kingdom of God, which was first of all preached to the poor by Elijah the Preparer, John the Baptist, and by the Christ Himself.

Scholars, journalists, ecclesiastics, hard-headed business men, lawyers, judges, physicians, and, in fact, men and women from all ranks of society, from every walk of life, and of scores of nationalities, gathered in the great and beautiful Chicago Auditorium to hear Elijah's Second Restoration Message of the season.

On this occasion, at the General Overseer's request, the Zion men had filled the topmost gallery in order to give room on the ground floor, boxes and balcony for the Chicago people, and the Chicago people had taken advantage of their opportunity, and, in thousands, had filled these parts of the house; yet there was not room for all, and thousands were compelled to stand in the broad foyers.

There is no more solemn, impressive and eminently fitting opening for a Divine service than the great Processional of Zion's White-robed Choir and Robed Officers.

It attracts and concentrates the undivided attention of the

great audience and lifts the spirits of all on the wings of Divine song, in worship and reverence, to God. So it was last Lord's Day, when the first white-robed little girls of the choir started down the aisle, their childish voices rising high and clear in the beautiful words of the Processional Hymn.

Instantly the hum of conversation in that great Auditorium ceased, and thousands of eyes were centered on those lines of swaying, white-robed figures as they slowly marched down the aisles, mounted the platform, and filled the space there reserved for them, rank upon rank, until the great stage was completely filled.

When the song had ceased the audience could join in spirit in the Solemn Invocation of God's blessing by the General Overseer.

Nowhere in the city of Chicago is there such congregational singing as that which joined with the great Choir in praising God in the hymn which followed the Invocation.

The recitation of the Apostles' Creed, the reading of God's Commandments by the General Overseer, with earnest responses from the choir and congregation, the *Te Deum Laudamus* in a sweet, old Gregorian chant, and another hymn were not entered into merely as opening exercises, simply to be hurried through, with no thought of their character and significance, but were each acts of genuine praise and prayer and worship to God.

In many other religious services the announcements are surpassed in dryness, dullness and lack of interest only by the sermon itself, but in Zion this is never true.

And at the Auditorium last Lord's Day afternoon the announcements by the General Overseer were full of lively interest, and of a power which none who heard will soon forget.

Most important announcements were made concerning the Fourth Anniversary of the Organization of Zion Seventies, to be held at Zion City next Lord's Day, and of the organization, at that time, of Zion's Restoration Hosts.

During the taking of the tithes and offerings, Zion's White-robed Choir gave a magnificent rendition of Elvey's splendid anthem, "Arise! Shine! for Thy Light is come."

Then came the momentous Message of Elijah the Restorer, the Messenger of God's Covenant, the Prophet foretold by Moses, a sequel to the Message of the Lord's Day previous,

entitled "The Problems of the World and Zion's Solution," the Coming Chaos and the Coming Christ."

Briefly, but with incisive clearness, the man of God outlined the Problems of the World as stated in his Message of the previous Lord's Day, then with convincing logic and practical illustration he demonstrated the glorious fact that God had given Zion the solution of the problem.

That great and intelligent audience grasped the situation, saw the proof, and, rejoicing in it, broke forth again and again into round after round of tumultuous applause.

But there was no undue excitement, no disorderly enthusiasm.

The Message was an intensely practical one, and was received by the audience in an equally practical spirit.

In closing, the General Overseer made a concrete application of the principles which he had laid down, and of their effect, by telling briefly but with intense vividness the story of Deacon Herman Peterson, who, six years ago, was dying without God, and in debt, and who today is a godly man, in the midst of a happy family, a foreman in Zion City, and a prosperous man of property.

"Herman Peterson," asked the General Overseer, "is that true?"

From among the Deacons, seated before him, there came a voice, clear and strong, so that it made itself heard throughout that great, hushed audience, "Yes, General Overseer, that is all true."

And there was a ring of joyous thanksgiving in that voice.

The effect was electrical.

It swept through that audience in a wave of spiritual power.

Tears started to the eyes of thousands.

Then came the call of Elijah the Restorer.

Instantly thousands upon thousands of that great audience sprang to their feet.

But some still remained seated.

"All who want to serve God, stand!" again cried the voice of Elijah the Restorer.

Hundreds more arose, one after another, with serious, determined faces, until scarce a person remained sitting in all that audience of thousands.

Then came that solemn prayer of repentance, confession and consecration; that prayer which, in all the years, has borne to the Father in Heaven the sincere penitence of many a prodigal, returning, after years of feeding the Devil's swine, to his Father's house.

Then Choir and Officers passed slowly out, singing the solemn recessional, and the General Overseer pronounced the benediction upon the multitude as they stood in reverent silence.

Chicago Auditorium, Lord's Day Afternoon, September 14, 1902.

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

PROCESSIONAL.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heav'n and earth adore,
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heav'nly King.

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,

Where no clouds Thy glory hide.

In the heavenly country bright,
Need they no created light;
Thou its light, its joy, its crown,
Thou its Sun which goes not down;
There forever may we sing
Alleluias to our King.

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 201

All hail the power of Jesus' Name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

RECITATION OF CREED.

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

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;

The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting.
Amen.

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I 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 showing 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 riot commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then chanted the

TE DEUM LAUDAMUS.

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

SCRIPTURE READING AND EXPOSITION.

The General Overseer read from the 21st chapter of St. Luke, beginning at the 25th verse.

After Hymn No. 44 had been sung, prayer was offered by the General Overseer.

The General Overseer then delivered the following prelude:

PRELUDE: THE ORGANIZATION OF ZION'S
RESTORATION HOST.

Next Lord's Day the service in this place will be conducted by Overseer Jane Dowie at 10 o'clock in the morning.

My wife is the Overseer of Women's Work in the Christian Catholic Church in Zion throughout the World.

Her correspondence takes many hours a day, and her work is becoming very large.

This meeting will be a meeting for women only, and no "male man" will be allowed near.

AN ILLUSTRATION OF THE ABSURDITY OF THE
"INFALLIBILITY" DOGMA.

I do not know whether you know just what that little joke of a "male man" arises from. I have it from my dear old friend, Alessandro Gavazzi, a wonderful man of God, founder of the Free Christian Church in Italy.

I had the pleasure of knowing him when I was a student. Alessandro Gavazzi, in my native city of Edinburgh, talking to a large audience in the Free Church Assembly Hall one night, said, "Infallibility! huh!"

"Suppose, Mr. President," he said, addressing the president of the meeting, "that you were not a male man, but that you were a female woman."

Alessandro was not very well up in English, but he was a magnificent orator in any language he knew anything about, especially in Italian.

