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A VOICE FROM ZION.

Zion's Protest Against

SWINE'S FLESH

AS A

DISEASE-PRODUCER

A SERMON

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion.

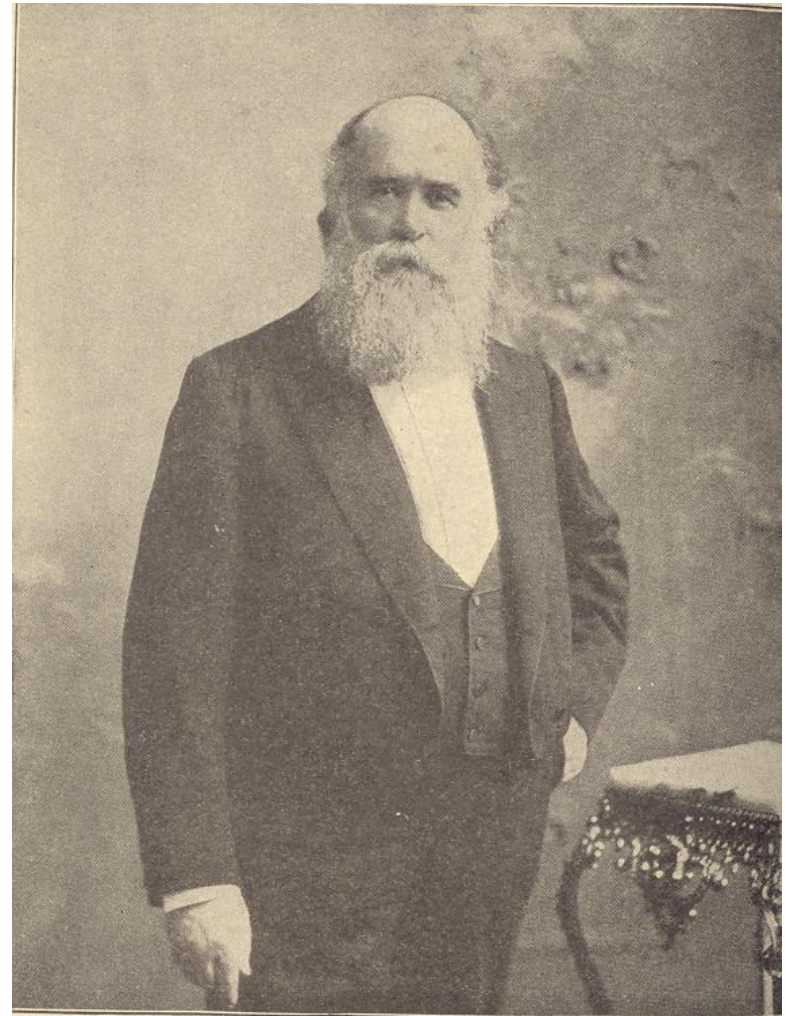
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John Alex Dowie

INTRODUCTION.

AND THE UNCLEAN SPIRITS came out, and entered into the swine:

And the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea.

THIS the Story of how Christ handed Two Thousand Pigs over to a Legion of not less than Three Thousand Devils, who had all come out of one man. It is a thrice-told story in the Gospels. Matthew, Mark and Luke each tell it in great detail. It is remarkable in many ways. It is the only Prayer of Devils that Jesus answered exactly as they desired it to be answered.

When they asked permission to go into the Swine rather than to be cast into the Abyss, Christ said, "Go!"

It proves how He regards Swine's Flesh.

It proves that the Pig is a good place for a Devil.

It proves that the Pig was never intended for a Christian's stomach.

Christ's disgust and contempt for Swine's Flesh as food could not have been more forcibly manifested.

Christ can never change.

He still abhors Swine's Flesh, and confirms His Word in the Old Testament as applicable under the New Testament, "Of their flesh ye shall not eat, and their carcasses ye shall not touch, they are unclean unto you!"

We have devoted this issue to Zion's Protest, in the Name of Zion's King, against the Defilement of this filthy, disease producing flesh.

America is rotting through its general use.

God cursed it as an article of food under the Law.

He cursed it by His Son two thousand times in one day under the Gospel.

Doubly cursed, what Christian will dare to defile himself, or his family, with the scrofulous, cancerous,

tubercles, and cholera and trichinosis breeding flesh?

One of Zion's poets and artists, in a very humble way, has given us a few verses concerning the deadly parasite, *Trichina Spiralis*, whose home is in the Pig, and a slight sketch of the Scene at Gadara.

Let the Little White Dove carry the Message of Warning o'er all the earth, and may God's people everywhere forever abstain from this disgusting, devilish, diseased flesh, and keep themselves pure.

No Christian has a right to ask God for healing whilst he defiles his body either in eating or drinking..

Swine's Flesh is beyond all question a defiler.

No Christian dare breed, sell, or profit by this Filthy Thing without incurring the condemnation of God.

"Abstain from every form of evil."

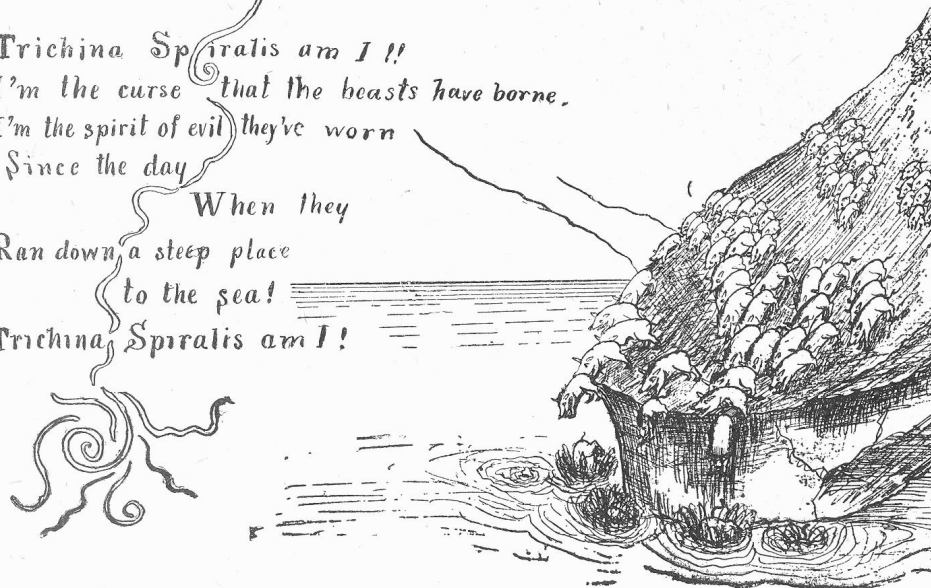
Trichina Spiralis.

Trichina Spiralis am I !
In the muscles and tissues I lie .
I shorten, of human beings the breath ;
I am one of the many forms of death !
Trichina Spiralis am I !

Trichina Spiralis am I !
A home is mine in the flesh of swine .
Men eat of the meat
And die !
For Trichina Spiralis am I !

Trichina Spiralis am I !!
I'm the curse that the beasts have borne ,
I'm the spirit of evil they've worn
Since the day
When they
Ran down a steep place
to the sea !
Trichina Spiralis am I !

