

MARCH, 1900. PRICE FIVE CENTS. VOL. 4. No. 3.

A VOICE FROM ZION

—THE—

LIES OF THE RAM'S HORN

OF MARCH 3, 1900

—WITH—

Exposures of Its Editor and Contributors.

ADDRESSES

BY THE

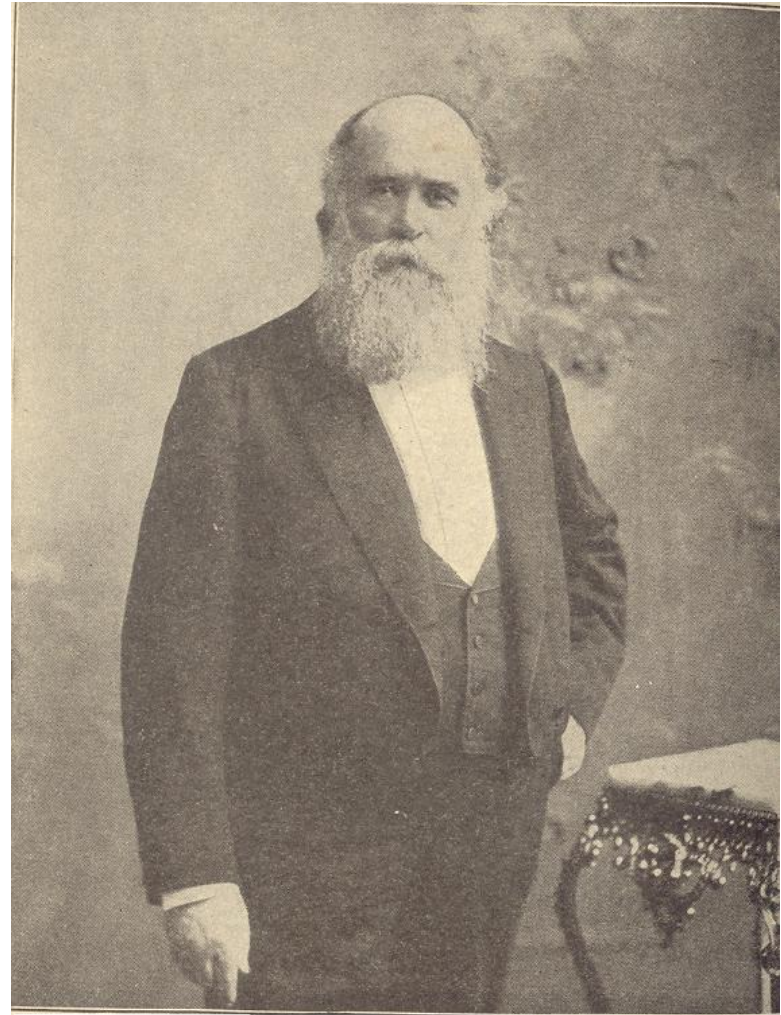
REV. JOHN ALEX. DOWIE,

GENERAL OVERSEER
OF THE CHRISTIAN CATHOLIC CHURCH IN ZION,

Delivered in Central Zion Tabernacle, 1621-1633 Michigan Avenue,
Chicago, Illinois, Lord's Day Afternoon and Evening, March 4, 1900;
with Cartoon, "Zion Confronting the
'Horns' of an Apostate Church."

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John Alex Dowie

Reply to the Lies of the Ram's Horn.

BY THE REV. JOHN ALEX. DOWIE.

EARLY in the first week of March, 1900, the world was startled and disgusted to receive from the press an edition of a so-called religious paper, called the *Ram's Horn*, devoted entirely, in its literary columns, to an attack upon the General Overseer and Zion, consisting of marvelously concocted lies and silly trumpery. Almost as soon as the first copies of the paper were sold in Chicago, letters expressing contempt for his cowardly assailant and confidence in him began to pour in upon the General Overseer from both friends and strangers.

While to a very large number the very virulence of the attack was a sufficient refutation, the General Overseer determined to put his enemies to utter rout in order that no one might be deceived.

Accordingly, although the weather could scarcely have been more unfavorable, Zion's Seventies distributed nearly one hundred and twenty-five thousand invitations to the services in Central Zion Tabernacle on Lord's Day, March 4th, when, the General Overseer announced, he would expose the absolute falsity of the attacks and the villainy of their authors.