"Suppose, now, Mr. President, that you were a female woman, and that all in this great assembly were female women, and that there was not one male man here.

"Now suppose that in this convention of female women one woman rises and proposes that from henceforth the president in the chair shall be no longer a female woman, but shall be a male man.

"Mr. President, could all the votes of three thousand female women make one female woman a male man?"

"And if that is impossible, can the votes of seven hundred fallible bishops make one infallible pope out of a fallible bishop?"

"Can you make Pio Nono infallible by the votes of fallible bishops?"

"How is it that a fallible bishop, when he is elected by a caucus of cardinals, becomes an infallible pope?"

"Bosh! Screaming farce!"

"No more than three thousand female women can make one female woman a male man!"

FARCE OF VOTING A MAN INTO INFALLIBILITY.

I wonder at any Roman Catholic priest or Roman Catholic having the face to tell you that the Pope is an infallible Pope.

When did he become so? He did not become so at birth. He was not so when he was a priest. He was not so when he was a bishop. He was not so when he was an archbishop. He was not so when he was a cardinal, but, when the cardinals caucused and made him Pope he became infallible!

What a farce! What a screaming farce! What a piece of impudence!

The *Chronicle*, the Democratic organ of "the unjust judge" and the Jesuit, will not tell that story tomorrow morning. (Laughter. Applause.)

"YOU PAY YOUR MONEY AND YOU TAKE YOUR
CHOICE" BETWEEN CHICAGO NEWSPAPER
STORIES.

The *Chronicle* said last Monday morning that it was pitiful to notice how the infirmities of old age were thick upon me. Not only had I become more patriarchal than ever in appearance, but my feeble, tottering steps and my incapacity to make myself heard beyond a few seats from this platform showed that old age had quickly come upon me, and they plainly intimated that I was suffering from senile decay and was about to die. (Laughter.)

Poor *Chronicle*! I expect that the reporter was back there in the foyer—came up there when he was half drunk. It might be

so—more than one has come here in that condition; but the lying description was probably manufactured to the order of the editor at the demand of his owners. Its intention was to deceive and to damage Zion. But all in Chicago know that every word of that description was exactly the opposite of the truth; for I am easily heard in every part of this great building, and neither show nor feel any signs of old age. I am fifty-five years old, and feel younger, get about quicker, and do more and better work than at any time in my life. The lie was manufactured for foreign consumption, and with a view to check the flow of investments and of population to Zion City, by getting into papers of the same bad class all over the world. But this has been tried before and failed; and it will always fail. The sum of it all is, Rome in Chicago and the Unjust Judges fear Zion, and are so hard pushed for weapons to fight with that they are reduced to the paltriest kind of lying. But another paper, the *Chicago Inter Ocean* one of the principal Republican Liars—said the opposite: that I was so tremendous and terrible that—with a stentorian voice I had declared that I was going to become the Emperor of the World! (Laughter.) This was the product of the reporter's mendacious imagination. I said Christ was King of Kings, and that He would reign over all the World.

You can read the Chicago papers on Monday morning and take your choice as to whether I am a poor, tottering, old man, or a strong man who made an awful row and said he was going to become the Emperor of the world.

FORTH ANNIVERSARY OF ZION SEVENTIES.

Four years ago in Central Zion Tabernacle, 1621-1633 Michigan avenue, Chicago, we organized the first Zion Seventies. There were then four hundred.

They have grown to between, four or five thousand, who go out two and two, well organized with Captains of Tens and Leaders of Seventies.

Fifteen hundred, and sometimes more of them, are at work in this city at one time.

Over a thousand came in from Zion City today to join hands with the Zion Seventies working in Chicago.

I suppose that they have visited the homes, today, of from

half to three-quarters of a million of people of this city.

This work has gone on for four years, and has extended all over the world; so that these Zion Seventies are working in Melbourne, Sydney and Adelaide, Australia; in Shanghai, China, and in various parts of Africa, especially in South Africa.

They are working in Europe in more than eighty centers; working in Great Britain and Ireland in more than seventy centers; working all over this country in many of the great cities of this land.

These Zion Seventies are now to be organized, with others, into Zion's Restoration Host, concerning which we will speak, next Lord's Day at Zion City.

There will be meetings in Zion City from half-past 6 in the morning until 8 o'clock at night.

Thousands of our people gather for prayer and for special study of God's Word in Shiloh Tabernacle, Zion City, every Lord's Day morning, at 6:30 o'clock. They get to bed early on Saturday night.

They do not drink champagne on the Saturday night and have real pain on the Sunday morning.

They do not smoke tobacco and fill themselves up with nicotine.

They attend to their business; finish their week's work and look forward with intense delight to the Lord's Day as a Day of Rest, Worship, and Service for God, for humanity.

It is very beautiful to hear, over the city, the Zion band, as the Saturday night falls, playing softly from the tower of Elijah Hospice, "Abide with me, fast falls the eventide."

There is not a saloon there, and there is not a harlot there.

There is not a gambling hell there.

There is not a theater there, with its shameful defilements; with women forced into unwomanly garb, to please a crowd of filthy men, singing disgusting words to lovely music.

Oh, what a shame!

THE SHAME AND DISGRACE OF THE THEATER.

What a disgrace for men to take pleasure in women, dressed as men, singing shameless songs in operas; singing the music of a harlot, Marguerite, in "Faust"; the music of a devil, as Mephistopheles; and of Faust, a degraded doctor!

Oh, what a shame to sing the crimes of Lucrezia Borgia!

What a shame that you should set up women to sing the shameless songs of the vilest women of European history! Shame! Disgrace! Utter and complete disgrace!

That is my opinion of the opera.

No voice for God, but voices for the Devil.

We get along very well in Zion City without opera.

We have learned to sing the New Song, and the people are very happy.

Come out and see us. You can all come together. There is plenty of room.

What will the *Chronicle* say tomorrow morning? Perhaps its reporter has not yet arrived.

When he arrives he may do as one reporter did last Sunday. He had been delegated to take this meeting, and he arrived at about 5 o'clock.

"Hic!" he said, "say, what was the old fellow's text? What did he say?"

Drunken dogs

What a shame that the city should have to get its news from such unclean devils as these! May God give us a clean press! (Applause.)

Seven thousand people tried to get into this building—last Lord's Day, and yet the press gave not a line of truthful report; but they dig up the body of a miserable suicide, who was also a matricide, saw his jaw off and tell the prurient story, ad nauseam, with pictures, and reports covering pages of the newspapers. The Devils work finds extensive notice; but God's work is misrepresented. But God's Day is coming, and then that Unclean Press will vanish into everlasting nothingness; and God will control every type and every printing machine.

The tithes and offerings were then received.