Zion's Protest Against Swine's Flesh



Zion's Protest Against Swine's Flesh

AS A

DISEASE-PRODUCER.

THE thousands who gathered in Zion Tabernacle on that keenly cold winter Sabbath in December when the following Address was delivered by the General Overseer, will never forget the terrible indictment of the American Hog which it contains.

Feeling keenly as he does the necessity of Prevention as well as Cure, his Voice rings out from Zion a Warning to all the earth.

Surely the Little White Dove will do a blessed work in carrying this Message to all the lands where Disease-producing Swine are being bred and eaten.

There is marked clearness of skin and healthiness of flesh in those who have now for years abandoned swine's flesh in Zion. And there is greater spiritual purity and power.

May God bless the Story of Jesus' destruction of the Swine to all who have been defiling themselves by eating their unclean carcasses, and may the terrible facts strengthen the people of God to wholly abandon all participation in the Crime of producing disease.

The meeting was opened by singing Hymn Number 397:

The whole world was lost in the darkness of sin,
The light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The light of the world is Jesus.

SCRIPTURE READING.

Dr. Dowie said: Let us read in the inspired Word of God, a part of the eighth chapter of the Gospel according to St. Matthew. I will ask your attention to this thought, before we begin reading at the eighteenth verse. All that we are now going to read immediately follows the wonderful revelation of Christ in His fulness as the Healer of His people. The seventeenth verse, you will notice, closes with the declaration that the mighty works that He wrought, in the casting out of the spirits by a word, and the healing of every kind of sickness and disease, are declared to be the fulfilment of the prophecy that He should take our infirmities and bear our sicknesses.

Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

Please to notice "the other side" here means the other side of the Lake of Galilee; and the people who lived there, in the Gadarene country, were an especially mixed multitude. They were not Jews, they were largely heathen.

And there came a scribe, and saith unto Him, Master (Teacher), I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head.

That is one of the most pathetic statements, I think, in Scripture.

The foxes have holes, the birds have their nests in the shade of the forest trees, "*But the Son of man hath not where to lay His head.*"

And another of the disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus saith unto Him, Follow Me, and leave the dead to bury their own dead.

And when He was entered into a boat, His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but He was asleep. And they came to Him, and awoke Him, saying, Save, Lord; we perish. And He saith unto them. Why are ye fearful—

How is it that ye have no faith, or why are ye fearful?
—O ye of little faith?

It is variously put; it means the same thing.

FEAR IS A DEADLY SIN.

The coward is more to be feared than the enemy that is battering at your gates. The man is a coward who, when placed where God and the people expect him to be brave and honest, is afraid to speak for fear of what the people will think. And he is the greatest curse that a land can have, especially if he is a parson; and he very commonly is a parson. (Laughter.) I wish I might get him here today.

Afraid of everything; afraid of what the Synod, Presbytery, or the big Mogul in theology will say.

Afraid of the pork-packer.

Afraid of the liquor-seller.

Afraid of the stinkpot manufacturer.

Ah, you stinkpots!

The Lord have mercy on you stinkpots, who chew tobacco, and spew it out all over the town. Ah, the Lord have mercy on you! Oh, how you stink!

Afraid of whom?

Sometimes afraid of a woman, who looks at him on either side of her big hooked nose (laughter) and flings out her widow's weeds. I have seen the time when a man who was afraid of nobody else upon God Almighty's earth was afraid of a woman.

Elijah never feared the priests of Baal; he never feared the priests of the Groves; he never feared Ahab the king; but when Jezebel looked at him with hatred in her eye and said, "I will have his blood," he ran. And then under a juniper tree he said:

It is enough; now, O Jehovah, take away my life.

When a man gets afraid, it is time for him to go to heaven. He came back again. Do you not know that Elijah came back again?

"Oh, yes, he came back and appeared upon the Mount of Transfiguration."

No, he came back in the person of John the Baptist.

And His disciples asked Him, saying, Why then say the Scribes that Elijah must first come? And He answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.

I do not believe that Christ meant to mislead anybody when He said that Elijah had come, and that John the Baptist had the spirit of Elijah in him. And do you not know what he did? He thundered at Herod, and he lost his head.

Now, do not be afraid; if you do, you will fall.

Our Lord was always rebuking fear.

How much fear is there in love?

"There is no fear in"—

Audience—"Love."

General Overseer—"But perfect love casteth out fear; because fear hath punishment; and he that feareth is not made perfect in love."

"Then He arose, and rebuked the winds and the sea."

Now, the winds and the sea were rebuked, because they were not doing God's work. The winds and the sea were doing somebody else's work, or else Christ would not have rebuked them. He would have said, "The winds and sea obey My Father's will. It is all right." But He did not. Why? Because the Devil was in the storm; and one of the names of the Devil is "The Prince of the Power of the Air."

I never believed that a cyclone or a storm ever came from God. Never! It is the most murderous and cruel and brutal and horrible of all destructive things. It tears up property, dashes out people's brains and pulls down their houses about them.

Is that the work of a great and good and holy God? That is the work of the Devil. God does not dash people's brains out.

There is a great deal of devil in the air, especially about the pork-packing houses. (Laughter.)

Christ was approaching a swine-breeding district, and the Devil thought he would try to drown Him.

The devils knew where He was going and were arrayed along the Gadarene coast.

They said, "The Lord is asleep; let us get up a storm," and they got up one.

Oh, the Prince of the Power of the Air wanted to send Christ and the whole apostolic college to the bottom.

Then He arose, and rebuked the winds and the sea; and there was a great calm. And the men marveled, saying, What manner of Man is this, that even the winds and the sea obey Him?

They did not know that the Devil was the author of the storm.

And when He was come to the other side into the country of the Gadarenes, there met Him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And, behold, they cried out, saying, What have we to do with Thee, Thou Son of God?

Now they say, "Dr. Dowie, what have we to do with you? Why do you not preach like anybody else and not mind about the sick? We have doctors, and they have the legal right to poison the sick from the cradle to the grave. What do you mean by fighting against it?" (Laughter.)

"What have we to do with your Jesus? Let Jesus go. He has nothing to do with the bodies of the people now. What have we to do with Jesus healing people, anyhow?"

Have you heard that? That is from the "Board of Death" of Chicago. (Laughter and applause.)

Art Thou come hither to torment us before the time?

"Do you mean to say we are going to hell?" Every son of Mercury will go to hell.

"Who is Mercury? Has he any existence?"

Oh, yes, they call him the god of thieves and tricksters, in ancient mythology, and that is the motto of the Physicians' Club of Chicago *Mercurius regnat*. Mercury reigns.

Of course he does. Of course he reigns. The god of thieves and tricksters reigns in the Physicians' Club of Chicago. Where should he reign, if he did not reign there?

Oh, they do not like to be tormented. Tormented? We are going for you, you pork-packers, you alcohol makers, you stinkpot manufacturers, and you venders of every kind of strong and damning poison, and you that bear the lancet, and stick it into people, and poison them as you did, Dr. Senn, who poisoned that girl whose picture is there on the front page today (referring to the picture of Miss Kate Jean McDonald, in LEAVES OF HEALING, Volume IV, Number 6).