On that afternoon, although the weather was still most disagreeable, every available seat in the splendid auditorium was filled; nearly a thousand interested hearers remained standing throughout the discourse, and uncounted thousands were turned away, unable to enter. Indeed, so great was the concourse of people that a quarter of an hour before the time announced for opening, the doors were closed to prevent dangerous overcrowding. Hundreds stood outside in the bleak March wind, waiting an opportunity to get in, and for nearly an hour after the service had opened, streams of people continued to come from every direction. It is estimated that

there were nearly eight thousand attendances within Central Zion Tabernacle at the afternoon and evening meetings.

Patiently and carefully, point by point, the General Overseer tore into shreds the tissue of lies woven by this monstrous journalistic hypocrite, proving every position he took, until, when he had finished, after nearly seven hours' work, the audience, including friends and strangers, and the representatives of the press who had reported the meeting, arose to express a unanimous verdict for Dr. Dowie and Zion.

On this occasion the splendid flashlight photograph which is engraved as a supplement to this number of LEAVES OF HEALING was made by Mr. George R. Lawrence, a member of Zion, and acknowledged to be the greatest flashlight photographer in the world. The photograph which he made on this occasion is absolutely without equal among pictures of its kind. It will be exhibited at the Paris exposition. The halftone engraving from it, which was made for Zion Printing Works, is probably the largest ever made. This great picture is in itself a perfect answer to the ridiculous lie of the *Ram's Horn* that Dr. Dowie "is a ponderous failure as a public speaker." All the world can see this vast audience which had been sitting for nearly four hours and listening to the speaker for nearly three hours. The flashlight was taken, as our report shows, at nearly six o'clock, when the afternoon service closed.

Central Zion Tabernacle, Lord's Day Afternoon, March 4, 1900.

The services were opened by singing Hymn No. 100.

The General Overseer then read in the Inspired Word of God in the Seventeenth Psalm, closing with this prayer: May God bless His Word.

He then said: Pray with me today as I kneel and call upon God.

The attack of the slanderous sheet with which I shall deal today is not in any considerable degree different from previous attacks by that generation of vipers who curse the world today, the modern Scribes and Pharisees, who have at their command the press of this time for the most part. Not

altogether, for, thanks be to God,

Zion Also Has the Power of the Press.

The words which I shall say today, God willing, will be preserved and sent forth, as they have been for nearly six years, through the pages of the Little White Dove; LEAVES OF HEALING; Zion on Wings.

Pray today that God will give me the grace to speak the things which are right and true.

I have read in your hearing these words:

I am purposed that my mouth shall not transgress.

I shall have to say many things today which are painful to speak and hard to hear. I therefore ask patient ears, the attentive and earnest mind, and above all things a prayerful spirit, that God may enable you to see and stand by that which is eternally right.

Prayer was then offered.

After the announcements had been made, the tithes and offerings were received.

THE LIES OF THE RAM'S HORN OF MARCH 3d, WITH EXPOSURES OF ITS EDITOR AND CONTRIBUTORS.

Dr. Dowie then delivered the following address:

INVOCATION.

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

Throughout this whole discourse I ask simple, candid, honest thinking, and prayerful coöperation upon the part of

all in Zion.

I place in the front of all I have to say today three passages. The first I read to you in the Seventeenth Psalm:

TEXT.

Hear the right, Oh Lord.

The next is in the Gospel according to St. Matthew, in the fifth chapter and the eleventh and twelfth verses:

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

And the words of our Lord Jesus in the seventh chapter of the Gospel according to St. John, the sixth and seventh verses

Jesus therefore saith unto them, My time has not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil.

How God Has Blessed the Christian Catholic Church in Zion.

I deeply regret that this task is imposed upon me at the beginning of the fifth year of this Church. The Christian Catholic Church was formed only four years ago, on the 22d day of February, 1896, with less than five hundred members. It has grown to be an organization of between forty and fifty thousand members.

Christ's Name, I will put things straight very quickly. Meanwhile I am in the minority for the King, but I know the King will win. (Amen.) And Chicago will own her Lord.