THE PROBLEMS OF THE WORLD AND ZION'S SOLUTION; THE COMING CHAOS AND THE COMING CHRIST.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable to those who hear in this place, in this and all the coming time and in every place to which these words shall come, till Jesus comes. (Amen.)

In the 21st chapter of the Gospel according to St. Luke, and at the 28th verse.

TEXT.

But when these things begin to come to pass, look up, and lift up your heads; because your Redemption Draweth Nigh.

In the great prophetic chapter concerning Zion, the both chapter of the book of the Prophet Isaiah, the last verse, the 22d verse:

The Little One shall become a Thousand, and the Small One a Strong Nation. I, Jehovah, will hasten it in its Time.

It is necessary for me. this afternoon to review briefly the Message of last Lord's Day afternoon, that I may place the words that I now speak in their proper setting.

A REVIEW OF MESSAGE OF LAST LORD'S DAY AFTERNOON.

I then spoke upon "The Problems of the World and Their Solution; The Millennium or Chaos—Which?"

Today I speak on "The Problems of the World and Zion's Solution; The Coming Chaos and the Coming Christ."

The Message which I delivered last Lord's Day afternoon is

in type, and can be had by those who care to read it, in LEAVES OF HEALING.

I simply recall it for the sake of those who have not read that Message, and who did not hear it.

I presented the Problems of the World under Four Great Divisions: The Religious, the Educational, the Commercial and the Political.

In discussing them I showed you, what all thoughtful men see, that the day of small things is gone; that in things Religious, as well as in things Educational, Commercial and Political, the trend of the New Century is to do that which the last century indicated would be done; namely, to cease from little, independent efforts and small organizations, and to organize individuals and forces into strong and united organic powers, in the hope that each individual may thereby increase and improve production of every kind, so that thereby humanity may be made richer and happier.

With that end in view, the Political and the Commercial Powers are concentrating, combining, organizing.

BLOOD A POOR POLITICAL CEMENT.

The German-speaking peoples are being welded into the Empire which, in the palace of Versailles, was proclaimed amid the booming of cannon with which the German Army was besieging Paris.

The Empire that was cemented with that horrid Bismarckian cement, blood, is struggling to maintain itself by threatening all other empires, if they touch it, that there will be more blood.

The very bold and brave Emperor of Germany, to show how peaceable he is, and how much he loves his brother, the Czar, gets up, in the game of war, a sham invasion from Russia, and a sham repelling of it by a sham battle, in which, of course, his cavalry is conqueror!

It would make a horse laugh. What stuff!

What rubbish to talk of peace and send 120,000 men to

Frankfort-on-Oder to repel a "Russian Invasion."

I spoke concerning the whole situation, and I will not repeat, in detail, what I said; but the sum of it all was that neither in the Political, the Commercial, the Religious, nor the Educational Combinations of the great organizers of our time was there any Solution for the Problems of the World, since they all left God out of their reckoning.

A WARNING CONCERNING WARLIKE UTTERANCES.

Apropos of that, whilst I do not hesitate to say that I have the very utmost respect for the President of the United States, and like his bold, blunt strenuousness and his intelligent interest, nevertheless, you will have to watch him,

There is danger in Theodore Roosevelt imagining that the Sword and the Rough-rider and the Man on Horseback can settle anything.

The Man on Horseback has never settled anything.

War has been a Universal Curse.

Woe to that man, Emperor or President, who familiarizes the people with the idea that because they are strong they can rough-ride and destroy and make a republic or an empire great. It never has been so. It never will be so.

From the depths of the hell to which they have gone these monsters who trampled upon human liberty, and endeavored to consolidate humanity into an empire over which the Man on Horseback would be King, Emperor, Czar, Kaiser—they cry out, as did Napoleon at St. Helena to General Bertrand, "We endeavored to form an Empire upon blood and death and ruin, and men hate us. The only Empire that endures is the Empire of God, the Empire of the Christ's Love; for He founded an Empire by His own blood, and today humanity loves Him and would die for Him."

Take care, O President Roosevelt, that you do not talk the warlike spirit into the youth of America. Many are too handy

with the revolver now. Many are too ready to kill now.

“THOU SHALT DO NO MURDER,” APPLIES TO
THE NATION AS WELL AS TO THE INDIVIDUAL.

May God grant to America the grace to believe and live that!
But now the time has come, not merely to show the inability of
the world today to solve its own Problems, but to show that Zion
has the Solution of these Problems in her hands. First, I would
say,

BEFORE THESE PROBLEMS CAN BE
INTELLECTUALLY SOLVED, CHAOS WILL COME.

It is inevitable. Religious, Educational, Commercial and
Political Chaos, will come to the world outside of Zion.

Any one, without any gift of prophecy whatever, who is
simply a close and clear observer of things as they are and of the
Signs of the Times, must see that.

Beware, O men of blood, everywhere, beware!

Kaiser Wilhelm, you can mass your millions of men, and,
perhaps, in a second and third line, several millions more, but
what have you done?

The Russians number 100,000,000 now. The French and
their allies will stand with them.

In a few years, if Russia is allowed to go on unchecked, she
will march down through Manchuria, and, annexing that vast
province by diplomacy and trickery and chicanery and fraud,
which are her constant weapons, will take Peking, and rule the
hundreds of millions in Northern China, down to the English
“sphere of influence,” to the Yang-tse-Kiang.

She will endeavor to annex Corea.

She will add millions of Chinese to her armies, and, with the
fleets and armies of France, will pour hordes of armed men upon
the rest of Asia and upon Europe, carrying death and desolation
and disease and demoralization in their path of destruction.

When that takes place, where are you, Kaiser Wilhelm?
It is true that

THE BRITISH EMPIRE AND THE UNITED STATES
OF AMERICA CAN PROTECT THEMSELVES AGAINST
THESE DESTROYERS.

Their Governments control more than 500,000,000 of human
beings—one-third of the population, and two-thirds of the wealth,
of the whole world.

It is true that, commanding the seas, and with almost
inexhaustible agricultural, mineral and financial resources, the
Anglo-Saxon races can keep the peace, if they choose, between
themselves, and for the better part of the world; but nothing but
their throwing themselves into the arms of the Kingdom of God
will save the Nations outside.

THE COMING CHAOS.

The Chaos must come.

It will come in Asia.

It will come on the Continent of Europe.

It will come in a part of Africa.

It will come wherever the Anglo-Saxon civilization and
power are not dominant. It must come unless the Latin and
Slavonic peoples, and their allies, obey God and abandon Wars
of Conquest.

Chaotic disorder will follow victory in war, no matter which
side it is on.