I get angry with you. Come to torment you? No, we do not intend to torment you, but we are going to ask God Almighty to drown the whole lot of devils in you.

These possessed men met Jesus, and that is what the devil in them cried.

Now there was afar off from them a herd of many swine feeding. And the devils besought Him, saying If Thou cast us out,—

There are many devils who pray, and they are sometimes answered exactly as they pray. The devils asked Jesus in this case for a favor, and He granted them that favor exactly as they asked it, and I wish they would ask the same thing today (laughter), only I am afraid that the mere drowning of the swine in Lake Michigan would be more ineffectual than it was in Lake Galilee.

—let us away into the herd of swine.

These devils from hell have no embodiment, and they are

so desirous of embodiment that if they cannot get a man to live in, they will live in a pig rather than go back to hell to live there without embodiment.

And they besought Him, and He suffered them to go into the swine.

And He said unto them: "Why should I send you to destroy the good food that I have created which makes such nice hams for the people to eat?" (Laughter.)

Was that what He said?

Audience—"No."

General Overseer—Oh, have you all Bibles? What did He say?

Audience—"Go."

General Overseer—Was that all? He said, "Go." He did not merely suffer them; He commanded them to get out of the men and into the swine. The only difference is that today you command them to go out of the swine and into the men. (Laughter.)

And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold all the city came out to meet Jesus: and when they saw Him they—

Praised Him as a benefactor, because He had cast the devils out of the men, even if He had destroyed the swine.

Is that what they did?

Audience—"No."

General Overseer—What did they do?

A Voice—"Besought Him that He would depart from their borders."

General Overseer—That is what they do in Chicago. "Dr Dowie, won't you go?" (Laughter.) Well, Jesus went that time, but Dr. Dowie is not going this time. Jesus has come to take possession of Chicago and, by the Grace of God, He is going to do it. (Amen.)

I will read the story again in another form, from the fifth chapter of Mark. You see there is considerable space devoted to that in the Gospels.

And they came to the other side of the sea, into the country of the Gerasenes. And when He was come out of the boat, straightway there met Him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

Just think of that. Oh, would not the people be glad to see such a man here delivered? But when it comes to a man or a pig in America, which stands the highest in the public estimation?

A Voice —"The pig."

And when he saw Jesus from afar, he ran and worshiped Him, and crying out-with a loud voice, he saith, What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, torment me not. For He said unto him, Come forth, thou unclean spirit, out of the man. And He asked him, What is thy name? And he saith unto Him, My name is Legion: for we are many.

You see it was not the man talking. When anybody goes to a druggist shop and buys enough morphine, you will hear the Devil talk.

When he buys enough alcohol, you will hear the Devil talk.

When he smokes enough tobacco, you will hear the Devil talk.

When he eats enough pig, you will hear the Devil talk. (Laughter.) This afternoon I would just as soon preach to a goat as to a man or woman full of pork. (Laughter.)

Now a legion was a very large number. It varied at different periods in the Roman Army and was from 3000 to 6000 strong.

Now, I do not know how many devils there were, but there were at least 3000.

This shows how many devils can get into a man, if that is true.

I am never sure about the Devil, because he lies all the time.

You can never trust the Devil; but, however, that is what he says.

And he besought Him much that He would not send them away out of the country.

That was a good country for the Devil, where there were a great many pigs.

Now there was there on the mountain side a great herd of swine feeding. And they besought Him, saying, Send us into the swine, that we may enter into them. And He gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea.

Oh, that they had all perished there, rather than that men and women should perish now in hundreds and thousands and millions. Living men and women now are cursing the day that ever their parents ate that accursed pork.

And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion: and they were afraid.

What were they afraid of? They were afraid they would lose all their swine, if all the devils were cast out.

O God, put this fear upon Chicago. (Amen.) Make them afraid. The only way to conquer Chicago is to make Chicago fear God and His power to destroy evil.

And they that saw it declared unto them how it befel him that was

possessed with devils, and concerning the swine. And they began to beseech Him to depart from their borders.

Sad, sad words

And as He was entering into the boat, he that had been possessed with devils besought Him that he might be with Him. And He suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee.

And there are some of us who would like to go and live with Jesus, but He says, "No, you stay there in Chicago, and fight this fight out amidst these hog-feeders, and be my witnesses."

May God bless His Word.

REQUESTS FOR PRAYER.

Now, beloved friends, I want to pray right away, pray in faith for many, many who are suffering, sorrowing and sick today, who are looking to the God of Zion, and are stretching out imploring hands from Africa's sunny fountains; from India's coral strand, from pagoda and dragon-stricken China and all the earth; and that cry is growing and growing, and there is hope in it, and expectancy, for men are looking to and are seeking for Jesus.

Oh, how I have been grieved this last week with the cry from China, where the smoke and the swine's flesh, and the filthiness of opium and tobacco is going up all the time, and the missionaries tell me the saddest story of the moral and physical condition of the Chinese people.

That ancient empire is rotten to the core with disease, and they do not seek God to heal; but the *similia similibus curantur* man comes with his little bag, and the *contraria contraraiis curantur* man comes with his bag, and all other schools with their pills and potions and knives abound, and the Missionary Societies send them there.

THEY HAVE NO HEALER TO SEND, BUT THEY
SEND OUT THE DESTROYER.

Oh, the destroyer! These bottles from the sorcerer, the pharmacist! The destroyer from the Rush Medical College with his knife. You cannot expect them to be any better than Professor Senn, the great Mogul of Surgery in the Presbyterian Hospital, and there is the story of him; we have been on his track several times. We are on that track, and we are not going to be afraid to tell the truth regarding him. (Amen.) The time has come for the truth, has it not?

Audience—"Yes."

General Overseer—The whole truth?

Audience—"Yes."

General Overseer—And nothing but the truth?

Ah! the dirty humbug of medical missions! The heathen are not fools!

You have to deal in Japan and China with a civilization far older than ours, with a literature far older than ours, with habits, customs, and with a dignity in home life that even now we might well pattern after in some things; and they open our New Testament, and they read:

Jesus Christ is the same yesterday and today, yea and forever.

Their hearts swell. O, they think, then He casts out devils, and He heals sicknesses, and they turn with hope to the Missionary and say, "Oh just reveal unto us that Jesus." "Oh, He is not the same now—He is changed!" "When did He change?"

"Oh, He does not heal now; He formerly did."

"But your Bible says He is the same yesterday, today and forever."

"Well, it does not mean just that."

"Well, what does it mean?"

JESUS CHRIST IS THE SAME YESTERDAY,

TODAY AND FOREVER.

If He is the same, is He not the same Saviour?

Audience—"Yes."

General Overseer—The same Healer?

Audience—"Yes."

General Overseer—Have they not a right to expect the missionaries to preach an Unchangeable Deliverer?

Audience—"Yes."

General Overseer—I do not blame a heathen for rejecting Christianity when you offer him only half the Gospel.

I do not believe that God will hold a heathen accountable when you have a missionary there telling him an infernal lie; that the Christ who lived long ago is not the Healer still.

