

Apostolic and Prophetic Messages



By.....
John Alexander
First Apostle

*of the Lord Jesus, the Christ, in the
Christian Catholic Apostolic
Church in Zion.*

MESSAGE NO. 2

Shiloh Tabernacle

*Lord's Day Afternoon,
October 9, 1904.*

SUBJECT:

*The Nation's Choice of a President; and
National Duties and Policies in the
Light of Theocratic Principles.*

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REPORTED BY O. L. S., A. C. S., S. E. C., AND A. W. N.

“RELIGION must keep out of politics!” This is the cry of cowards, trimmers, and hypocrites in both politics and religion.

A religion that does not enter the realm of politics is either false or dead, or both.

Politics that is not controlled by True Religion is either corrupt or powerless.

The religion of our Lord Jesus, the Christ, is pure, strong, vigorous, and as broad in its scope as human life itself.

Hence the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, sent of God to lead His people, leads them Politically as well as Ecclesiastically, Educationally, and Commercially.

He teaches them that one of the highest and holiest relations of life is Citizenship.

This, he points out, has been dragged in the mire of inaction and corruption by the weakness, cowardice, and greed of those who whine or bluster that “religion must keep out of politics.”

He boldly defies envious and frightened criticism, and makes Good Citizenship essential to Righteousness.

Not an emasculated abstraction, inoffensively couched in trite platitudes!

Not a lazy harmlessness, showing only negative virtues!

His Leadership in this, as in all other things, is intensely practical, definite, positive, and aggressive.

He declares that an important duty of Citizenship is Voting.

He goes further.

He tells his people how to vote, and why.

So important a part of Practical Righteousness

does he regard this, that he gave the entire afternoon service on Lord's Day, October 9, 1904, to a discussion of “The Nation's Choice of a President; and National Duties and Policies in the Light of Theocratic Principles.”

Like everything Zion does, this was done thoroughly and with a joyous enthusiasm on the part of both speaker and hearers that spoke eloquently of Spiritual Power.

Patriotism as a calm, orderly but happy Christian virtue, was illustrated in the splendid music of Zion City Band and in the stirring spiritual singing of Zion White-robed Choir.

The Message of the First Apostle was clear-cut, witty, charitable toward those who disagreed, but caustically severe with error and hypocrisy, and, above all, convincingly logical.

God's Messenger began with the fundamental Theocratic Principle of the Rule of God, the establishment of which is the political purpose of Zion.

He proceeded with the statement of the position of the Theocratic Party with reference to Prohibition candidates who could not be elected and only took votes away from the better of the other two candidates, one of whom was sure of election.

He demonstrated the Righteousness, Justice, and Economic and Civic Soundness of salient Republican Principles, but declared his independence of the Republican party.

He warned of danger through the political heresies of Democratic candidates.

He closed with a tribute to the character and record of Theodore Roosevelt, the honest, unbiased

LEAVES OF HEALING.

Saturday, October 15, 1904

but loving appreciation of one brave, conscientious man of God for another.

Every word of this important Message was eagerly received by the great audience of about six thousand people, many of whom were visitors in the City from Chicago and other outside places.

At the close of the Message a "straw vote" was taken.

As far as could be seen, it was heartily unanimous in favor of Theodore Roosevelt, the choice of the Republican and Theocratic parties for President of the United States.

Then the entire service was crowned with a ringing, spirited singing of "America," rising to its significant climax in the last two lines—

Protect us by Thy might,
GREAT GOD, OUR KING

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 9, 1904.

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

PROCESSIONAL.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

REFRAIN—Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the life He died for them to win.

Proclaim to every people, tongue, and nation,
That God, in whom they live and move, is Love:
Tell how He stooped to save His lest creation,
And died on earth that man might live above.

Give of thy sons to bear the Message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou sendest Jesus will repay.

He comes again: O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to sec His face.

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

INVOCATION.

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

The Congregation and Choir then sang Hymn No. 116, from Gospel Hymns:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
Beneath the banner of the cross.

Overseer Brasfield then led the people in the recitation of the Apostles' Creed:

RECITATION OF CREED.

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

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

The Forgiveness of Sins;
The Resurrection of the body,
And the Life Everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

Overseer Excell then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

another.

The great Choir then sang the glorious

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.

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 forever, world without end.

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

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

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

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

The First Apostle then read the Scripture lesson from the 24th Psalm and the 60th chapter of Isaiah, after which he knelt at the Altar of Incense and offered Prayer, at the close of which he led the Choir and Congregation in chanting the Disciples' Prayer.

Overseer J. G. Excell then made the announcements.

The tithes and offerings were received while the

Choir sang an anthem, "The Heavens Resound," after which a second anthem was sung.

THE NATION'S CHOICE OF A
PRESIDENT; AND NATIONAL DUTIES
AND POLICIES IN THE LIGHT OF
THEOCRATIC PRINCIPLES.

The First Apostle then pronounced the

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, be profitable unto this people, in every State of this great Republic, and throughout the world, in every land, in all the coming time, as well as now. Till Jesus come.

The Word Theocratic Means the Rule of
God.

In the 2d Book of Samuel, the 23d chapter, the first four verses, we read as follows:

TEXT.

Now these be the Last words of David,
David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
The Spirit of Jehovah spake by me,
And His Word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the sun
riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shilling after rain.

And in the book of Proverbs, the 14th chapter,
the 34th verse:

Righteousness exalteth a nation: But sin is a

reproach to any people.

The subject of my address this afternoon is, "The Nation's Choice of a President; and National Duties and Policies in the Light of Theocratic Principles."

The word "Theocratic," to the majority of people, may need definition.

"Democratic" means the rule of the people.

"Autocratic," interpreted in the light of human history, means the rule of one tyrant, one monster, created by military or priestly usurpation, or by foolish law, and invested with absolute power.

But the word "Theocratic" does not seem to be so well understood.

It is the Rule of God.

It is made up of two Greek words—"Theos" (θεός) meaning God, and "crateo" (κρατέω) signifying to rule.

We speak today concerning the Nation's Choice of a President, and those duties and policies which are essential to the welfare of America at this time, according to the light of Theocratic Principles.

The Responsibility of Persons of Influence at
the Present Time.

It is exceedingly important at this time that whoever in any public position has the opportunity and power to influence his fellow men, shall do so in a manner that will be pleasing to God.

Nothing can be more contemptible than talking merely for the exaltation of the talker or of the party for which he talks.

The life of a nation is far too serious a matter to be the subject of barroom chatter, or of a game of political battledore and shuttlecock by professional tricksters.

It is too important to be made the mere pastime of a moment; and the election of officials should not be looked upon as a new shuffle for a deal of cards.