Whether the Emperor of Germany, with the aid of the
northern Scandinavian powers and Holland, could crush Russia
and France and all their power in Asia, is a very doubtful
question.

The doubt is so great that every one who knows the situation
knows that if Germany retains her own independence in the face
of such a combination, it will be all that she can do.

But after that clash of arms, whoever wins, Chaos will follow—Chaos in Religion, in Education, in Commerce, in Politics.

Millions will be destroyed.

Rivers of blood will flow.

The young, strong, fairest men will be killed.

Old men and women principally will be left, until, as in some countries now in Europe, you have a degenerate population, and you must go back to the Napoleonic wars to find the reason.

But the Napoleonic wars were as nothing compared to the wars about to break out, when thousands of shots can be fired from one gun in a minute; when masses of men will fall as they never fell before, under the influence of deadly gases.

Do you think that this balloon experimentation is simply observation?

It is no such thing.

Some army will float its balloons away up in the air and let, the dynamite and other destructive agents fall from them, and destroy cities and armies.

The Divine powers of Science, misapplied, will mean the destruction by the Devil, of hosts, of men and of great cities.

In the Fall of Empires, and in the crash of Religious Systems, will come Chaos.

Then will come the "Rapture."

Then will come the Ascension of the prepared to the Lord in the air—after which, for a time, "the door is shut."

Then, after the Time of Heavenly Preparation is complete, will come the descent of the Christ and His reign for a Thousand Years the Glorious Millennium.

DAILY NEWS A TRUE PROPHET AT LEAST ONCE.

Then what the *Daily News* said on Saturday night will be true. Then, "When Dowie gets his Commission most of us will have to get off the earth." (Applause and laughter.)

All right, Mr. *Daily News*.

You hit it exactly.

When the Lord comes to reign in the Millennium, should I get a commission to rule any city, if He will give me Chicago, one of the first dirty dens I will close will be the *Daily News* office. (Applause. Laughter.)

The *Daily "Spews"* will spew no more its falsehood. When I get my Commission that "generation of vipers" will have to get off the earth, or else repent.

I have a Preparatory Commission now, and I will get every evil thing off the earth, to the fullest extent of my power.

Every editor who fought me in 1895 is dead, without an exception. Most of the reporters are dead. These ephemeridæ!

These flesh flies! These creators of maggots and dirt are but the creatures of a day, but when the Lord comes to this earth, you will have to repent or get off the earth, sure.

The Lord will not have you fight against Him and do the villainies of which you are now constantly guilty. "He must reign until He hath put all enemies under His feet."

What Solution, then, has Zion to offer for the Problems of the World?

Just as I did last week, I will approach the Solutions in the same order as the Problems.

HOW DOES ZION PROPOSE TO SOLVE THE RELIGIOUS PROBLEM?

I would ask the question in another way: How is Zion solving the Religious Problem?

One of the remarkable things in connection with the Christian Catholic Church in Zion is that upon the roll of the Church in Chicago we have, in this city alone, no less than forty-five nationalities represented.

The French, the Russian, the German, the Scandinavian, the Pole, the Norwegian and the Dane and the Bohemian and Italian, the Austrian and the Hungarian, side by side in this Church, love each other, help each other and are at perfect peace. Chinese, Japanese, Hindustanese and other Asiatics are in Zion—all living at peace and heartily loving and coöperating with each other.

There is the Solution before your eyes.

In Zion City you see the Solution in a small way, for we have only been in existence a year and have only 7,000 people there; we would have 10,000 if we had houses for them.

We have the Solution in all parts of the world, for the Flag of Zion is on every Continent.

If the papers of this city wanted to interest their readers, instead of giving the unmitigated trash that they do, they would publish the facts connected with the growth of Zion.

Monthly magazines and papers of other parts of this country and of other countries are doing this, and as they do it, every one of these editors says: "Well, what a pack of liars they have been in Chicago, in talking about Zion and her leader!"

The fact is that the Solution is going on before your eyes.

I will make plain to you, however,

THE PRINCIPLES UPON WHICH GOD IN ZION GIVES THE SOLUTION OF THE RELIGIOUS DIFFICULTY.

If I were to describe the Policy of Zion, using that word in its best, broadest and largest sense, I would say that the principles upon which this Church has been established are three:

In things Essential we demand Unity; absolute Unity.

In things Non-essential we give the Largest Liberty.

In All Things we demand Charity.

The trouble arises with many,

WHAT THINGS ARE ESSENTIAL?

They are very few; but they are fundamental and permeate all human life and action.

The things essential in Zion are to recognize the absolute Supremacy of God, the absolute Supremacy of God's Law, and a Practical Obedience to these Laws.

This Obedience must be given, not only on Sunday, when you recite the Commandments, but on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday; not only in public assemblies, but in your private life, beginning with yourself in your home, in your workshop and warehouse, applying the

principles of Truth and Righteousness, Love, Fair Dealing—the principles of God—in all things.

We demand, therefore, a Real Conversion, that is a Conversion and not an empty Profession.

When a man gives up sin and learns to do right; when a man repents and restores; when a man confesses the wrong and takes the consequences, whatever they may be; when a man puts the wrong right, if it costs him his last dollar or his life, then he is truly converted.

These things we demand in Zion: for a Repentance that is real and thorough is the Beginning of a Divine Life.

FAITH MUST FIND EMBODIMENT IN ACTION.

There is no use talking about a faith which does not find embodiment in action.

A faith that is a faith of words only is a mass of mere intellectual, ecclesiastical rubbish.

The shibboleths of a creed do not matter.

The first thing is a New Creation within the spirit, a New Man in God. This we demand.

This is in accordance with the Eternal Laws of God; for He made man, not for man's own sake, but He made man for Himself, to be a Habitation for God, that God's own Spirit might dwell in man.

We demand that, and, if we do not get it, you can go to the Methodists, or Presbyterians, or Baptists, or Episcopalians or any other of the "churches" which are in the "Falling-away"—the Apostasy. They do not care much about that.

Such "churches" have a Mah-hah-bone bishop almost every where, a Mah-hah-bone presiding elder, a Mah-hah-bone minister, and Mah-hah-bone members and church officers, who fool around with the Devil in the darkness of the Masonic lodges which curse the whole earth. The oaths that they administer or take are worse than the oath of the boodlers of St. Louis.

They know it.

They are a pack of ecclesiastical thieves: for they systematically rob God in many ways.

How can they establish the Kingdom of God?

God is through with them and with the whole crew of Apos-

tate Churches that no longer demand Regeneration of Life, but simply Conformity to Creed.

Zion proposes, therefore, a Real Religion, which shall be effective twenty-four hours in the day, seven days in the week and weigh sixteen ounces to the pound everywhere.