I do not believe God will hold him responsible; because the heathen has sense enough to know that the Book, in every page of it, teaches Divine Healing; that the whole of the Old Testament has it, from Exodus, where God gives the Covenant, "I am the Lord that healeth thee," right through to Revelation, where the leaves of the tree are for the healing of the nations.

You cannot find a single hour inside of these thousands of years in which God was not the Healer, in which He was not revealed as the Healer. You Missionary Boards send out your infernal lie, and your medicine chest, and your surgical knives, and tell the heathen that Christ is not the same. Shame on you! (Amen.)

Oh, how they are groaning in China. Missionaries are waking up to the needs. They are saying, "We must have the very same Jesus; we must have the very same Gospel; we must have the very same power." Nothing else can save China, or any land, but the same old-time religion.

Now, I want you to pray for China today. I have very much on my heart, and I am going to give an answer in the Name of the Lord to a distinguished missionary there who lies about Zion. Today I am just going to deal with that fellow, and my voice will reach China, too.

I will not allow you false preachers and missionaries to lie about Zion in Chicago or in China.

Do you hear me? You clinical hellhounds! I will not allow you to lie there in the First Baptist Church, nor the First Presbyterian, nor in China; neither the Christian Alliance in New York, nor its representative in China, Dr. Lelacheur. But I am going to ask you to pray, because there are a lot of devils to be cast out today, and I want my voice to reach China.

Elder Dinius, please lead us in prayer; let us kneel and pray.

Prayer was offered by Elder Dinius, followed with prayer by the General Overseer.

The announcements were then made, in the course of which the General Overseer spoke of

A CHRISTIAN ALLIANCE LIAR IN CHINA.

It is nearly six months since we told the truth regarding the Christian Alliance, so-called, of New York, and a few other people. The New York *Independent* says they are all waiting in the East for a reply. I had occasion in this last issue to make the remark, on page 110, as follows:

No use in foolish friends writing to me about what I have spoken and published concerning the work of Dr. Simpson, of New York.

He is a bad man, as I have already told you. If I am wrong, I am prepared to take all the consequences. I say he is a bad man, and that the Christian Missionary Alliance is rotten to the core in its doctrines, pretenses and practices. These are my deliberate convictions, based on what I believe to be abundant and unanswerable evidence.

Now, since I wrote these lines, I received among several letters from various parts of China, one from Wuhu. I am going to read it, because the brother asks for an answer, and this will be the quickest way to give him an answer:

METHODIST EPISCOPAL MISSION.

WUHU, CHINA, November 1, 1897.

From J. F. Newman, A. B., S. T. B.

REV. JOHN ALEX. DOWIE.

Dear Brother.—I received yesterday from you several copies of your publication, and have read with much interest the contents of several of them.

The reason I am writing to you is a statement made today by a Mr. Lelacheur, of the Christian Alliance Mission, with whom you possibly may be acquainted.

I do not know him from Adam.

In speaking of you, he said that you always expected a fee from any person helped by your instrumentality, and you would not be willing to help without it. Is this true or false?

That is the question, is it true or false?

Audience—"False."

General Overseer—I will ask you to answer it again with one voice. Is it true or false?

Audience (unanimously)—"False."

General Overseer—Any one who says that it is true, stand up. (No one arose.) Come right down here, and with the utmost courtesy you shall have the platform all the time you want to demonstrate the other side.

Now, if there is any one here who is a friend of the Alliance, and can help this missionary out of the hole into which he has fallen, like his principal down in New York, let him take the platform. If any one is prepared to prove that I have ever made my services a matter of merchandise, come right down here, and tell us all about it. Zion has said it is false. There is no other answer. There can be none.

Now, I am going to ask the question again, because I will put it on record, and that will be my letter to the Rev. Mr. Newman. I will simply send him the report of what I am now saying: that there were more than 2000 persons in Zion Tabernacle on a cold and wintry afternoon, Sunday, December 12th, who said, False.

Now, I am going to ask more.

Do you know of any person of whom I ever, at any time, asked any fee for doing anything for him at all, in prayer or

otherwise?

Audience—"No."

General Overseer—Those who can say Yes, say Yes.
(No response.)

Now, I am going to make a statement. You have said No. In 1876 God used me first in the ministry of healing. I was pastor of the Collegiate Church of the Congregational Body in Australia, at Newtown, a suburb of Sydney, where God first used me to my own dying people

In twelve years subsequent ministry, I ministered to large congregations, and in the membership under my ministry I had only six deaths in twelve.

The people were healed.

I have never asked one single person, during all these years, for one single cent of money for any service I ever rendered them. I have never sought a penny of salary; I have never made a charge for a lecture; I have never asked traveling expenses; I have never asked any man living for anything personally, and every cent that you have ever given to me I have given back into the work; and more, too, as God is my witness. I have poured into private money, and the gifts that were given to me by the grateful in tens, and scores, aye, hundreds of thousands of dollars.

Now, may my voice, reach China. (Amen.) The men in China are reaching out their hands to us.

It would surprise the American Board of Missions, it would surprise the Baptist Missionary Society, it would surprise the Methodist Missionary Society, it would surprise the London Missionary Society to know how many of their men are reaching out their hands from all parts of China and Japan, and saying, "Oh God, send Dr. Dowie to China and Japan."

Many of them are asking me, and many of them are willing to coöperate with us, if we will only take them up, and take them out of these boards. God grant that we may soon. (Amen.)

Now, that is a first-class lie nailed down. (Laughter.)

Well, you had better take up the collection, and help to nail it down better.

Somebody said, "Oh, Dr. Dowie calls for free-will offerings:"

Of course he does. Have I not a right to call for free-will offerings? Do you not want to help to extend the Kingdom of God?

Audience—"Yes."

General Overseer—Why, yes. Who grudges in Zion? Not the people who have been blessed. The only regret that we have is that we cannot give more. Is that not so?

Audience—"Yes."

General Overseer—May God help us.

We will live down all these lies, but we will try and live them down quickly by knocking the breath out of them by quick action.

SWINE'S FLESH: THE DISEASE-PRODUCER.

The General Overseer then delivered the afternoon discourse.

INVOCATION.

Father, let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, in this city and land, in other cities and lands, and in all the coming time, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

I will place before all I have to say today concerning Swine's Flesh, the Disease-Producer, the words in the sixty-fifth chapter of Isaiah, beginning with the second verse, where God said

I have spread out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts; a people that provoketh Me to My face continually, sacrificing in gardens, and burning incense upon bricks; which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in My nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, yea, I will recompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith Jehovah, which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I first measure their work into their bosoms.

And the words of our Lord Jesus in the parable of the prodigal son, in the fifteenth chapter of Luke, the fourteenth verse:

And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks which the

swine did eat.

It is the very depths of degradation to be a dirty pig-feeder.

Friends, I find I have mapped out for myself a tremendous subject.

I have been considering it for a great many years. I have ministered twenty-one years to the sick; and in addition to this laying on of hands, which sometimes has reached 100,000 times in a year, I have had for many years a correspondence embracing all lands, well nigh all tongues, and I have seen diseases of every kind, running up into the million. I think I have some little right to speak boldly, and to deliver this sermon with vehemence, using the Sword of the Spirit against the American hog, against the British hog, against the Australian hog, against the hog in every form, as an article of human food.