That is how it is looked at by many; and the majority of politicians in all nations have become very much like a pack of cards; they have been very much shuffled.

The more they are shuffled the dirtier they get.

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

They are willing to be shuffled by the hands of the people; and accept any kind of a deal that the people choose to make.

We are speaking today of politics from the standpoint of those who believe, not in the rule of man, but in the Rule of God in His own world.

I want to attack, in the most vigorous language, the false principle that this nation should be governed in a manner which is commonly described in these words, "Government of the people, by the people, and for the people."

I attack that definition of government as selfish, crude, and wrong in principle.

If I were to say to you that I believe in the government of John Alexander Dowie, by John Alexander Dowie, and for John Alexander Dowie, you would say that John Alexander Dowie was an embodiment of selfishness; and you would be right.

National Selfishness Is Individual Selfishness Multiplied.

What is the difference when seventy or eighty million people say, "We believe in the Government of Ourselves, the people, by Ourselves, and for Ourselves?"

Instead of being one unit of selfishness, it is eighty million times that amount of selfishness.

The Theocratic Principle is not like the Democratic Principle which I have just attacked.

The Theocratic Principle is that we believe in the government of the people by God and for God.

We believe that man was made by God; made for God; and that the people can never be wisely governed so long as they claim the right to govern themselves apart from God and His Laws—to govern themselves, in fact, by Laws passed by a chance majority in the Legislatures.

Majorities in the Congress of the United States have, generation after generation, passed Bad Laws which cost this Nation long weary years of Civil War; and the tears are not yet wiped away, the wounds are not yet healed, which were caused by that bloody strife, ere the Bad Laws which made Slavery legal were expunged from the Statute Book.

How good it would have been had this Nation

recognized the Christ's Declaration on the Law of God—"One is your Master, even the Christ, and all ye are Brethren."

This Universe is not governed by any such principle as that which I have denounced.

This Universe is governed by God, in accordance with Eternal Law; and men can never be wise so long as they demand the right to govern themselves by any passing whim, and call that Political Principle.

This is the issue which the Theocratic Party, represented by Zion, places before the whole world, as well as before the nation, today.

We boldly say that "He that ruleth over men must be just; ruling in the Fear of God;" and, therefore, when the people claim the right to elect their own rulers, they themselves must be guided by the Principle which should guide the ruler when elected, namely, the Rule of God.

The Application of the Theocratic Principle Is the Solution of the World's Troubles.

This is a Great Principle, and it will put to flight the selfishness and devilishness which finds expression in the wicked concentration of capital and intelligence for oppression, and in the wicked and diabolical concentration of Labor for the purpose of thwarting and crushing capital, and hindering progress.

There can be no solution for the difficulties economic, moral, spiritual, and material—not only of America, but of the whole world today until the Theocratic Principle is applied to the Individual, to the Home, to the City, to the State, to the Nation, and to all International Relationships.

The Rule of God in God's own world is the most logical rule of which we can conceive.

But the rule of man is too unreasonably stupid to talk about; the rule of man by man; the rule of the masses by the masses.

The masses of the people, even in Free America, today, are dissolute, drunken, and immoral.

They are not governed by God at all.

That is no railing accusation, because you see it before you every day.

You smell it everywhere!

Stinkpots who reek with nicotine poison, whisky, wine and beerpots, reeking with alcoholic poison; and all kinds of nasty pots, constitute the Body of Humanity in this sin-stricken and disease-smitten World wherein we mortals exist for a few short years.

The masses today are under the influence of narcotic and other deadly poisons with maddened brains, with beclouded thoughts, and utterly unable to take a calm and dispassionate view of any subject.

One might almost apply to them the words of Defoe, in his "True Born Englishman," when he says:

Restraint from ill is Freedom to the wise:
But Englishmen do all restraint despise.
Slaves to the bottle, drudges to the pots,
The mob are statesmen, and the statesmen sots;

For drunkenness has been the darling of the realm,
E'er since a Drunken Pilot had the helm.

The laboring poor, in spite of double pay,
Are saucy, mutinous and beggarly;
So lavish of their money and their time,
That want of foresight is the nation's crime.
Good drunken company is their delight;
And what they get by day they spend by night.

The Masses Are Unfitted to Rule Themselves.

That is not true of all—neither of this nor the English people, nor of our rulers—else the land would go to pieces from very rottenness.

But it is too true of multitudes in both nations.

It is a matter of great gratitude to God that in the Republic of the United States, although good people are in the minority as to numbers, they are always carefully listened to, and regarded with respect by the majority, when it comes to great National Policies and great National Elections; for, with all its faults, this Republic is not prepared to place in the Chair of the Executive an open evil-liver and a shameful infidel who tramples the laces of God beneath his feet.

May the time never come when this Nation shall be ready to put such a man there. [Amen.]

I bring no railing accusation against the majority when I say that the majority of the electors in the United States of America are drinkers of alcoholic Liquors, and that a great many of them are drunkards and smokers, who poison their minds and destroy their capacity to think clearly by smoking, chewing, and spewing nicotine poison, in the form of tobacco, which is a brain poison of the worst kind.

By other evil habits, by their immoralities, by their devotion to pleasure, so-called, the great mass of the people—who are not students, and do not think, and do not strive to understand the great principles of government—are unfitted to rule themselves.

But, after all, I am a citizen of a Republic which is the nearest to a Theocracy that I can find.

While the Theocratic Party declares that it believes the Constitution and Laws of the United States to be capable of amendment in a Theocratic direction, it also declares its loyalty to the Constitution and Laws of the United States.

We only ask the right which all men have under the Constitution, peaceably to agitate, and thus bring about a better condition of things by the education of the people in this righteous direction, and to get them to vote everywhere for God as the King of America. [Amen.]

The last word in our national anthem is "Great God, our King."

That there may be no mistake as to what the Principles of the Theocratic Party are, I will here give you the Platform adopted at the Convention held in Zion City on Monday, April 7, 1902, at which the Party was born:

The citizens of the City of Zion, Lake County, State of Illinois, being assembled in their First Convention, held in Zion City, on the night of Monday, April 7, 1902, for the purpose of nominating the first officers of their City, do so on a Theocratic Platform, and desire to set forth their position and their reasons for the formation of this new party in political affairs of the United States of America, in the manner following:

FIRST—We declare our loyalty to the Constitution and Laws of the United States of America.

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

SECOND—We affirm that both the Constitution and the Laws are capable of amendment and improvement in a Theocratic direction; and we simply propose to advocate the making of such alterations in the manner provided by the Laws of the United States.

THIRD—We declare the motto of our party to be the unalterable and unassailable truth that

WHERE GOD RULES, MAN PROSPERS.