THE PRINCIPLE OF AUTHORITY IS ESTABLISHED IN ZION.

The people do not rule in Zion: for the Rule of God is a fundamental principle in our Fellowship. The people are ruled, They do not rule.

The principle of Theocracy is antagonistic to Democracy, for wherever God rules neither the masses nor the classes rule.

Wherever the majority of the people rule, God cannot rule. That is a simple fact.

There are about 2,000,000 people in Chicago.

Let the majority rule—really, effectively, rule

I will ask you to say Yes or No to this question—remembering that the majority in Chicago drink, swear, lie and steal, when they can get a good chance on the Board of Trade or anywhere else; remembering that the masses of the people in Chicago do not recognize God—if the mass of the people in Chicago ruled, would the voice of the people be the Voice of God? Yes, or no.

Thousands of voices—“No.”

General Overseer—We therefore lay down our principle that

THE RULE OF THE PEOPLE IS WRONG.

“What,” cries the Republican, “do you not believe in the government of the people, by the people and for the people?”

No! If Overseer Mason were to say to me: I believe in the rule of George L. Mason by George L; Mason and for George L. Mason, I would say, “You cannot go to China, as an Overseer of the Christian Catholic Church in Zion, for you are wholly selfish.” (Laughter.)

Madam, if your husband meets you and says, “Peggy, I believe in the rule of Tom Brown, by Tom Brown, and for Tom Brown,” please tell me what kind of a fellow is he? (Laughter.)

How unselfish (?) he would be!

His God would be his belly. His rule would be damning lust and selfishness.

If this is the case with one man, what about 75,000,000? It would be simply 75,000,000 times worse.

If the people were all ruled by God, for God, and the voice were the Voice of an awakened and renewed heart within, then God would rule. But it is not so.

“But in the Church,” you say, “the majority ought to rule in the Church.”

Ought it?

Thousands of voices—“NO.”

General Overseer—The majority are a set of young asses.

(Laughter.)

B. Y. P. U-pers! (Laughter.)

Christian Endeavorers, always trying to do something and never getting there.

Would we hand over the government of a factory to the apprentices?

Voices—“No.”

General Overseer—Would you hand over the government of a nation to a set of boys and girls?

Voices—“No.”

General Overseer—And yet you want to hand over the government of the Church of God to a lot of boys and girls, and of unqualified men and women. When did God do that?

When did He give His Church into the hands of people to rule as they pleased?

Never.

GOD'S CALL OF MEN TO RULE THE CHURCH.

We say in regard to things Ecclesiastical that God calls, God qualifies, and God endows men in every age with Ruling Power.

You never called me, did you?

Voices—“No.”

General Overseer—Well, did I not call you?

Voices—“Yes.”

General Overseer—Did you not come into God's fold through my agency?

Voice—“Yes.”

General Overseer—I intend to take care of you, and, if you start to bite and devour each other, instead of helping each other and working for God, then I have a rod, and I will use it. “Oh,” says some critic, “you will never get anybody to come into a Church of that kind but a set of people whom you hypnotize.” (Laughter.)

Look at my people. Are they asleep?

Voices—“No.”

General Overseer—Do you know what the word hypnotism means? It means a condition of sleep into which people are thrown by a powerful magnetizer, whose power is simply of an animal nature.

I have found that it is a very good thing, in Zion, to keep the people and myself very wide-awake. I do not like to go to sleep at all unless it is absolutely necessary.

ZION NOT HYPNOTIZED, BUT WIDE-AWAKE.

I arose last Friday morning at 7 o'clock, and I went to bed at half-past 9 on Saturday night, and I had only been asleep one hour during that time.

I was pretty wide-awake all the time: for I spent more than half of that time with my pen in my hand, preparing matter for the press.

I got a good sleep last night, and I am very wide-awake now, although the *Chronicle* may say, with its usual veracity (?), that I was tottering on my last legs, and nearly fell asleep on the platform. (Laughter.)

My people in thousands are now present, and they all seem to me to be pretty wide-awake.

We are pretty fair carpenters, builders, merchants, and manufacturers.

We can make lace in a manner never before done in the United States of America.

We manage our own affairs, and that little city by the lake does not strike me as being hypnotized. All who visit Zion City remark the keen intelligence, courtesy, and alertness of the people, all of whom, with but rare exceptions, are always found strictly attending to God's and to their own business.

What impudence! What stuff and nonsense is this talk about

hypnotism in Zion!

I have, in this Church and on this platform, and around me on every side, men of high University standing.

Men are in this place, of high standing as lawyers, judges, merchants and skilled artisans.

What are you talking about when you talk about hypnotism in Zion? Show us the man who is asleep?

You are talking in your sleep, you chattering geese. (Laughter and applause.)

You have mistaken your dream for a reality.

Remember that Obedience at All Times to Divine Authority is the first principle in Zion.

I believe in the rule of the people by God and for God. Is that a right principle?

Voices—“Yes.”

General Overseer—That is the way we propose to solve the Religious Problem.

It can only be solved by adequate Authority.

AUTHORITY DEMANDED IN ALL OTHER AFFAIRS OF LIFE.

Men who are wise demand to be directed by Authority. If they are going into battle, they say, “Put a man at our head who can command us and lead us to victory.”

They demand Authority in everything else—why not in religion?

There are some of you (referring to a few persons who left the building) whose brains are not competent to take it all in, but you might sit still and have a try. (Laughter and applause.)

I should say that some of you may belong to church committees, and you are afraid that your committee is in danger.

There never has been a committee in Zion, not one. There never will be. When I want a thing done, I appoint one person to do it.

“Well, you are a tyrant,” says some one.

Am I?

Ask my household, and my servants.

Ask my wife.

Ask my son.

Go into Zion City tomorrow, and go up and down the streets and ask the first man or woman you meet whether he has found me to be a tyrant.

Be sure that he is a Zion man. If he smells of tobacco and liquor, then you will know that he is not a Zion man; that he is hypnotized by nicotine and alcohol.

Be sure that he is a Zion man, and I will leave you to get the answer. I simply say that I would despise myself, loathe myself, and want the disgusting thing called tyranny to be cut out of my spirit if I knew it was there; and I would look upon the people who would submit to ecclesiastical, educational, commercial or political tyranny as a despicable set of slaves who were unfit to live in a world where liberty is more necessary than life. Yet I "rule with diligence," as God's Word directs. But I care not who says otherwise; my rule is the Rule of Love. I will not shrink from enforcing Law and maintaining Order, and I will continue to make it difficult for people to do wrong, and easy for people to do right. But I would rather die than rule by tyranny and oppression.