Let me briefly call your attention to a fundamental thought here. So many people say, Well, the hog is just as God made it, and that passes for the truth at once.

Let me ask you a question: Is man just as God made him?

Audience—"No."

General Overseer—Is the serpent just as God made it?

Audience—"No."

General Overseer—Was it not once the wisest of all beasts?

Audience—"Yes."

General Overseer—Sir Robert Owen, the greatest naturalist, perhaps, of all time, declares that there are certain forms of serpents which have incipient hands and feet, showing that probably that dirty, crawling, hateful reptile once stood erect like a man. Neither man, nor the serpent, nor the animals on the earth are as God made them, but they are as the Devil marred them. They are full of the accursed consequences of sin, which not only make the whole creation of animals to groan, but which have smitten the vegetable

creation, cursed the earth, and filled it with noxious weeds. Enemies have sown tares, and the Devil cultivates poppies.

THE HOG IS NOT AS GOD MADE IT.

Even as history tells, the hog of today is only the wild boar of the wood; and you cannot domesticate it, nor tame it, nor make it at any time a companion for man; and to say you have a right to cultivate it because God made it, is most ridiculous.

Do you think that your neighbors have a right to cultivate skunks because God made them? Do you not think that the Department of Death in Chicago might have something to say about that? (Laughter.)

Do you think that everybody has a right to cultivate everything that God made, lice included? (Laughter.)

How many more illustrations shall I give you? I do not want you to be unable to eat supper, except you go home to hog, and the Lord pity you, if you can eat that hereafter.

Put away your silly objections, and look at the hog as God looks at it.

In the eleventh chapter of Leviticus we read:

And Jehovah spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the livings which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

Three thousand three hundred years ago, when God called His people out of Egypt, He gave them certain laws,

and Moses gave them a great many other laws that God Almighty never gave them; because Jesus said:

Moses for your hardness of heart suffered you . . . but from the beginning it hath not been so.

But there is a portion of the Mosaic law, as we call it, that is of such manifest common sense, and betokens so careful a knowledge of what it is now the fashion to call hygiene, that it is evidently of Divine origin.

A WORD CONCERNING VACCINATION.

The "experts" of the Board of Death are the most contemptible fellows going. They are breeders of diseases and cultivators of microbes, in defiance of the law. Let them touch any Zion child and they will hear from us.

I give the Board of Death public notice, that if the children of Zion are not permitted to go to the public schools, on the ground of not being vaccinated, I will arrest the next doctor that prevents it (applause); because the Supreme Court of the State of Illinois¹ has declared that the infernal

1
COMPULSORY VACCINATION-SCHOOL BOARD MANDATE SET ASIDE BY THE ILLINOIS SUPREME COURT.

MOUNT VERNON, ILLINOIS, May 11, 1897.—The following is a brief synopsis of three very important opinions just filed by the Supreme Court of Illinois:

Lawrence W. Potts et al., school directors of District 5, Township 2 North, Range 12 West, Lawrence County, Appellants, vs. Jim Breen, by Michael Breen, his father and next friend; petition for peremptory writ of mandamus and suit for damages in trespass.

Acting under a rule of the Illinois State Board of Health, passed at its January meeting in 1894, the directors made a general order requiring all children who entered the schools in the above district to be first vaccinated. The father of the Breen children absolutely refused to allow his children to be vaccinated, and the directors positively refused the Breen children admission to the schools until they complied with the order as to vaccination. The rule was never complied with, and two suits were brought, one a petition for mandamus to compel the directors to admit the children to the schools, and the other an action of trespass to recover damages for the exclusion of the children. The cases were tried together, and the trial Court rendered judgment against the directors, and granted the writ of mandamus, and assessed the damages due the plaintiffs

ordinance compelling vaccination is absolutely illegal (applause), and you have a right to go to the next police station and lay your information for the arrest of the doctor that tries to vaccinate your child against your consent. (Applause.) Do it, and telephone to me and I will send my solicitor to back you up. We will fight it out with the Board of Death—inoculating people with that infernal poison, the dirty pock, not merely cultivated from a dirty cow or calf, but taken oftentimes from a dirty, diseased human being. They propagate not merely pock, but, as in one case down in Ohio, they propagated bone erysipelas of which nearly a hundred people died.

Stand firm about this thing, Zion.

It is time to stop these wretches going about with their vaccine points, and getting money from the city for poisoning the children; going about with their infernal antitoxin and killing the children.

The hog under the Mosaic Dispensation was declared to be unclean, unfit for human food, and not to be bred by God's people.

I want to tell you a remarkable fact right at the start, that

THE WORD CANCER IS NOT TO BE FOUND IN

at one cent. On appeal the Appellate Court affirmed these judgments, and appellants brought the suits to the Supreme Court.

In its opinion the Supreme Court says, among other things, that the Board of Health cannot prescribe conditions upon which the citizens of the State may exercise rights guaranteed them by public law, and that the privilege of attending public schools is theirs, given every child of proper age, and that nowhere, is found a provision of law prescribing vaccination as a condition precedent to the exercise of such rights. Whether the Legislature has the power to make such a requirement the Court does not inquire, but says it is sufficient to say it has not done so.

The Court uses the following emphatic language on the subject: "It is a matter of common knowledge that the number of those who seriously object to vaccination is by no means small, and they cannot, except when necessary for the public health and in conformity to law, be denied of their rights to protect themselves and those under their control from an invasion of their liberties by a practically compulsory inoculation of their bodies with a virus of any description, however meritorious it might be.

"The judgment of the two lower courts against the rectors is affirmed."

THE BIBLE.

There is a word called canker, but that is not the word cancer. It is the word *ἀγγραινα*, *gangrene*.

The word cancer, *καρκινῶμα*, *carcinoma*, is not to be found in the Bible. The word scrofula is not to be found in the Bible, so far as I know: neither its Greek nor its Latin equivalent.

Is it not remarkable that in Palestine, where Christ healed all manner of sickness and all manner of disease, that there is not one case of cancer mentioned? Why is it?

He never went beyond the boundaries of Palestine while in His ministry.

I will add a further fact. The Owens College, Manchester, declares, respecting the hospital attached to it over twenty-five years ago, that there is not a known case of cancer among orthodox Jews, not one.

I will add to it my experience, which is larger than that of Owens College, Manchester; larger, perhaps, than that of any man on the earth today, and I will say this

I HAVE NEVER MET ONE CASE OF CANCER IN AN ORTHODOX JEW.

I saw one Jewess with a cancer. Her case was brought to my attention in New York by my friend, Mr. Rudolph Bühler. I said, "Bring her. Rudolph Bühler, bring her, and I will ask her a question which will confirm what you know I have taught. I know that woman has eaten pork."

"Doctor, you cannot know it."

"I do not know it; it is a general principle that has no exception. Bring her."

She came. The first question I asked her was, "Madam, have you broken the law of your God and your fathers in eating swine's flesh?" She started.

"I never heard that question from a Christian. All Christians eat swine's flesh."

I said: "You are mightily mistaken; it is only fools that eat swine's flesh, whether they are Christians or Jews; but let me tell you more, it is a sin to eat it, for it produces disease."