Fourth—Our object is, therefore, the establishment of the Rule of God in every department of Government, by the free will of the people.

FIFTH—We declare our conviction that the Holy Scriptures, which contain the Ten Commandments, and the inspired Gospel of Jesus, the Christ, the Son of God, constitute the principles of all righteous government for the individual, for the Nation, and for the whole World.

Zion Is Asking Only that a Recognized Principle be Embodied in Law and Practice.

We are not asking this people to endorse a new principle, but we are asking them to do something more than sing an old one.

We are asking them to act upon it; and to embody it in law and in the constitution of things.

The time will come when the kingdoms of this world and all republics shall become the Kingdom of our God and of His Christ; when the glad "Hallelujah" shall go up from land and sea; and when the angel choirs and the trumpets of heaven shall join with the choirs and trumpets of earth in the great song, "Hallelujah: for the Lord our God, the Almighty, reigneth . . . and the kingdom of this world is become the Kingdom of our Lord, and of His Christ!"

This is the aim of the Theocratic Party, which I represent today, as its founder, and which finds expression in Zion everywhere.

We are the Party not of Today merely.

We are the Party of Tomorrow, and the Next Day, and of Eternity.

Therefore, no man can truthfully say that I am standing up for the Republican or for any other party, because we choose, as choose we must, to select the better of the two men, one of whom must win in this conflict. We have a right to give reasons for our choice, and if we endorse certain principles which are represented by the Republican party, we have a right to give reasons for that act.

At the same time we have a right to warn that party that we are perfectly independent, and that the very next moment after we have voted for the Republican, we are perfectly consistent, in accordance with our principle, to vote, upon local issues, for either a Democrat or a Prohibitionist, or any one else who will do the work that we believe God wants the man in that position to do. [Amen.]

With these preliminary remarks, I at once enter into the question; because I have a right to assume that the people committed to my care, as the First Apostle of the Christian Catholic Apostolic Church in Zion throughout this Republic, have a right to know how I feel and how I would direct them to exercise their franchise in the coming Presidential Election.

The First Apostle Refuses to Sacrifice the Votes of Zion:

I do not need to contend that there are only two persons who have any chance of being elected to the Presidency of the United States on November 8th next, because all other candidates are simply sacrificial lambs; or some may be better described as sacrificial goats.

I think that they are more goats than lambs.

All things being equal, as you know, I should personally wish to vote for the Prohibition candidate.

I do not know very much about Mr. Swallow, but I should be inclined to swallow him, and a great deal with him, if I thought he had the slightest chance of election.

But Mr. Swallow, and the people who will swallow him at the next election—I mean the people that intend to vote for him—are not wise.

I have been an abstainer from alcohol, and

opium, and tobacco ail my life; and I have voted them down every chance I could get, and fought for their extinction.

I joined the British League of Juvenile Abstainers in Edinburgh, Scotland, in 1853, if I remember correctly. I lost my first Pledge Card, and signed another in 1856, which I still have. I have kept that Pledge; and "Alcohol, Opium, and Tobacco" have, for more than fifty years, represented Satan in Solution, in Drug, or in Diabolical Fire. I have never compromised with the Devil at any time or in any form."

I have managed, by the grace of God, to found a City in which neither alcohol, opium, nor tobacco can be found so far as we know it; where they cannot be sold; and where they cannot be taken; nor any drug; nor a great many other things.

Mr. Swallow and his party have no right to suppose that I am voting for these things when I vote and direct my people to vote for Theodore Roosevelt and Charles W. Fairbanks.

I say, No!

Those Who Vote the Prohibition Ticket Vote for the Liquor Traffic.

But I say that all who vote the Prohibition ticket this fall will vote straight for the putting of the shackles of the liquor traffic upon this nation.

I do not need to tell you that, although there are many Prohibitionists among the Democrats in some of the Southern States, the "Tammany Tiger" and nearly all its brood, stink of liquor and tobacco in equal proportions, and you cannot have any difficulty in finding Tammany Hall in New York.

Go down into its neighborhood, follow the scent [laughter] and you will find Tammany Hall. [Laughter.]

The great majority of the liquor stores in this country are kept by Democrats; not that there are not a few of them kept by Republicans, and by others who belong to other parties, but the great majority of those that own and control breweries, and whisky manufactories, and saloons are to be found in the Democratic party.

You know one of the Democratic cries everywhere is, "Let the town be wide open."

One of their cries in New York is a demand for this so-called liberty—the liberty to let the "liquid fire and distilled damnation" flow, like a river, down the streets, with its horrid freight of sin, and disease, and death, sweeping multitudes into the Ocean of Despair.

I am very far from saying that the Republican party is the party of total abstinence or prohibition; but I know, and you know, that the Republican party, especially in the Northern States, is usually allied with those who desire to curb and even to destroy the Liquor traffic

The First Apostle Believes in and Practices Prohibition.

It is a matter of extreme regret to me that I cannot cast a vote for the Prohibition candidate without imperiling the interests of this Nation, not only in connection with the Liquor traffic, but in connection with many matters that are almost as important, if not in some things more important.

I say plainly to my friends who, like me, are prohibitionists, that there is no man in this country who is a more out-and-out prohibitionist than John Alexander, the First Apostle of the Christian Catholic Apostolic Church in Zion.

You cannot point another place in the United States where prohibition is wrought into the very soil as it is in Zion City.

I tell you who cast in my face, shamefully and wrongfully, the charge that I am voting and leading my people to vote for the saloons, that the imputation is absolutely false.

You may differ with me on the question of the candidate of my choice at the coming election, but you have no right to make a charge like that.

I know what I am doing.

I know that every vote cast for the Prohibition candidate on November 8th, will be a vote for the Democratic party, for the whisky-mill, and against protection to American manufactures.

It will be a vote to close the factories all over the United States, to deprive millions of work and wages, and to stab to the heart the industrial, commercial, and financial prosperity of this Nation.

It will be a vote in the direction of a debased

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

currency and a debased government.

I will not advise that course.

I am strong enough and brave enough to take the consequences of my advice and direction, believing I shall, in this matter, stand before God with clean hands.

Zion Does Not Seek for Government Office.

I have no interest, direct or indirect, in the liquor traffic.

I have no interest, direct or indirect, in the political offices which the Republican party may be able to bestow.

I have told the present President, and I told his predecessor, that Zion did not ask official appointments at his hands; for my instruction to my people was to avoid politics, in the way of becoming mere office-holders.

I said that it was my advice to my people to work outside of the Government Crib, and not to eat the Government Oats.

As far as I know, there is not one member of the Christian Catholic Apostolic Church in Zion who holds any municipal office outside of the City of Zion, or any Government office, or who is, in any degree, connected with party politics in any City of the United States.