I thank God today that instead of being five hundred, in four years we are nearer fifty thousand than forty. Yet that does not represent the power of Zion by hundreds of thousands: for the Flag of Zion has been planted on every Continent.

One hundred and forty ministers have been ordained, and there is never a week passes without scores and hundreds of applications for fellowship being received. About 5000 persons have been baptized in this baptistry and nearly 7000 altogether, counting those baptized outside, in less than three years.

Zion's printing plant today turns out 2,000,000 pages of Zion Literature every week.

By the Grace of God, Zion City is in sight.

I took you to see the site, and even as it glistened under the myriads of crystals in the snow-white mantle which covered it, the other day, as the sun shone out of that cloudless sky, Zion looked beautiful.

I thank God that Zion City is in our hands; that we have the title to six hundred acres of it. All the rest of it we control. Zion has been able to pay every cent of these contracts, and has the offer today of its bargain being taken off its hands and a half million dollars given as a bonus. But they will not get it.

We do not count half a million dollars enough for Zion City Site.

Zion City Site Will be Worth \$25,000,000 in Five Years.

Moreover, it shall be the Lord's forever by His Grace. We will not sell an inch of it. For 1100 years we shall lease it. Then we think the millennium will be over, the earth will be reconstituted, and nobody will be able to find their title deeds except that God will know His own. The Fire will change everything.

I stand up with great joy to make my defense against a wicked and slanderous and disgustingly mean set of people who have a "Goat's Horn." I call it the *Goat's Horn*. They call it the *Ram's Horn*. I call it the *Goat's Horn*, because it is blown by those who are in affiliation with the stinking goat of Secrecy—not sheep at all.

My defense today will be one which will never be forgotten by those who have had the temerity to make this attack. They did not make it alone. They were the tools of the apostate churches whose conduct has been so disgraceful and disgusting that their members are leaving them in tens and even hundreds of thousands.

The Methodist Episcopal Church North laments a loss of 21,000 members last year, while Zion has increased her membership by 300 per cent. I want to thank God that amongst these there are many thousands of ex-members of the Methodist Episcopal Church.

Hinc illæ lacrimæ. Hence these tears.

The reason why the apostate denominations are attacking us in all their papers is because they are weeping over their losses and knowing that Zion has been the gainer not only from their ranks, but in thousands from the world around. The landslide has begun, Oh ye apostate churches, and the true people of God are coming right into Zion. (Applause.)

I am in perfect love and friendship with all in these denominations who love God. My fight is not against man, not even the vilest and most wicked. My fight is against evil and against sin. I have no other than kind wishes concerning all the people who are in the churches.

The Organizations Must Be Destroyed That the People May Be Saved.

When our Lord Jesus Christ came to this earth He found a splendidly organized Church which had been in existence continuously for 1500 years. It was at no time more splendid in its externals than when He came to this earth. The blood-stained hands of Herod had rebuilt the Temple of God. Its magnificence was as great or even greater than that of Solo-

mon's. The Jews had beautified it with their treasure from all the earth.

When Christ looked at that Temple, and that city, He said that the day was fast coming when there would not be one stone left upon another. That Nation and that Church had gone to the Devil. God had founded both, and the Devil had transformed them into his tools.

The high priest was but a whitewashed impostor and devil. These priests who sang their solemn songs were whoremongers and the protectors of harlots.

He said to them one day: "Let the man that is without sin among you cast the first stone at the adulteress whom you bring to Me." Convicted of that sin, they went out one by one.

He said that such a Church could no longer be endured. The New Wine of the Gospel could not be put into the old goat skin. The old garment could no longer be patched.

History repeats itself, and, let me tell you, Methodists, Presbyterians and Congregationalists, that the New Wine of the Gospel can no longer be put into the wretched old goat skins of your denominations.

Your day has gone. The people are weary of you. The day of God and of Zion has come. (Amen.) That is the fight.

I am not shrinking from the battle you are bringing. I say let us fight it to a finish (applause, Amen), or else you must surrender. I will carry off the *Ram's Horn* Cronje today. (Applause.)

Of all the contemptible sheets which have ever cursed the Church of God, I do not think there has ever been presented a more contemptible thing than this paper, which has pretended to be in the front rank of God's Church, and which says on its title page:

At a long blast of the Ram's Horn the walls of the city shall fall.