"I know it," she said.

Now tell me if you have eaten it.

"Yes," she said, "and my father before me. We have been very fond of swine's flesh. We are in a measure, therefore, away from our fellow—Jews; but, alas, a great many of them eat it, too. Do you think that has anything to do with the cancer?"

I said, "Madam, I have seen thousands of cancers, and I have never seen a Jewess, in all my experience, with a cancer, until I saw you. There never was one Jewess in our Lord's life in Palestine who had a cancer, so far as the record goes."

I want to call your attention at the outset to that remarkable fact, and to a fact that is further added by my missionary friends in Turkey, in Persia and elsewhere, that wherever the law of Mohammed is obeyed, and swine's flesh is not eaten, cancer and scrofula are absolutely unknown. Whatever other diseases may be there through the transgressions of the people, these diseases are entirely unknown.

I HAVE LEARNED TO DISTRUST MEDICAL WRITERS.

You can get medical men to write anything you please.

Mr. Philip Armour has no difficulty whatever in getting all the doctors that he chooses in Chicago, if he will only pay them enough, to defend the hog; and if one will only pay them enough he can get another set to say the opposite, because these "experts" are the greatest rascals going. They will swear that a sheep bone is a human bone (laughter); they will swear that a human bone is a sheep bone; they will swear that a bone is not a bone at all. (Laughter.) They will swear that a man whose body was dragged out of a sewer with almost a hundred wounds on his head, died of kidney disease (laughter), as they did in the famous evidence which these

medical experts gave in the Dr. Cronin murder case.

Did he smash in his own skull, strip his own dead body naked, lift off the top of a catch basin, creep into a sewer, and die there a second time of kidney disease?

They are liars all the time, and everywhere, and all judges and first-class lawyers have plenty of fun with "experts."

Or as one of them said in this city at the Sunset Club: "The doctors of Chicago are divisible into three classes: The first are liars, the second are damned liars, and the third are experts, and they are the worst liars of all."

Now, with this preface, let me say I am not depending upon so-called medical testimony. I speak of myself, not as an expert, but as one who claims to be an authority.

I will tell you first what the hog is.

THE AMERICAN HOG AS HE IS TODAY.

I will read to you this letter. It is very fresh evidence placed in my hands today by a cultivated and refined lady, now present, who gives me her name, but I do not wish to use it publicly at present.

She spent many years in the State of Mississippi among the negroes in the black belt. She wrote me a courteous letter last week, and I asked her to place the facts in a pithy form in writing for today.

THE BLACK HOG, AND HISTORY OF A SOUTHERN FAMILY WHO LIVED MOSTLY UPON THE FLESH OF BLACK HOGS.

Black animals are far more thrifty than white, or light-colored ones. This fact I gained in a Southern family. This family was always quarreling and fighting, and I was afraid constantly that they would murder each other. I studied a great deal about this black hog, as it is natural for me to look into the cause and effect of everything.

I learned that this stock of hogs had been in this family for forty years, and that they were greatly valued because of many things, and,

amongst others, that they could live and grow up principally in the woods. The farmer told me that they did not have to feed them but a short time. (I presume that meant before he butchered them.)

I asked, "What do they find to eat in the woods?" He said, "They will eat anything. They are always rooting, finding small animals, snakes, toads, lizards, moles, ground hogs, etc."

He further said they were very dangerous, and if they should make an attack upon a man, and should happen to get the slightest taste of his blood, it would take a gun to save that man's life. He further stated that they would often eat their own young, if they could not get other flesh.

I asked about his family away back, and I found that more than half of the family for several generations had died of cancer, and several were suffering from cancer in that family then.

Not long after this conversation, I saw one of these black hogs kill a rattlesnake, and devour it.

I used to look at these great black beasts, and I said, "Oh God! that young children should have to eat this black swine's flesh, and be made still worse devils than these hogs."

These people looked savage out of their eyes, and when you compared them with the look of the eye in the hog, the look was identical. They were just like the hogs which they ate.

From that time I have left no stone unturned to study this swine's food question upon our generation, and I am well satisfied that the worst crimes in our large cities are committed where people are so poor as to have no other meat than pork. I have said many, many times that Phil Armour and his hog market is the greatest curse that Chicago has.

Are we not mentally, morally and physically made from our food?

I pray that God will help you, Dr. Dowie, to teach the people to abstain from eating swine. (Amen.)

Now, that was just handed to me today. I will read to you another letter handed to me only yesterday:

THE HOG IN SOUTHERN MINNESOTA—DIPHTHERIA PREVAILS.

DEAR DR. DOWIE:—As a traveling salesman, in the southern portion of Minnesota, I come in contact with the hog question and their diseases.

In the southern tier of counties of that State there is experienced a great deal of trouble with what is known as hog cholera. Veterinary surgeons tell me that it affects the hog in the throat, which becomes very hard when they are dead. They are sometimes two to three weeks in dying.

The State is taking measures to have the spread of the disease stopped by posting notices on the buildings to the effect that no stranger shall come within 150 feet of the buildings.

I have myself seen hogs drawn to market, and a number of them die before the car was shipped to Chicago.

Diphtheria was very prevalent through the southern portion of the State, and is so in places today, especially in smaller towns, where only pork is to be found in the butcher shops, or where the people are great pork-eaters, which is usually the case, as this meat is to be found in every house.

This is written by a gentleman whose name I will not give just now. I do not want to submit him to any special persecution. He would not be afraid to meet it, and he did not ask me to withhold his name, but for the present I will.

EVIL EFFECTS OF UNCLEAN FOOD.

Here is a peculiar letter, dated yesterday. I will not read the whole of it, but I will give you an outline. The brother who writes it was clearly converted under my ministry. He says he was very ignorant, did not know the English language, but was convicted of sin, and felt as he stood up before God that he was honest in confessing his sin, and forsaking it. He repeated the Prayer of Consecration and he became a sincere Christian. I baptized him, and he was very happy and walked with God for some time. Feeling in his body unruly passions, and being unable to account for it, for he loved the Lord, he was suddenly again and again thrown into grave transgression.

The story is sad, but after feasting on pork with women who were supposed to be virtuous, he found that they and he were on the verge of hell with the horrid passion that their accursed feast had brought them into, and he fell. They fell. Shame, horror, darkness came over him, that he, who had been baptized, should have fallen so.

He knew he loved the Lord, but there he was in the swine trough. He failed to see, he says, how swine's flesh had anything to do with it at the time, but he received forgiveness

again from his God, complete victory over his sins, and perfect healing from some very awful diseases, injuries that he had sustained some years before. He rejoiced in these deliverances, and a sense of great peace came into his heart. But the other day when he was at his daily work, which was hog killing, for which he got \$2.50 a day, he suddenly, with a knife in his hand, realized what all his sin was. He felt he was backsliding in heart, and that he was not obeying God's Voice in Zion, and that he was in the enemies' field, not merely feeding swine, but killing them for others to eat. He dropped his knife; he fell upon his knees; he called upon his God to keep him from sinking, and he left his profession, and today, by the Grace of God, he is free. (Praise the Lord. Amen.) He realized deliverance; he seeks blessing; he asks our prayers and he says:

Oh, pray for the men who, like myself, did not know that being in the enemies' country, and feeding, or killing, or using the swine, they were easily overcome.