If the Prohibitionists say that Zion, for some selfish interest, is backing the Republican party, then the Prohibitionists speak that which is not true.

They have no right to say it.

In doing so they break the Ninth Commandment of God, and bear "false witness" against their neighbor

It is false and shamefully false; and it is not the way to get me to favorably consider the Prohibition ticket.

The mere prohibition of the use of alcohol will not make this Nation good.

The Mohammedans prohibit its use throughout Turkey, Persia, and a great part of India.

It is absolutely forbidden both by religion and law.

You will find no open saloons in Persia, Turkey, or a great part of India.

Hundreds of millions of men and women never touch intoxicating drinks, but that does not make them good; it does not make them pure, virtuous, or truly righteous, but, instead, more fanatical and more powerful in pushing their fanaticism.

They are without a saving knowledge of God in the Christ, and are the prey of many vices.

Mere Belief in Prohibition Does Not Constitute Fitness to Rule.

I tell you plainly that there are multitudes of men who shoulder the Prohibition banner, and shout for the Prohibition ticket, who are infidels through and through, and who are not to be trusted with the government of the people.

If they want illustrations, they can get them in large numbers.

I repudiate and I throw back, the shameful insinuation that Zion, because she does not vote the Prohibition ticket, is in alliance with the powers of hell.

We are not; but I will tell you why Zion is advised and directed, as far as I have the power to advise and direct, to vote the Republican Presidential Ticket on November 8, 1904.

First of all, I do not believe in a party's claiming to be capable of ruling this Nation merely because it will prohibit intoxicating Liquor.

That does not give it the right to rule the Nation. There are two wings to that party now.

Am I to be a Silver Prohibitionist or a Gold Prohibitionist? The fact of the matter is this, that party is not big enough nor broad enough.

The prohibition of intoxicating drink is not to be accomplished by the election even if you could elect him—of a Prohibition president.

Why talk nonsense?

A President who is a prohibitionist, if he were elected, could not bring in prohibition even in the City of Washington, or in the District of Columbia.

The Presidential Office is not a Legislative office nor a judicial office.

It is an Executive Office; and if a prohibitionist were in the Executive Chair, and the Law said that people should be licensed to make and sell

intoxicating Liquor, the prohibitionist president would have to protect those who availed themselves of that law distillers, brewers, saloon-keepers, etc.

Do you not see it?

No Prohibitionist could be a President of the United States without taking solemn oath that he would administer the laws and constitution of the United States as he found them. Would he find them anti-Liquor?

PEOPLE—"No."

FIRST APOSTLE—Could he alter them?

PEOPLE—"No."

FIRST APOSTLE—Would the mere election of a President who is a Prohibitionist bring in prohibition?

PEOPLE—"No."

FIRST APOSTLE—You know that you must begin lower. That is the trouble with the Prohibitionist.

That is the trouble with the Woman's Christian Temperance Union, and other temperance organizations.

They aim at the moon, and waste their ammunition.

Zion Begins by Leading to Repentance and Conversion.

In Zion we begin with the people and lead them to see that the use of the deadly poison, alcohol, and of all other poisonous drugs, is sin.

We educated the people to see things as God sees them.

By the grace of God, we have led this people to repentance and conversion, and then there was no need to administer the temperance pledge.

There has never been a temperance pledge administered in Zion.

Yet there is not a member of this Church who is known to take Liquor or tobacco.

Something better does it, my Brother Prohibitionist.

We conquer the Spirit of Hell by the Powers of Heaven, by the Holy Spirit of God.

We have a prohibition district and a prohibition City. We have a little Prohibition Nation.

We have passed no Law upon the subject, but we have the Law of God in our hearts.

That shuts our mouth against liquor and tobacco. [Applause.]

That is the Maine Law in Zion—the Law of God in the heart.

I do not want to fight my friends, the Prohibitionists.

On the contrary, apart from voting their Presidential ticket, wherever we can do so conscientiously, we help them.

I direct my people throughout this land, that, wherever they have an opportunity to support a good, able, honest, Christian Prohibitionist, not a Democrat, who has a fair chance of getting in, to back him up and vote for him.

I would do the same also, under some circumstances, where the Democratic candidate is a better man than the Republican.

Zion is not wedded to the Republican party, but I do not think you will find the average Democrat a better man than the average Republican.

I warn you upon this matter, however, not to imperil the election of a Republican majority to the State Legislatures or to Congress. The Congress and the President must be in accord, otherwise great national perils are incurred.

However, I must make some modifications to that statement.

I shall not stand in the way of, and I should like to see in the halls of Congress, some able Prohibitionists who are not only true Prohibitionists but true Christians and true Theocrats, and *who are in accord with the fiscal and financial policies of the Republican party.*

Zion Is Always United in Political Action.

We nominate no ticket ourselves, because we will not put up a sacrificial lamb.

When we put up a ticket we shall do as we have always done in Zion, we shall expect to elect it.

Every time we put up a ticket we elect that ticket without a dissentient voice.

We intend, when we put up a ticket anywhere, to win. We know we shall one day win.

We are acting in accordance with the Divine Principle which tells us that we are to count the cost to see whether we are able with ten thousand to

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

meet the other fellow that comes against us with twenty thousand.

We do not need to go into a fight until we are ready.

The best time to go into a fight with the Devil is when you are ready.

The worst time is when you, are not ready; because he is always ready, and is sure to defeat you, if you are not. This is as true in politics as in everything else.

Reasons why Zion in the United States Should Vote for Theodore Roosevelt.

Let me give you reasons why Zion should vote for Theodore Roosevelt rather than for Alton B. Parker.

Beloved friends, I have asked God that I might not say one mean or unkind word regarding the Democratic candidate or the Democratic party.

I have undoubtedly many friends who are Democrats, and "such were some of you," but you have been politically, as well as spiritually, renovated.

You have not left the Democratic party for the Republican party, but you have left the Democratic party for the Theocratic Party; and you have made a very good exchange.

Is that true?

PEOPLE—"Yes."

FIRST APOSTLE—I am glad to hear you reconstructed Democrats say "Yes;" and such were many of you when I first found you.

You were hard fellows to deal with.

You had been riding the "silver goat" for a long time.

You were away out in the political wilderness, trying to feed your bellies with the political husks that the Democratic swine were eating, under Bryan's leadership, in the "far country," and you failed to be satisfied, as Alton B. Parker failed.

He found himself far away from the White House, away out in the wilderness, amid the "wild beasts" of the valleys of political despair, weeping and wailing, and gnashing his teeth.

The more he voted for silver the further he vent

away into the Wilderness of Anarchy.

Now, under the guidance of a few sane men, safe and solid in regard to fiscal matters, but dangerous guides in other things, he has come back; and I do not see why we should not treat him very kindly.