The day has gone over for all ram's horns and goat's horns. It will take something more than this wretched penny-whistle to make the walls of Zion fall. And as for any damage that Satan's kingdom can sustain by its "blast," that

is simply nothing: for he and the *Ram's Horn* are in active partnership.

I cannot help apologizing to you for speaking about it at all. It is too contemptible, almost, for speech.

The *Ram's Horn* has the temerity and falsehood to say that I am seeking chiefly money.

It closes this article of Saturday on "The Dowie Delusion" with these words:

His incessant appeal for money, money, money.

All I can say is this:

I Will Get Every Dollar Out of You Which Belongs to God.

Is that not right?

Voices—"Yes."

Dr. Dowie—I will make every last sinner pay his back tithes, if I can. Is that not right?

Voices—"Yes."

Dr. Dowie—I will tell this world that the earth is the Lord's, and the silver and gold are His, and the cattle upon ten thousand hills, and that the people are His. If they do not yield to Him and give him that which belongs to Him, they had better go to hell. They have no right to a place on God's earth, and they cannot enter His heaven.

"Oh, Dr. Dowie," say my critics with affected love for me, "do you not know that our Lord Jesus Christ was poor?" I do know.

"Do you not know that He was born in a manger?"

I do know.

"Why do you not imitate Him?"

Do you think my father ought to have gone about the City of Edinburgh hunting for a stable in which I should have been born? (Laughter and applause.)

Is that what you are doing? (Laughter.)

Come, my friendly critic. I know that Jesus Christ in great humility was born in a stable. Have you a wife who is

going to be a mother, and are you hunting for a stable (laughter) that the child may be born where Christ was born?

That is so ridiculous that it answers itself.

“Dear Dr. Dowie,” these friendly critics say, “you ought to have no place to lay your head.”

Do you have no place to lay your head? Are you very anxious to have no place to lay your head? Do my critics have no beds? Have they no place to lay their heads?

“Oh, Dr. Dowie,” they say, “you must remember that Jesus went about without money.”

I know He did. Are you eager to be penniless? Why do you not get some sense into your heads?

Jesus Suffered Sin, Sickness and Poverty That We Might be Free From Them.

Did not Jesus come to this earth and bear our sins and sicknesses that we should have no more sin and sickness?

Voices—“Yes.”

Dr. Dowie—Let me remind you, you ignoramuses who talk about your knowledge of Christ, that the apostle in summing up our Lord Jesus Christ's life said:

Though He was rich, for your sakes He became poor, that ye through His poverty might become rich.

The design of Christ was to take sin, disease and poverty away, and to impart Salvation and Healing, and to smite that awful curse of poverty.

Poverty makes men hungry, and they sometimes steal, not for themselves merely, but for their own. It makes the poor girl sell her body to keep alive the breath in her, oftentimes, in the streets of this city. It is the fruitful source of crime.

Poverty makes a man groan as he sees his children uneducated, illiterate, ignorant and unfed. Christ came to take it away, and, thanks be to God, he is taking it away in Zion. (Applause.)

I have taught what Jesus said:

There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Zion will go forward with that thought, and with that intention. (Amen.)

I am not afraid of the challenge. I want to see Zion rich.

Should the world and the Devil, the unclean and unholy, have God's gold?

Voices—“No.”

Dr. Dowie—Why should not those who are sober and industrious and God-fearing, who neither drink, nor defile themselves with tobacco or any other filthy poison, get the rewards? I know they will get them.

Zion is principally maintained by the offerings of men who were sick and sad and sorrowing and poor, whom God has saved and healed and made happy.

Two Thousand Seven Hundred Witnesses to Salvation, Healing and Spiritual Blessing in Zion.

Every one who has received either Salvation or Healing in Zion, stand.

You who are enemies, look around. More than 2500 have arisen.

Has God saved you?

Voices—“Yes.”

Dr. Dowie—Has God healed you?

Voices—“Yes.”

Dr. Dowie—All who have been spiritually blessed in Zion, stand up. Fully two thousand seven hundred are now standing.

Did I heal you?

Voices—“No.”

Dr. Dowie—Did I ever say I did?