WHAT IS THE HOG?

Brother Hertrich, will you stand? (Mr. Hertrich, of Gunder, Iowa, arose in the gallery.) You are a brave man; you are an Iowa farmer. Tell me, how is the hog fed in Iowa?

Mr. Hertrich—"They are fed on corn principally, but they eat anything that we give them. If anything dies, we throw it, out to the hog."

General Overseer—"If anything dies, they throw it out to the hog. Yes. Tell me some of the things they die from."

Mr. Hertrich—"They die of cancer, cholera, and are sickly generally."

General Overseer—"And the other animals that you feed to them, what do they die of? Lumpy jaw?"

Mr. Hertrich—"Yes, sir."

General Overseer—"Other diseases?"

Mr. Hertrich—"Yes, sir."

General Overseer—"Pneumonia?"

Mr. Hertrich—"Yes."

General Overseer—"Lock jaw?"

Mr. Hertrich—"Yes."

General Overseer—"Diphtheria?"

Mr. Hertrich—"Yes."

General Overseer—"Tuberculosis?"

Mr. Hertrich—"Yes."

General Overseer—"And are these diseased animals when they die commonly fed to the hogs, without exception?"

Mr. Hertrich—"Yes, sir."

General Overseer—"When a diseased hog itself dies, what is done?"

Mr. Hertrich—"The rest eat it."

General Overseer—"That diseased hog that dies of cancer, or cholera, is it not fed back into the sty the same way?"

Mr. Hertrich—"Yes, sir."

General Overseer—"And the rest eat it?"

Mr. Hertrich—"Yes."

General Overseer—"There you have it,

THE TESTIMONY CONFIRMED BY JOHN JOHNSON, OF WILLIAMS, IOWA.

The brother who arose in Zion Home last night, please stand.

What is your name, brother?

Mr. Johnson—"John Johnson."

General Overseer—"Where do you live?"

Mr. Johnson—"Iowa."

General Overseer—"What do you know about this subject, brother?"

Mr. Johnson—"Well, I know what Brother Hertrich has said is a fact."

General Overseer—"That the dead, diseased, rotten carcasses are given to hogs to eat. Let me ask you, is it not a fact that dead horse flesh has now a set value for hog-feed?"

Mr. Johnson—"Yes, sir."

General Overseer—What is the value of a dead horse?

Mr. Johnson—“It is considered worth from ten to fifteen bushels of corn.”

General Overseer—The value of a dead horse, no matter of what disease it dies, is worth ten or fifteen bushels of corn, which is worth how much?

Mr. Johnson—“It depends on the price of corn.”

General Overseer—What is the price now?

Mr. Johnson—“It is worth eighteen cents a bushel.”

General Overseer—The horse's body, dead, rotten, and diseased, is worth from two to three dollars; and is that fed to the hogs?

Mr. Johnson—“Some large hog-raisers, whose hogs have got cholera, think that horse flesh helps to cure them, and they pay as high as ten dollars for a horse.”

General Overseer—For a dead one?

Mr. Johnson—“Either dead or alive.”

General Overseer—They feed dead horses, and they kill horses especially. (Laughter.) What else?

Mr. Johnson—“I think that is enough.” (Laughter.)

General Overseer—No, I think you can tell more; let us just have it out. Do you not want to hear it?

Audience—“Yes.”

General Overseer—Now, this is living testimony. You are a brave man; you are a Zion man; you are a member of this Church. All right; I am the General Overseer of the Christian Catholic Church, and I command you to speak. (Laughter and applause.)

Mr. Johnson—“One of my neighbors, whose hogs had the cholera, buried dead hogs until he became tired, and he tried to burn some of them. Some of them were half-burned when the hogs ate them, and he said the hog cholera stopped in his herd. So he thought a dead cholera hog was a cure for a live cholera hog.” (Laughter.)

Mr. Marsh—“*Similia similibus curantur.*”

General Overseer—You wanted to tell me something this morning, and I had not time to hear it.

Mr. Johnson—“You were telling last night about a cancer on a hog, and I have seen live hogs chewing at the cancers on other live hogs.”

General Overseer—And these hogs are shipped to market?

Mr. Johnson—“Yes, sir,”

General Overseer—Chicago?

Mr. Johnson—“Yes, sir.” (Applause and laughter.)

General Overseer—I will make you sick, Chicago.

Mr. Marsh—“Don't they breed hogs expressly to make them fat?”

Mr. Hertrich—“Yes, sir.”

Mr. Marsh—“Does not that breeding of hogs create disease in itself?”

Mr. Hertrich—“We think so.”

General Overseer—One moment, brother. You think so much so that, like my Brother Johnson, you have given up eating or breeding hogs.

Mr. Hertrich—“I have not eaten any since I was here at Zion a year ago last May, but still I raised some, until this summer I came to the conclusion it was not right to raise them.” (Amen.)

General Overseer—And you have rented your farm, have you not?

Mr. Hertrich—“Yes, I have rented the farm, and it was hard work to find a man who would agree to rent the farm without raising hogs, but I finally found one. I could not find him in Iowa. I had to go to Kansas.” (Laughter and applause.)

General Overseer—I have for some time been looking upon Iowa as the Gadara of America. (Laughter.) Thank God for some of the Gadarenes who have been saved. (Amen.)

Brother Johnson afterwards sent in the following note:

One thing I forgot to say when you called on me to tell what I knew about the hog. In the fall of the year, farmers feed green cornstalks on the ground to cattle. If hogs are allowed to run with them, cattle are in great danger of taking an incurable disease, called the mad-itch. It is caused from cattle eating the saliva from the hogs' mouths, left on the

corn. Cattle affected with this disease will begin to rub their mouths on some stump or post, and the itching becomes so intense that they will run as if they were crazy, from stump to stump, until they rub the skin from their mouths and jaws, and will soon die.

When a little saliva from a hog's mouth will poison cattle in this way, how can the hog be fit for man to eat?

General Overseer—I will ask Dr. Speicher to tell a true story about hog cancer.

TESTIMONY OF DR. J. G. SPEICHER, ZION HOME.

Dr. Speicher—"It is just a little incident among my own relatives in Iowa. My people have been reading LEAVES OF HEALING, and have been very much stirred up on the hog subject.

"My sister married my wife's brother. They had become convinced that it was wrong to use swine's flesh in any form. They had given up the use of it, and my sister had asked him to give up the raising of hogs on the farm. He could not quite see how he could make as much money any other way. He had a lot of nice corn, so he concluded that he would feed the corn to the hogs, and by-and-by get out of the hog business.

The time never came which made it quite convenient for him to give it up.

"During the course of raising hogs, he had some with cancer, one in particular with a large cancer. The hog-buyer came out and asked him what he would take for the hogs in the drove. He said he did not care to sell that hog, but he would let them go for so much. The hog-buyer paid him the price asked, and took the diseased hog with all the rest. The disease upon that hog was especially noticeable, and my sister spoke against selling it, if I remember rightly, but it went with the rest.