Gold Is the Fiscal Standard of Zion.

We who have fought for the Gold Standard know that, if we had allowed the Silver Standard to win, the Headquarters of Zion would not have been established in the United States.

Zion would not have been established in a country which declared it would pay its debts with a debased currency, offering fifty cents on a dollar in the payment of private, public, and international debts.

It was the most stupid proposal that ever was promulgated as a political principle or a financial proposal.

Gold is the fiscal standard of Zion.

God said, by the Prophet Isaiah, twenty-six hundred years ago,

For Brass I will bring Gold,
And for Iron I will bring Silver,
And for Wood, Brass,
And for Stones, Iron.

That statement is made in that wonderful 60th chapter of Isaiah, and I hold to that as the Promise of God to Zion in the Latter Days, the Consummation of the Age, the Times of the Restoration of All Things, of which I am the prophet.

I am glad that God has made it possible to establish manufactories in this City, and that Zion has attracted capital—gold—in hundreds of thousands of dollars from foreign lands.

Thank God, the gold and the people are continuing to come.

Next spring, to my positive knowledge, between two and four hundred people are coming from Australia.

They are coming in hundreds from many Continents and from all parts of America.

God is bringing in capital as well as labor, which would not have been possible under a Silver Standard.

Any of you who know anything at all about the facts know that.

Alton B. Parker, after he received the nomination of President from the Democratic Convention, declared himself to be in favor of a Gold Standard.

I wonder why he did not do it before.

I wonder why he did not speak out before the delegates had committed themselves to his candidature.

His principles must have been exceedingly—I do not know what color.

I have heard of a color which is called “invisible green.” [Laughter.]

I have wondered whether his principles were invisible green.

No one could tell what his principles were until he was nominated, for up to that time they had faded away from “silver into gold,” but nobody knew of the change since it had been recorded by “invisible ink” upon “invisible paper” before an “invisible assembly.” It took the chemical virtue of a “Nomination” to make these principles appear.

Then he said that there would be no possibility of his accepting the Nomination unless they agreed to consider that the gold question was settled.

When a politically prodigal son, who has gone into a far country and spent his substance in democratic living, and in holding high carnival with the debased political principles of anarchy and repudiation, subsequently repudiates the association and the husks and comes home, I think we ought to welcome him.

May God bless the poor, politically lean, Democrats, who have been endeavoring to feed their souls on silver husks and anarchistic heresies.

They ought to have been blessed by the eight years of Good Government which have been given to this Nation.

They ought to have been fattened again and again on the Prosperity of the country, under Protection and the Gold Standard.

Now they have come home and said that they have repented of all their naughty words about the

Gold Bugs, and acknowledged that they were only nasty Silver Goats.

An Impudent Request for Political Preferment.

As Mr. Parker, who acknowledges that for eight years he voted for the Free and Unlimited Coinage of Silver at 16 to 1, returns from the far country, his prayer as a Democratic candidate for the Presidency to the people is, “Oh, my fellow citizens; I have sinned against truth and in thy sight, but I hold myself to be worthy of being your ruler; make me the boss of the ranch.” [Laughter.]

That seems to me to be, politically speaking, to lack humility, and in fact to be rather impudent.

The prodigal son, even while he confesses himself to be a political sinner, demands the place of the old man, the elder brother, and every one else.

**He wants to run the Government of the Nation.
It will not do.**

It is too impudent.

Besides, as one of our Republican friends observed the other night upon this platform, “The drunkard has taken the ‘goldcure,’ but you cannot be sure that he will withstand temptation.”

The fact of the matter is that, after all, Alton B. Parker has not declared that the Gold Standard is right.

He has simply declared that it has become the policy of the country.

He has not said that it is a right policy.

Who can tell whether he will not go back and lead his party back with him into “the far country.”

Eight years ago he voted for a bad policy.

Who can tell that he will not go back to it.

Moreover, he is attacking another policy in which Zion is very much interested, the right Policy of Protection to Industries which must be protected by Customs Duties, especially in their earliest stages.

We invited capital from all the world and put with it our own capital to establish a new industry, because we knew we were protected by sixty-five per cent. duty.

It needed that protection, and it needs it still.

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

Are we to have Zion Lace Industries ruined?

PEOPLE—"No."

FIRST APOSTLE—Would that be right?

PEOPLE—"No."

FIRST APOSTLE—And yet you have not an iota of consolation in the Democratic Platform, for these Political Prodigals who met last summer in St. Louis told you that if they got into power they would reduce the tariff and practically bring about the ruin of great American Industries, and throw millions of our people into idleness and poverty, with all their attendant miseries.

American Industries Need a Protective Tariff.

What would that mean for all the Industries we have established in Zion City?

It would mean almost ruin.

We should have to fight hard to maintain them.

The low price of labor in Europe and the fact that they can make the machinery there that as yet we cannot make here, would enable them to undersell us.

Great quantities of poor lace would be thrown upon the American market, and a new and great American Industry would be injured if not destroyed.

Are you prepared for that?

PEOPLE—"No."

FIRST APOSTLE—It is no selfish motive that makes me say these things.

I asked God to enable me to establish an industry that would give employment to many thousands of good Christian men and women, and make a profit which we could use for the extension of the Kingdom of God.

I always have been a supporter of the protection of new industries in a young country.

It is essential that this policy shall be continued now.

When, under Grover Cleveland, they brought in the Wilson-Gorman Tariff Act, it shut up the factories.

It drove capital out of the country.

No matter how much gold they borrowed to keep up to the standard which was required by law

for the reserve in the national treasury, they lost their gold almost as quickly as they got it.

During that period, they saddled this country with a gold-bond debt of two hundred fifty million dollars. We are not blind.

We are not forgetful.

We know that the policy of the Democratic party, both in regard to money and to manufactories, has been injurious and almost ruinous to this country.

We do not intend to let the prodigal son repeat his political crimes.

Let us understand each other perfectly.

We in Zion have a direct personal interest, as all American manufacturers have, in maintaining a Protective Policy, that we may be able to nurse our factories into stability; and we shall do our best to maintain it.

By and by, when we make our own machinery and grow our own cotton and spin it, I would not mind facing the competition of any country.

But now we have to be fostered and helped. Only thus can we grow and help this country. May God help us! [Amen.]

Moreover, we have very great dangers ahead in connection with other policies of the Democratic party, of which they have never openly repented.

Democratic Rule Has Threatened the Independence of the United States Judiciary.

Did they not aim at making the Supreme Court of the United States submissive to Altgeld, and men of that kind?

Did they not aim at destroying that which is one of the greatest bulwarks of liberty in this country, and one of the three great divisions of our Government?