We go back to the first principles of religion and recognize that God is supreme, and that His Law is a Tripartite Principle of Faith, Hope and Love. The principle of coöperation, the principle of justice, the principle of separation from evil, are but expressions of Divine Love.

The practical embodiment of the principle of the Authority of God and of His Law is the only possible Solution of the Problems of the World.

THERE IS NO GOSPEL IN LAWLESSNESS.

The Gospel of the Grace of God never yet ruled a lawless heart.

The heart of the human being who receives the Gospel becomes submissive to Law.

I do not mean Murray F. Tuley's law. I do not mean the law of a man who, contrary to sound principles of law and to all the weight of evidence, tries to seize and destroy a great industry; who, when he is offered \$600,000 bonds, will give no appeal, but insists needlessly upon giving some friend a job as receiver.

I will spank him for his actions (applause), until he ceases to

be a public political adviser and retires into the obscurity where people who have done as he did ought to go.

Law—not caprice—Eternal Law; the Law that sends the perjurer to prison, not that gives him a verdict; the Law that sends a man to prison who (he himself said) was unreliable, untruthful.

The only witness for the scoundrel was the perjurer himself.

But we tore Zion Lace Industries from Murray F. Tuley's grasp, destroyed the entire record in his court, and made another record of it in this place on February 9, 1902, when we spoke on the words of Jesus, "Hear what the Unjust judge saith!" Seven thousand persons gave me a verdict that day, and the Political Adviser of the Democracy in Chicago stands condemned in this city, no matter what the Unclean *Chronicle* and some members of the Bar Association may say.

THIS PRINCIPLE OF LAW IS NOT VARIED. IT IS INVARIABLE.

The Law Book is here. That is it. (Exhibits the Bible.) It was written by God's finger long ago.

The Ten Commandments will not budge.

Stealing will continue stealing, and lying will continue lying, and fraud will continue fraud.

The law that covers up these things is the Law of the Devil, and ought to be smashed.

What will obedience to Divine Law bring to a people?

Zion City is the reply. In that peaceable, law-abiding city, men and women are free as the air to do right.

Individuality expands, and Individualism finds its freest and best expression where Organization is Divine.

THE EDUCATIONAL PROBLEM TO BE SOLVED BY ENTHRONING THE CHRIST AS KING.

"How do you propose to solve the Educational Problem?" you ask.

In the same way. By enthroning the Christ as King; by enthroning the Law of God as supreme; by bowing to His Law and embodying it in action. A Christless Education is a Lawless

Education.

WE EDUCATE THE PARENTS FIRST.

We do not start with the children. What do you do for the parents, Mr. Chairman of the Board of Education of Chicago?

What is the use of educating the children when you let the parents gamble, lie, steal, fool away their time and take no interest in the education of their children?

How can you get children properly educated when you have parents who are their children's worst enemies? We start with the parents, and, in Zion, if the parent prevented the education of his child, we would dismiss him from the Church.

We would count it worse than if he starved the child.

We would count it worse than if he kept the child half naked.

We would say that the man who did not educate his child was a sinner, and had no place in Zion: for the Command of God imposes upon the parents the Training of their children.

It is a crime on the part of the Government of this Nation that it does not make Education Compulsory.

It ought not to leave it to the whim of the town and township boards.

It ought to make it National, Compulsory and Free.

The Taxation of the Nation ought to provide for the Education of every child, whether black or white. (Applause.)

Zion would take this matter in hand. She takes it now for her own children, and the finest, largest and most substantial public building now in course of construction in the City of Zion is the East Wing of the Central Educational Buildings. We have not asked the County or State for a cent in this matter. We are providing schools and teachers for more than a thousand children in this, the first year of our municipal existence.

We intend that Zion shall give to all her children the best Education within our power.

We apply the Principle of Authority there, and make Education compulsory.

Educate the child and parents, and educate the parents before the child is born.

A CHILD HAS A RIGHT TO BE WELL BORN.

A child has a right to be something better than the offspring of vice, of a tobacco fiend, of a harlot, of an adulterer, of a drunkard, of a man soaked with pig until he is full of cholera, tuberculosis, trichinosis, scrofula and other filthy diseases.

Such men and women are not fit to be parents, and in Zion we will not marry, them.

In Zion we say you shall remain single, you dirty dog, until you are healed and cleansed.

You cannot propagate your filthiness in Zion. You can go out and do that with the Apostate Churches. They do not mind.

"General Overseer," said a young man to me on Saturday, at Waukegan, "I have come up to ask your forgiveness."

"You cannot have it."

"Why?"

"Because you married that woman, and I told you and I told her that if you married, I would fling you out of the Church, and out of the City.

"You have no right to propagate venereal disease. You have sinned away your right to marry, and you shall not remain in Zion."

Thank God, we can take such action as that in Zion (Applause.)

We start before the child is born.

Women, broken-hearted, diseased, clasp to their bosoms poor, diseased babies, who weep and wail in the outer darkness of their misery for a few months or years and then die, or, if they live, become criminal, abandoned degenerates as the result of such marriages.

That is plain talk. And it is needed everywhere. That is where Education begins.

When a young man in Zion City wants to live an unclean life, we take him, as in the case I have just referred to, and dump him down, "good and hard," in Chicago, from whence he came. (Laughter.)

He can do it there, but he cannot do it and remain a citizen of Zion City, or a member of the Christian Catholic Church in Zion.

Then take the child from the hands of God, and train it for

Him. Love it. Educate it.

Fill its life with Light and Song.

Make it happy as the day is long, as the night is long—well born and well cared for, it will be a blessing on earth, and a joy in heaven.

That is our Solution for the Problem of Education; that God shall be the Alpha and the Omega.

“How are you going to solve the Commercial Problem?”
That is the easiest thing of all.

SOLUTION OF THE COMMERCIAL PROBLEM.

Last week that veracious (?) Daily *Spews* had me with my hands behind my back, and a steam-fitter in front of me, who was shaking his fist in my face and just about to hit me on the nose.

I am very glad that the artist at least gave me credit, in his cartoon, for being calm and undisturbed.

I do not think, however, that he did me justice. I know that I am not very beautiful.

I never prided myself upon my good looks, and I am somewhat inclined to think that Mrs. Dowie's last criticism upon my appearance is about right; that I am nearly as broad as I am long. (Applause and laughter.)

In that respect I am like heaven, for the length and the height and the breadth of it are equal. (Laughter and applause.)

But I am never disturbed by these cartoons, any further than to preserve them carefully in my scrap-book. When I am dull I sit and laugh at the stupidity of those who got them up, and think what an ass the Devil is if he imagines they can hurt me, or my work for God and for humanity.

They had me, as I have already said, in a cartoon last week with a steam-fitter. He was in a striking attitude, you know, just about to hit me on the nose.