"That hog-buyer died in a very few weeks after that; that hog-buyer's wife died a very few days after he died. Sickness came into my sister's home; trouble came all around, and

until they repented of their sin they received no relief. From that day they have raised no hogs.

"He had warning; the hog-buyer had warning; it was wrong to ship that hog to the market, and it came to Chicago, and some of you perhaps ate it."

Mr. Marsh—"Nobody in Zion ate it, I will warrant you."

Dr. Speicher—"Not Zion people, but there are people here today who are not Zion people. There may be some one person here now suffering from cancer because of eating cancerous swine's flesh. Be that as it may, as soon as they got rid of the hogs, they received blessing."

General Overseer—That is another ex-Gadarene from Iowa.

RESULT OF EATING SWINE'S FLESH.

I want to tell you now what my observation is. I will appeal to you here. Have you not seen me sometimes at work with nearly a thousand children around me, in the old Tabernacle?

Voices—"Yes."

General Overseer—The place could not contain them, and they flowed out all around, and I want to tell you what I have seen.

I have seen forty-two scrofulous abscesses on one child.

I watched this thing, and I found that not one case of these terrible hip diseases occurred where they had not been eating hog's fat from their infancy. Their fathers, their mothers, and often their grandfathers and grandmothers before them, were steeped in hog's flesh. I tell you the cancers are direct from that cause. I am as positive as if I had seen a person eat that cancerous hog.

Trichina spiralis is a horrible little parasite found in pork. A brother has presented me with a little picture and a little poem which I shall add to this lecture.

And the farce of government inspection! Why, it does not impose upon anybody. Germany will not look at your

hog, and in England, for the most part, it has to be called by another name than American hog to sell at all.

We have become profoundly convinced that the death rate of this country is not only aggravated by the scrofulous diseases, and cancers that are directly traceable to this eating of swine's flesh, nicotine and alcohol, but we have a form of insidious disease which people give no name.

They call it by its effects. They do not call it by its cause.

Men of strong and massive frame who have been on the railways, become shrunken in flesh and wither away. When I begin to examine, I find they have lost as many as a hundred pounds. They say, "Consumption."

Consumption!

It is no consumption, if by that you mean tuberculosis.

These wretched, miserable parasites eat up and destroy the muscles. They leave him an empty shell, just as the weevil gets into the corn and eats it out and leaves a husk. All that these filthy trichina have left of him is a dirty, filthy, stinking husk.

All over this land there are hundreds of thousands of people dying of what is called tuberculosis and rheumatism. It is not rheumatism or tuberculosis, or any of the names you have given it. It is trichinosis; it is the eating of swine's flesh; and as one poet and author here says:

Trichina Spiralis am I!
 In the muscles and tissues I lie.
 I shorten, of human beings the breath;
 I am one of the many forms of death!
 Trichina Spiralis am I!

Trichina Spitalis am I!
 A home is mine in the flesh of swine.
 Men eat of the meat and die!
 For Trichina Spiralis am I!

Trichina Spiralis am I!
 I'm the curse that the beasts have borne,
 I'm the spirit of evil they've worn,

Since the day when they
 Ran down a steep place to the sea!
 Trichina Spiralis am I!

Thank God for men who will be able to deliver the land that His hands formed from the curse which follows disobedience to His wise laws, and the terrible results which follow. Are we to take the land at the hand of God, and fill it with this corruption?

Audience—"No."

General Overseer— Now, friends, listen. The indictment against this thing would be incomplete if I did not again refer especially to its moral effect.

I know of no persons—I make no exceptions—who habitually and continuously indulge in swine's flesh, who are pious, who are devoted to their God, who are true to His Word, who have His spirit of self-denial. They are gluttonous and weak, and those who are Christians are perpetually falling into acts of immorality, either in self-pollution or filthy intercourse. Sodomy and bestiality flourish where swine's flesh is generally used.

You know now I love Ethiopia, who has stretched out her hands unto God. It is better for them in the black-belt of the South to eat one meal a day, rather than to eat the horrid and filthy things they do. I want to lift my voice to my black brethren, whom I love, and beseech them from henceforth to remember that their Lord and God cursed the hog 2000 times in one day. It was not merely under the ancient dispensation, but in that astounding story which is told at such great length in the Gospels. The Lord Jesus Christ so hated this filthy animal as an article of human food, that when the devils prayed to Him,—the only prayer of devils that ever He answered as they wanted it—He said, "Go." He destroyed those 2000 hogs.

He showed by that just what He thought of those filthy things, and the Gadarenes showed what they thought of the Saviour who could save from devils, and cure diseases. They chose to keep their hogs, and lose their Saviour; and I tell you this, America is fast coming to this point.

YOU MUST CHOOSE BETWEEN JESUS CHRIST
AND THE HOG.

You must choose between Jesus Christ and tobacco.

You must choose between Jesus Christ and alcohol.

You must choose between Jesus Christ and the Secret Society.

You must choose between Jesus Christ and the things that defile the Spirit, soul and body; but of all the things that defile the body, there is none more far-reaching in its deadly corruption than the breeding of disease into disease over and over again by this horrible hog.

Let me tell you, you who eat hogs in Chicago, that many of these hogs have been fed human flesh. They feed dead human bodies to hogs. I know it. Hogs acquire a taste for human flesh, until there is not a mother in the hog-growing district who would dare to leave her baby within the reach of a hog.

A BABY EATEN BY SWINE.

In Sycamore, Indiana, only a few months ago a mother laid her baby under a shade tree. She went to the other side of the house, and was detained a few minutes too long. Hearing a rumpus among the hogs, she came back wondering what it was all about, and found them around near the tree where her darling little baby was.

All that she could find left of her baby was one foot and a little boot. The child was eaten!

Let me tell you the swine are eating the dead carcasses, not only of horses, but of human beings. I want to know, is that plan a patriot or a Christian, or a lover of his fellowmen who brings these accursed things into Chicago, and sells them in the shambles?

Audience—"No."

General Overseer—Are these men lovers of God, and lovers of men who are selling and packing, and sending to the ends of the earth this disease-producing food?

Audience—"No."

General Overseer—And I hold the eating of swine's flesh responsible for blindness, for amaurosis, for paralysis, for many diseases of the stomach and the bowels, for scrofula, for all kinds of tumors, for cancers, for rheumatism, for consumption, for countless deaths, and for immorality.

Is the indictment enough?

CALL.

Do you believe that from this time forward it is right for you, as a Christian, desiring to have a clean body, and as a father or mother desiring to have healthy children, to touch this defiled flesh? Say Yes or No.

Audience—"No."

General Overseer—All in this meeting who, by the Grace of God, are determined to touch it no more, stand. (With few exceptions, the audience arose.)

Those who want to eat dead snakes, and dead horses, and dead rats, and dead cancers, rather than rise and renounce it, may God have mercy upon them.

Pray with me.

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 abstain from all appearance of evil, to restore to any whom I have wronged, to do right in Thy sight. Give me power to trust Jesus, and to follow Him in everything that He has commanded. Take me, keep me, cleanse me, and bring me to Heaven, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

General Overseer—Then in God's Name, keep your vow.

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