They aimed and did their very best to destroy the Judicial Freedom of the Supreme Court, and they said openly that it was their intention to destroy its independence.

We can not allow that; because the maintenance of that Court in its dignity and in its power to define law is essential to the preservation of the Government.

I have not the slightest doubt that they knew the Supreme Court would have smashed any law that said the indebtedness of this country should be paid in a debased currency; but they intended to get an alteration of such a nature as would make the Supreme Court of the United States a mere tool of the politician, for the time being.

May God prevent that forever, and preserve the independence of the Supreme Court of the United States. [Amen.]

There are many other heresies of which they are guilty, and I do not propose to ask Zion to vote for the prodigal son, and to put him at the head of the ranch.

He may take a back seat for a few more years.

Then it will be time for the Theocratic Party to assume the rule of America. [Applause.]

That good time is coming.

A man who was here the other day said to me, "Doctor, I never cared very much about your religion. I do not know much about it, but I would vote both hands up to make you Dictator of the United States of America, if you could make it one big Zion." [Applause.]

But if I were Dictator, "Babel" (Chicago) would be transformed into Bethel, and "Beer" (Milwaukee) into Beer-lahai-roi.

Think what changes that would entail, and of all the people who would be compelled to do right, or be restrained, and made to work for the public welfare in various penal ways

God will take care of that.

Zion's Reasons for Voting for President Roosevelt.

I shall now give you some reasons why Theodore Roosevelt should be preferred to Alton B. Parker.

The Presidency is a personal matter.

I was glad to see in Dr. Albert Shaw's Introduction to the "Speeches and State Papers of President Roosevelt" the words which I quote because they are true:

While the President believes in the utility of the party system, he speaks always as the President of the Whole Country and not merely as the chief of the party.

Thank God for that!

I know it is true.

I know it from his own words to me, personally, and from his words, which are worth reading, in these very plain, simple, outspoken speeches that come from an honest heart and a clear head.

Let me very briefly tell you something about this man.

I have studied him at very short range.

I have talked with him for one hour in the White House, Washington, in a private interview on November 9th last, upon the great policies of this Nation, both domestic and foreign.

I had neither personal nor political interests to serve in that interview; and I was too unimportant a factor in public life to make my support of the President, or the opposite a matter of any considerable political consequence.

I sought no favors and he promised none. But I thought I was possessed of some important information which might be of value to the Chief Executive of my adopted country, and I imparted it.

I can never forget the President's kindness, and his most interesting, intelligent, thoughtful, far-reaching, powerful and wholesome personality.

I believe that I have your confidence as one who has had large experience with men.

There was no public to applaud what he said to me, and there was nothing very particular to be gained by winning my approval; but the President was speaking freely from his heart, as I think he always speaks when he thinks it is wise to speak at all.

It would be highly improper for me to quote his words, or to commit the President to any policy because of a conversation with me; but I want to say this, that in President Roosevelt you have the most Theocratic statesman that I know of in America.

The man who says from his heart, "I want to rule justly, with God ever before me," is a good man.

That is a very good man to have as President, is he not?

PEOPLE—"Yes."

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

FIRST APOSTLE—That is the kind of a man you have in Theodore Roosevelt.

Does his career bear out that statement? It does.

Theodore Roosevelt a Preacher of Righteousness.

I do not know but that I may call him “a preacher of righteousness.”

I believe I have a right to say that he is.

He is a preacher of righteousness to the father, the mother, and the family.

He has given much good advice to women, and he is a great upholder of the true rights of women.

He is a man who loves women, and loves them purely; a man who has good and noble desires for a pure and good family life, as a splendid foundation for a great nation.

He is a man who wants to rule in the fear of God, and such a man is a good Theocrat.

So far as I know, a stone was never thrown at his character as a young man.

As a student at Harvard University his career was very creditable.

When he took his degree, although the son of a wealthy man, he did not go and spend his father's wealth on beer and skittles as many do, but he at once devoted himself in his native State to the service of the people of this Nation.

Any one who has read the history of the War of 1812, which was written by him in the year 1882, when he was a young man only twenty-four years of age, would say that he was a student, and especially a student of Anglo-American affairs.

At that very early period of his life he showed himself to be determined to master the history of this people, and to understand its interests.

He immediately offered himself as a representative, and was sent to the legislature at Albany.

There he stood before the people, young, fresh, vigorous—a fine type of the young American citizen.

Then, after being restored more fully to health, through an active life on the Western Prairie, he did not use that health to build up more wealth, but he came back to give himself his health and his

wealth—to his country, which he loves so devotedly, and of which he speaks with a kindling eye, and as a man to whom the word America is one of the sweetest words on earth, as it is to me for I also am, by adoption, an American. [Applause.]

His Excellent Work as Chief Commissioner of Police in New York.

He became the Chief Commissioner of the Civil Service, and righted the wrongs of many who had been in that service, and who had been shamefully wronged.

Then his heart cried out for his native city, and when they wanted him as the Chief Commissioner of Police, although there was no money nor fame in it for him, he took the place, which constantly exposed him to the hatred of corrupt police officers of the Tammany stripe and of those whom they had protected.

Indeed, he was constantly exposed to assassination; for he not only became the Chief Commissioner of Police of New York in name, but in fact.

He went out into the streets at night to see how both his principal and subordinate officers were executing the law; and large numbers of them were found delinquent by the Chief Commissioner himself.

Some of you remember the stories in connection with that experience, how, when he said something to a certain policeman about doing his duty, the policeman turned upon him and was about to club him, when he made himself known; he would have been clubbed, perhaps, had he not been on his guard.

Theodore Roosevelt did one of the greatest services for this Nation in putting the Police Department of New York on a better footing.

When we were in New York, with between three and four thousand of the members of Zion Restoration Host, on our Visitation a year ago, we found that the police of that city under Commissioner Green (and I hope this is true of the police under the present Commissioner, I know nothing to the contrary), were really taken out of

the realm of politics, and all who were with me then will bear me witness that we have not found in America or any other part of the world, a better, braver, or a cleaner police force than that of New York City. [Loud applause.]

The credit of that is largely due to Theodore Roosevelt. New York City is the great gateway of America.

He cleaned America's gateway by working night and day, and continually risking his life.

This man is a true patriot.

Where was Alton B. Parker all that time.

Alton B. Parker was merely an attorney's clerk, or something of that kind, gradually rising higher and higher, until he got on the judicial bench; but he has had no such experience as this man in administrative and legislative work.

His Work as Assistant Secretary of the Navy.

But Theodore Roosevelt did not stop there.

They called him to be Assistant Secretary of the Navy at a time when war with Spain was imminent.