Voices—“No.”

Dr. Dowie—Did I ever ask you to pay a cent for that?

Voices—“No.”

Dr. Dowie—Is there any charge in Zion for my services, or those of any Elder?

Voices—“No.”

Dr. Dowie—Let the Ordained Officers stand. I have been told, my dear Elders, Evangelists, Deacons and Deaconesses, in these attacks, that you have been treated meanly while I have lived richly; that you have lived in great need. Is that true?

The Officers—“No.”

Dr. Dowie—Have you lacked anything?

The Officers—“No.”

Dr. Dowie—Let those who have, say Yes. (No answer.)

My brethren and my sisters who are the Ordained Officers of this Church represent Branches of the Church from British Columbia down to Philadelphia, in all parts of this land. We have just concluded our Conferences and Anniversary Celebration covering eight days. There are over a hundred of them standing in that gallery.

Zion Has Never Neglected Her Officers or Her Poor.

Have the poor not been taken care of?

Voices—“Yes.”

Dr. Dowie—Is any one known today in Zion to be suffering from hunger?

Voices—“No.”

Dr. Dowie—If there is, I want an officer to go at once with relief. I do not know it.

We have never gone to the world for a single cent. The *Ram's Horn* is utterly false from beginning to end. I have had the pleasure of spending, up to May of last year, \$975,000 out of a million dollars and giving it to God's cause in Zion. I have had the pleasure, within the last few days, of making a land deal in connection with Zion, for which I have been offered \$500,000 in gold. I have said, “No, I gladly give that to Zion.” I rejoice that Zion City Site has beyond all question been proved to be worth fifty per cent more than we are paying for it, even before a single street has been surveyed.

I thank God that these hands are clean. No matter what the Devil or the *Ram's Horn*, as the Devil's agent, says, there has not been one single thought of covetousness in my heart. I have spent money, time and toil, even my last cent, in this city, as well as elsewhere, to establish God's cause. There is not one in Zion who thinks otherwise, and they know me who have been with me all these Years.

This wretched paper which says that all our cry is for money is simply thinking of itself.

Very briefly let me tell you what this paper does.

Some Fraudulent Advertisements in the Ram's Horn.

This wretched paper advertises a great number of downright frauds.

It has in it advertisements like this:

Watch and chain for one day's work.

LUCKY RING FREE—A harbinger of good fortune, and a dispeller of evil made from a genuine horseshoe nail; nicked and finely finished; sent free with our new mammoth catalogue of over 3000 bargains, for six cents to cover postage.

Ram's Horn! (Laughter.)

Is that the kind of thing for a Christian paper?

Voices—“No.”

Dr. Dowie—I hold in my hand one of its last issues with these words:

PLAYS—Plays for Churches and for Sunday Schools.

Is it necessary for God's people to be going in for plays?

Voices—“No.”

Dr. Dowie—Is there not work enough to do without going in for theatres?

Voices—“Yes.”

Dr. Dowie—If I go in for plays, I will go to the very best. I will not go to the sawdust and humbugs of a lot of fools in a Sunday School room or a Church parlor. If I were

going to see a play, I should want to see Irving and hear the best Operas. These Church plays are contemptibly poor, even as “plays.”

This paper is full of these disgusting advertisements of the get-rich-quick people who say that they are selling \$35 watches for \$5.95. (Laughter.) They give you lace curtains free!

You can get for \$5 that which is worth \$14! You can make \$100 a week by selling a certain book! You can get “Seed due bill free”! You can get a watch and chain free for doing certain work! They have got certain investments for sale, on which you can get money and make so much that it is almost fabulous! They tell you that you can get for \$5.95 a gold-filled watch, warranted for twenty-five years! You can get for using a moving picture machine a hundred dollars a week! Your asthma will be cured free! You can get “big money”! You can get a seventeen-jeweled watch for \$5.85! You can make money in the evenings, and you will get \$10 in money for doing nothing at all! (Laughter. Applause.) What delusive lies! All intended, like flies, to act as bait for fools.

The *Goat's Horn* is the paper which talks about money.

The Wings of the Little White Dove Have Never Been Soiled by Sordid Advertisements.