Long accounts appeared in the paper, of Dr. Dowie having to face his “first strike in Zion.” They were very alarming accounts.

The only true thing about them was that there was not one word of truth in them from beginning to end.

The strike never happened.

There was one poor fellow, a learner, who had only begun

to learn to be an assistant to a steam-fitter within the last six months, who thought that twenty-five cents an hour was not enough. He asked for thirty cents, and he got it, and is working for our Power, Plumbing, Lighting and Heating Association in Zion City.

That is all I was able to find of the strike, yet upon that basis the lying press of Chicago built up scare headlines and that cartoon and sent the lie over all the world

NO STRIKES IN ZION CITY.

There has been no strike in Zion.

There will be no strike in Zion.

In Zion there cannot be a strike. There is no power on earth or in hell, that can make a strike in Zion.

How is that? Because they would simply be striking themselves. They would be like a man striking his own face; like a man sawing off the bough of a tree while he sat on it. (Laughter.)

It is too silly. Why? Because Zion exists for the people, from the humblest to the highest, and we are aiming to give every man what he is worth.

THE FOLLY OF TRADES-UNIONISM.

There are many in Zion who have as large incomes as men in the same situations in any part of the world.

There is, however, no such thing as trades-unionism which pays the good workman no more than the poor workman, the workman who scamps his work—who gives one lick, and groans over it, then gives another, when he might have given two between.

If a man's head is sore because he has been drinking, smoking, going to places of an infernal nature over night, and he is not fit for his work, that man is not wanted in Zion.

If the incompetent workman has a right to a certain wage, then the good workman has a right to twice as much.

We do not believe in the uniform wage scale.

Uniformity does not exist anywhere in nature.

If you want to keep yourselves back and reduce yourselves all to one common level, where the half drunken man gets the

same for his poor work as you do for yours, who put your conscience and your skill into it, it needs no telling that you are reducing the value of your own work and doing it in the interest of a fellow who is playing with his work, unable to do it, spending his wages in beer and skittles.

In Zion, men will get what they are worth.

ZION CITY BUILT DESPITE THE THREATS OF WALKING DELEGOATS.

The Trades-unions of this city threatened me that I could not build Zion without them.

I have built the City as it is, and I have not bothered about them.

It may be news to the Unions, however, that hundreds upon hundreds of union men, good workmen, have worked for Zion all the way through, and are working for Zion today.

You say, "look at Labor Day and the strength of Unionism as shown in the Trades Procession."

Yes, Look at Labor Day!

After doing all you could, you could only turn out about 23,000 Union men and women. Now there are more than 400,000 men in Chicago who work for their daily bread, and probably more than a hundred thousand working women.

What about the 377,000?

They are not Unionists.

They are men and women working for their bread, who get as much as they can for their labor, and they have a right to get all they are worth to their employers. Is that not right?

Voices—"Yes."

A SIGNIFICANT COMMENT ON THE COAL MINERS' STRIKE.

General Overseer—I sometimes feel like asking Mr. Mitchell: "How much money did you get for getting up the strike?"

Why? Because it is in the interests of the coal operators.

They have sold their accumulated stocks at a high price. Some of them were glutting the market with anthracite coal and the price was comparatively low.

They have sold the very dross of their mines at a high price, and the poor miners, even if they should get all that Mr. Mitchell asks for, will come out with a terrific loss.

Mr. Mitchell might say: "Oh, the strike was the voluntary action of the intelligent American miner."

Do not talk nonsense, Mr. Mitchell. You know as well as I do that the mass of the miners are not American; that they are Hungarians, Poles, foreigners, most of them unable to speak, read or write the English language.

Not many native-born Americans are digging for coal in the mines.

You cannot fool a man who knows, Mr. Mitchell.

You may fool most people who do not know.

The strike was the work of a few men, and all strikes of Unionists are.

I desire to see the miner get a fair wage.

WHAT WOULD ZION DO WITH THE COAL MINER?

We would get down and love him and lead him to God.

We would bring him into Zion, and he would be at once better off by at least twenty per cent.—two dollars in every ten—by saving his drink, tobacco, drug and secret-society bill.

We would give him all his work is worth, and I do not hesitate to say that his work has been worth a great deal more than he has got. He ought to get more. (Applause.) But he will not get it with Mr. Mitchell leading him into ruinous strikes.

That is not the way.

If the coal miners would save twenty per cent. of their earnings and buy up many of the anthracite coal mines and work them in coöperation, then they could help to solve the difficulty.

But they cannot cooperate successfully and continuously.

Zion would come in there and do what she does elsewhere.

She would say, after buying that mine: "We will give you all that we can; all your labor can possibly be made to be worth; all we can get for you from the product of your hard and dangerous toil."

We should make our own people pay a fair price for the coal and give to these men a fair remuneration for their labor.

That is what we do now in Zion City.

"How do you do it?" you ask.

We make bread. We sell it cheaper, or as cheap, as the man in Chicago, and give our men their proper wages. We make money and we will make more.

Zion will Unite in Production, will Share in Profits, and will Destroy Competition.

The capitalist class will not be a special class in Zion, for in Zion there will be no classes, for we say with our Lord, "One is your Master, even the Christ, and all ye are brethren." (Applause.)

ZION'S SOLUTION FOR THE POLITICAL PROBLEM

How will Zion solve the Political Problem?

That is easy.

It is solved now.

Solve the Religious, the Educational, and the Commercial Problems, and the Political Problem solves itself. It is the Rule of God.

That is the whole thing.

"Doctor," you say to me, "do you believe that such a Utopia can exist in Chicago?"

No; God forbid that I should be such a fool.

It cannot exist with the Mah-hah-bones of the Masonic Temple, stealing the peoples' taxes.

It cannot exist with the scoundrels and thieves who employ them, being protected by the powers that be.

I am waiting with considerable interest to see whether the acuteness of the State's Attorney will unearth the scoundrels behind the tax-fixers. These are the most guilty men.

They have never yet been unearthed, to my knowledge, in Chicago.

I believe that Chicago, from a municipal point of view, is rotten through and through.

WHAT CHICAGO NEEDS.

You will never be able to do anything with the government of Chicago until you do what the Highlander did with his gun.

He looked at it and said, "She wants a new stock."

He looked at it again and said, "She wants a new lock."

And he looked at it again and said, "And she wants a new barrel." (Laughter.) Stock, lock and barrel; you well have to change the whole thing.

How can it be done?

Zion could do it, if both the Republican and Democratic parties stood aside.

I will undertake the government of Chicago for a year for half the money, do twice what they have done, and make money out of it. (Applause and laughter.)