His book, written twenty-two years ago, when a very young man, showed what a grasp he had even then of naval affairs; and he did magnificent service, and saved the United States vast sums of money in the Naval Department.

He put the fleet, with Mr. Long's assistance for he was really the Acting Secretary of the Navy—in a splendid condition, and was largely instrumental in enabling it to win at Santiago de Cuba and Manila.

When he had done that work—I do not know that I am particularly proud of his next achievement, except from a patriotic point of view—with a sick wife and baby at home, he, with the full consent of his wife, offered his young, brave life to his country, and at San Juan Hill led the charge that settled the whole question as to whether the Spaniard should continue to desolate those beautiful islands off the American coast, and to enslave and oppress their peoples.

He went up that hill at the head of his soldiers, risked his life for his country, and planted the American flag over San Juan.

I say that, from the point of view of the true

soldier and true patriot, that was a good thing.

Although I do not like war, I am glad that the Spaniards were cleaned out of the Antilles.

Did he stop there?

He needed rest and wanted his home—no man loves home more than he—but when his State called for him, Theodore Roosevelt answered; and the State with an immense majority rolled up from every part, even from the Bowery, sweeping the Democrats away for the time, sent him with a great wave of personal love for the brave fellow, into the gubernatorial chair of the State of New York.

And he did splendid work!

It was very clear to all thinking men that, after McKinley's second term was over, he was the logical candidate for the Presidency of the United States in 1904.

“Man Proposes, but God Disposes.”

But the politicians of his party thought, it was commonly said, at least, that they would shelve him, by almost compelling him to accept the nomination of Vice-president.

However, “Man proposes, but God disposes.”

It was a marvelous Providence that found Theodore Roosevelt Vice-president of the United States when the hand of an assassin, in September, 1901, struck down the President of the United States, and he at last lay low in death.

What was the confidence of this Nation?

What was the confidence of the business men of this Nation?

What was the confidence of foreign nations at the time when Theodore Roosevelt, with a broken heart, lifted up his hand, and over the body of his dead friend and comrade, William McKinley, took the oath of office as President?

What was the feeling in the nations of the world?

Did the securities of the United States fall in the market?

Were the people in foreign countries afraid that their money would be lost, and that the Government could not control the anarchists?

No!

The moment Theodore Roosevelt grasped the Helm of Power, the Nation felt happy; all nations

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

rejoiced; and America stood as strong as if her President had not been assassinated.

Shall we not be thankful to the man who took the office of Vice-president merely because he thought in that way the principles of his party, and the man he loved, William McKinley, would win, although it was at the possible sacrifice of himself?

Gratitude to Theodore Roosevelt Demands His Re-election.

If we do not reëlect him, this country will show its ingratitude for the man whom God raised up to take the Helm of the Ship of State when the hand of the Helmsman was stricken by the blow of an assassin.

When death caused the helm to be dropped from William McKinley's hand, it was Theodore Roosevelt who seized it, in accordance with the Constitution and Laws of the United States of America; and this country and all countries—felt that a man equally as strong, at the least, had taken control of the affairs of this Republic.

I believe that this country is not so ungrateful to the man who three years ago took this position, and who has done so well, as to turn him off when he is unanimously nominated by the party in power for reëlection.

No! No! No!

A thousand times, No!

The Nation has some gratitude.

The policy of the President in regard to home affairs has been a splendid success.

What other President would have dared to risk what he did in endeavoring to settle the coal strike, and in settling it as he did?

That settlement was due to the President's own personal influence.

While he lay in Washington, suffering terrible agony from an injured leg, he sent for all concerned, and, as President of the United States, said that the people had to be considered as well as the mine owners and the minors.

He demanded that they settle the strike in an honorable manner; and he showed them the way.

He made Pierpont Morgan and John Mitchell,

men who were far apart, come together, and settle that strike in an honorable manner; for which the Nation is indebted to him.

Are we not?

PEOPLE—"Yes."

FIRST APOSTLE—He showed also what a strong Executive could do in being the Peacemaker.

The President's Attitude Toward Trusts.

It is the fashion of the filthy Hearst papers—these papers which did more to assassinate William McKinley than any other influence to lie about President Roosevelt.

These papers are likely to fasten the trusts upon us, by lying about them, because no man or system is ever attacked with falsehood without strengthening that which is attacked.

I should like to see these vile papers suppressed by law.

I should like to see it made impossible to print continuously such lies; and such a law will come and be enforced.

Vengeance is God's!

He will repay!

This country will wake up some day and provide a Legislative Muzzle for such wretched papers.

But Theodore Roosevelt dealt with the trusts when Pierpont Morgan, it is said, and Hill, and others, tried, under the New Jersey "Northern Securities Company," to make a merger of the Great Northern Railway and the Northern Pacific Railway, not in the interests of the people, but against the interests of the people.

Then it was that Theodore Roosevelt attacked one of the strongest combinations of capital that this country has ever been able to produce, and he attacked it successfully.

He directed his Attorney General to file a bill at once, and to fight to the finish.

He finished the Northern Securities Company, and knocked out that illegal trust.

Nevertheless some will talk about him as being the supporter of illegal trusts.

He is the destroyer of illegal trusts, and he

proved it in that action.

On all these lines he did splendid work.

An Act that Will Never Be Forgotten by God.

There is one work for which, if he were forgotten by every one else, he will not be forgotten by God in the Day when he stands before His Judgment Seat.

He treated the black man as a man, and took him to his table, and ate with him, and did not care what any one said. [Applause.]

I should feel inclined to vote for him for that, if for nothing else.

They talk as if he were the enemy of the South, when his mother was a Southern lady, a Georgian.

He loves the South with all his heart.

Lying and wicked are they that would represent the President as hating the South.

He admires the chivalrous spirit of the best class of the Southland, as also do I; but he says, as I say, that God has "made of one every nation of men for to dwell on all the face of the earth."

We in America, whose fathers wronged the negroes by enslaving them, wronged the negroes still more by demoralizing them.

We, of all people, should raise the Afro-American higher; and, with the assistance of Zion, which is as yet only a little one, we shall assist in putting into power the man who stands for the National Rights of men of every race and color, under the Stars and Stripes.

Do you forget what he did for the oppressed Jew?

Do you not remember that when the streets of Kishinef ran blood, and the Jew was murdered and outraged by the Slav, by the Russian, by the so-called Orthodox Christian, how he addressed a note to the Russian government, demanding the punishment of the guilty and the protection of the Nation from which his Savior and mine came; for Jesus, the Christ, was of the tribe of Judah, and Salvation is from the Jews.

In that day he proved himself to be the great heroic leader of a Christian people, by demanding that the greatest power on earth, next to the American and the British, should do right.

You remember what he said, and you remember, too, what he did.

Russia's Insulting and Treacherous Conduct.

Russia rues the day that she insulted the President of the United States, and that she ever lied to his Secretary of State the Honorable John Hay; for she not only insulted America and told her to mind her own business, but she lied.

She promised to evacuate Manchuria, and she did not do it; and now she is doing it. [Applause.]

But it is because she is being prodded to do it by the little Japs; and I do not hesitate to express the hope that America and Great Britain will take care that Russia does not get back to Korea and Manchuria.

I trust, and believe, that the government of Theodore Roosevelt will in that matter join hands with the British Empire, and, with Japan and China, will declare to all the nations of the earth, "Hands off; we maintain the autonomy and integrity of the Mongolian Peoples, of China, and of Japan."

What I say from this platform reaches the ear of the Czar; reaches the ear of the Czarina; because there are members of Zion in the Court of Russia who have access to the Czar, who are very frequent readers of LEAVES OF HEALING. [Applause.]

I say to the Czar, who wants to do right and cannot, who wants to do right and is threatened with assassination because of it, "Command peace; retire from Manchuria and Korea, and endeavor to bring your people into harmony with all that is good, and right, and pure, and true; and give to them the liberty that rightfully belongs to every nation—that of being free to serve God as they please."

I call your attention to the Cromwellian splendor of one action of the President.

A miserable African bandit called Raasuli thought he could take an American citizen and hold him for ransom, and that the American Nation would be afraid of him.

I do not know whether Mr. Roosevelt sent that message which is so often quoted, "Perdicaris alive, or Raasuli dead," but I know that he sent the United States war-ships *Olympia* and the *Brooklyn*,

LEAVES OF HEALING.

Shiloh Tabernacle
Lord's Day Afternoon, October 9, 1904

and that he said, "Give that man up."

He had to be given up, and that American citizen was living when last heard of in the place from whence the bandits took him.

One word from Theodore Roosevelt settled that question; and may God help us to send back into power the man who can protect the American Citizen, wherever he is. [Applause.]

An Incident of the Time of Cromwell.

It is said that during the time of Cromwell, the Lord-protector of England—that great man who stood for all that was best and noblest, and who has been so shamefully traduced, in reality a great Republican, who had made England great by righteousness when an Englishman fell into the hands of the Inquisition in a certain Italian city, Cromwell sent a British war-ship with the message that the Englishman must be surrendered instantly or they would clear the decks for action and bombard the city.

The answer of the authorities was that they had no power; that the man was a heretic, and had been handed by the Inquisition over to the civil power, and the civil authorities said they had no power; that the Roman Catholic Inquisition had condemned him to be burned alive for heresy.

Cromwell replied by his captain, Whether it is the Inquisition or the Government, we do not care; the Englishman must be given up, or we will batter you down.

The Englishmen were given up.

This is a Cromwellian man that we have at the head of the Government of the United States of America.

May God keep him there!

If he continues to do as well as he has been doing, I should be inclined to keep him there as long as President Diaz has been President of Mexico.

Did he not come to conclusions with Turkey for her wickedness?

Turkey had wronged some American missionaries, and there had been an award of a large sum of money to restore their ruined churches

and colleges.

The Turk in his usual way put it off, and at last sneeringly said he would not do it until he was ready; but Roosevelt sent his fleet to Smyrna, and said that if the Sultan did not mend his ways it would appear in the Bosphorus; and the men of God got their rights.

Thank God again for President Roosevelt!

Once more I say that the policy of President Roosevelt is a Peaceful Policy.

You heard the Chairman of the Committee on Naval Affairs and Naval Appropriations, our friend and Congressman, Mr. Foss, declare from this platform last Wednesday evening, that the American Navy was for Peace.

The white-painted war-ships of America!

How glad we were to see them abroad!

They looked like white doves; and, then we saw the Stars and Stripes floating over these war-ships, our hearts beat faster and higher, and we thanked God for America, and for Theodore Roosevelt, too!

The Blessing of a Just Man Ruling in the Fear of God.

I stand for this man. [Applause.]

I have nothing to gain, personally, except what you all have to gain.

We all gain the blessing of knowing that there is a just man ruling in the fear of God at the head of this Nation.

There is one thing more in my heart which I wish to say regarding Theodore Roosevelt.

His name, Theodore, is, as you know, the combination of two words which mean, "The Gift of God," and I feel that he is especially the Gift of God for this Nation.

I believe he is a man of whom it may be said:

Wherever Wrong shall Right deny,
Or suffering spirits urge their plea,
He is a Voice to smite the lie,
A Hand to set the captive free.

May God grant us in the Presidential Chair a continuance of such men, till Jesus come. [Amen.]

LEAVES OF HEALING.

Saturday, October 15, 1904

All who believe that Theodore Roosevelt is such a man, and who desire to pray for him, stand. [Almost the entire people stood.]

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. I thank Thee for Life; for Thy Love; for Thy Salvation, and for Liberty in this American Nation. God bless America. God bless the President. Make us worthy of him. Help him in his toil, in his trials, in his sorrows. Protect him amid the dangers of his position from the band of the assassin, and from the strife of tongues. God spare him to this Nation. And now be with us in doing our duty. Be with American women in helping their sons and brothers, American men, and those who are about to become Americans. Help them in helping each other. Help them to win the fight for Righteousness and God. Help us to go on until the time shall come when the Theocratic Party shall everywhere contend for the Rule of God; shall win power and rule. We believe that our King, the Christ, shall come, and establish Thy Kingdom from shore to shore. Hear us our Father and help us, for Jesus' sake. [Amen.]

The audience and Choir Chen joined in singing "America," after which the First Apostle said:

It seems to me that the National Anthem looks forward to a Theocracy, for you see that is the last fine of it:

Protect us by Thy might,
Great God, our King!"

May God grant that we shall recognize His Kingship.

I do not want to say a harsh word about my Democratic friends.

I desire you to know that, as the President is the President of the whole people, I am the Apostle of the whole people. May God bless America from one end to the other! [Amen.] May God bless every man, woman, and child of every political creed and of every color, in it!

May God help us all to get Closer together!

The Recessional, "The Shadows of the Evening Hour," was then sung, after which the First Apostle pronounced the

APOSTOLIC AND HIGH-PRIESTLY, BENEDICTION.

Jehovah Bless thee, and keep thee:

Jehovah make His face to shine upon thee, and be gracious unto thee.

Jehovah lift up His countenance upon thee, and give thee Peace.

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

Grace, mercy, and peace from God the Father, Son, and Holy Spirit be with you, and with this Nation, and with all the wide world, forever. Amen.

Leaves of Healing vol 15 No 26 Sat Oct 15, 1904
given October 9, 1904 p802