I would not give a single license to sell Liquid Fire and Distilled Damnation.

I would not give a single license to sell tobacco.

I would shut up every theater and every gambling-house.

I would make the harlot go to prison, if she would not cease to be a harlot.

I would take the scoundrel who is responsible for her and put him where he would have to work, and I will make a profit out of them for the city, even if I had to work them in a chain gang: for I would make all "the drunks" and all the harlots' companions do all the scavenging of Chicago. (Applause and laughter.)

If Chicago will give me the "commission" for a year, I will undertake the government; but most of those now in power would have to do right and earn their salary by honest work. (Applause.)

I am very busy at Zion City, but it would not be difficult to seduce the taxes, to entirely reconstruct the police, to deal with the criminal, to make a quiet, clean city, and to clean out its vagabonds in high places.

I would just like the job, and, as the Daily News says, when I get my Commission, most of them will have "to get off the earth," (Applause.)

The Daily News is a prophet in that respect.

I do not like to go into these local details in discussing world-wide questions, but it is only a detail that makes a Principle clear, sometimes.

Zion is the Kingdom of God.

The Christian Catholic Church en Zion has been brought

into the Kingdom of God by Repentance and Faith in Jesus the Christ. She continues her work by Obedience.

That Church is simply proclaiming the Principles of the Theocracy—the Rule of God.

In the midst of this city, loving Chicago as I do, loving the people as I do, I say, my brothers, my sisters, my friends, the only solution is that God shall rule, and “Where God Rules Man prospers.” (Amen.)

That is the Solution for the Whole World, and it is the Solution for the individual.

If you will let God get in and rule in you, you will get Zion within you, and then you will get quickly into Zion.

AN ILLUSTRATION OF THE PROBLEM SOLVED.

I see a man setting over these.

Six years ago he was dying.

He could not rub one dollar on another and call it his own.

His bowels were terribly enflamed and his body was swollen.

Mortification had set in.

He cried to me from his death-bed: “Pray for me.”

I could not go: for I was praying with hundreds who had been waiting for many hours.

I sent Overseer Speicher, then an elder in this Church.

I said: “That man has a confession to make. At 9 o'clock, Doctor, I will pray in my office here. You pray there and lay hands on him. If he will repent and trust in Jesus, God will heal him.”

The physicians said that he would die.

God said that he would live, if he did right. Dr. Speicher prayed, and I prayed. That man arose from his bed.

The diseased, decayed, rotten body was restored.

Today that man is a most respectable, upright man, a good builder and a foreman over most important work in Zion City. He has built houses and owns them.

He is a considerable investor in Zion City.

Today he sits there, an honored Deacon of the Christian Catholic Church in Zion, saved, healed, blessed, enriched, with a happy wife and family, all on their way to the Zion above.

Herman Peterson, is that true?

Deacon Peterson “Yes, sir; that is true, Doctor.”

FIVE THOUSAND WITNESSES TO THE PROBLEMS SOLVED.

General Overseer—Thanks be to God! It is the Story of Tens of Thousands of Homes blessed by God in Zion over all the World. Let all now present who have been blessed in Zion, stand. (Thousands arose.)

Did God heal you in Zion?

Answer—“Yes.”

General Overseer—Did God bless you?

Answer—“Yes.”

General Overseer—Are you poorer for being in Zion?

Answer—“No.”

General Overseer—Are you poorer for paying your tithes?

Answer—“No.”

General Overseer—Thanks be to God!

All in this house who desire to give themselves to God, arise and do so.

Everybody who wants to stand on God's side, stand up. Those who want to sit with the Devil, sit still, and the Devil will know where to find you.

All who want to stand for God and do right, stand.

You are very slow some of you. You had better get up. I would not sit and be counted with the damned, just because I was too proud to acknowledge God.

(Almost the entire audience by this time was standing.)

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, to repent wherein I have sinned; to confess my wrong, to restore to do right in Thy sight. Bring me into Thy Kingdom, into Zion in all her fulness. Help me to apply the Solution of the Gospel of the Kingdom of God to every malady of man. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Answer—“Yes.”

General Overseer—Then may God bless you.

After the choir and officers had passed slowly out, singing the Recessional, the meeting was closed by the General Overseer 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 the 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

LEAVES OF HEALING

EDITED BY REV. JOHN ALEX. DOWIE

Elijah the Restorer

General Overseer of the Christian Catholic Church in Zion



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



WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.	Read Leaves of Healing
God's Full Salvation?—2 Thes. 2:13-16.	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13.	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15.	Read Leaves of Healing
God's People of Promise?—Mal. 3:10, 11.	Read Leaves of Healing
God's Triumph of Grace?—2 Cor. 1:9, 10.	Read Leaves of Healing
God's Highway of Holiness?—Is. 35:8, 9.	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7, 9.	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16.	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4.	Read Leaves of Healing
God's Contentment with Preachers?—Ezek. 34:2-6.	Read Leaves of Healing
God's Estimate of Christendom?—Rev. 18:2-4.	Read Leaves of Healing
God's Victory Over the Devil?—Rom. 16:19, 20.	Read Leaves of Healing
God's Persecuted Saints?—Luke 6:22, 23.	Read Leaves of Healing
God's Miracles of Healing?—Heb. 2:1-4.	Read Leaves of Healing
God's Church in Victory Over Hell?—Matt. 16:16-19.	Read Leaves of Healing
God's Denunciation of Lodge Secretism?—Matt. 5:33-37.	Read Leaves of Healing
God's Protest Against Swine-Eating?—Is. 65:2-7.	Read Leaves of Healing
God's Brown on Medicines and Drugs?—Jer. 2:22-28.	Read Leaves of Healing
God's Conflict with Physicians and Druggists?—Mal. 3:5, 6.	Read Leaves of Healing
God's Ministry in Holy Ghost Power?—Mark 16:16-20.	Read Leaves of Healing
God's Exorcism on Using Tobacco?—1 Cor. 3:16, 17.	Read Leaves of Healing
God's Overthrow of Present Day Nations?—Rev. 17:9-14.	Read Leaves of Healing
God's Predictions of Social Revolutions?—Is. 5:1-5.	Read Leaves of Healing
God's Reign of Righteousness on Earth?—Is. 32:1-4.	Read Leaves of Healing
God's Manifestations of Christ's Return?—1 Thes. 5:1-11.	Read Leaves of Healing
God's Last Church in Victorious Conquest?—Rev. 3:7-13.	Read Leaves of Healing
God's Mode of Christian Baptism?—Rom. 6:3-6.	Read Leaves of Healing
God's Last-Hour Evangelizing Church?—Matt. 20:6-16.	Read Leaves of Healing



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

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