I have published for five years and nineteen weeks a paper which started with sixteen pages. I increased it to twenty, and afterward to thirty-two pages, and I have never had one advertisement in that paper. It has been established and maintained without the help of those who are not Christians. I have never advertised anything belonging to the World, or the Flesh, or the Devil.

I have kept LEAVES OF HEALING perfectly free, because it was God's Messenger, Zion on Wings.

If I should publish a paper, as I think I will soon, entitled

THE COMING CITY,

I should take advertisements which I think are honest and good and true. Therefore I shall have to refuse all kinds of advertisements such as the *Ram's Horn* prints. So far as we can prevent it, in the secular papers of Zion, there will never be an advertisement which we know is a fraud, or which is manifestly false.

These advertisements in the *Goat's Horn* are frauds upon the face of them. This paper which comes into the high court of public opinion to plead against me, and to say that I am seeking for money, comes in with its hands full of filth, and falsehood and fraud. The issue of Saturday, March 3d, bears a false date on its face: for copies of it were openly sold in Chicago on Tuesday, February 27th, and were probably printed a week before the date. It follows in that respect the example of the *Daily News*, which sends out its runners with the “five o'clock edition” about three o'clock.

I shall deal very briefly with what the *Ram's Horn* says.

I have no anxiety as to anything the *Ram's Horn* says.

If this attack upon me had consisted simply of the opinions of the *Ram's Horn*, I have such a perfect contempt for that wretched sheet that I would never have answered it.

But the Superintendent of the Moody Bible Institute has written an article full of falsehoods, and there are specious falsehoods by three or four other persons.

One of them is cribbed from the *Indian Witness*. Dr. Thoburn did not send it to them, but they thought they could publish it. Dr. Thoburn has been severely reprov'd for it both by many of his own brethren and by ourselves.

I will first speak regarding the *Ram's Horn's* editor. I do not know who he is. I do not take any pains to find out. I believe his name is Chapman. Whoever he is, I know that he is a thorough-paced liar and scoundrel. He must know that the articles he has written are false from first to last.

Ram's Horn Editorial Lie.

For instance, in this article entitled “The Dowie Delusion,” he says that I am guilty of error and misconduct; that I have, according to these persons whose testimony he

believes, been guilty of what amounts to fraud. He says:

What we have said in this number we have said with the single intention of speaking the truth, defending the truth, and sparing guileless victims the loss of time, hope, and money, which is entailed by a trip to this Chicago "Zion." What we have said will injure nobody, not even "Dr." Dowie himself, unless it be true that he is running his whole outfit for the money there is in it.

But they do not produce one "guileless victim," or victim of any kind—surely this would be easy to do if there were any.

Members of Zion, do you believe for one moment that I am running this institution and the Christian Catholic Church for the money there is in it?

Voices—"No."

Dr. Dowie—Any member of the Christian Catholic Church who believes that I am running this institution for the money there is in it, stand up and say so. (There was no response.)

There are none who know me better than the people with whom I am associated continually. The *Ram's Horn* lies, and lies without taking the pains to understand the facts.

It says this issue of the *Ram's Horn* will hurt me, for it will be read by a million eyes, and there will be an arrest in that long line of tribute which has been coming to Chicago from all the ends of the earth "in response to his incessant appeal for money, MONEY, MONEY."

I venture to say that when I am through with the *Ram's Horn*, there will be no cessation in the pilgrimage to Zion, but that there will be a cessation of all respect for this wretched paper in the heart of every honest man. (Applause.)

I will deal very briefly with the *Ram's Horn* contributors. They are really beneath contempt, but I will touch upon them.

Absurd Lies of the Ram's Horn Concerning the General Overseer's Personality.

One of these contributors has written an article under the heading of

THE MAN DOWIE.

This article is supposed to be exceedingly witty and is presented as a fine specimen of excellent literary photography.

It speaks of my personal manner, and says that I am an ignorant and vulgar man.

I do not profess to be so wondrously wise or to have such a vast amount of knowledge, nor do I profess to have all the amenities and elegancies which characterize a *Ram's Horn* reporter. (Laughter.) But I venture to say that a man who was born in the City of Edinburgh, who won the Silver Medal of his Academy before he was fourteen years of age, who has earned his bread from his fourteenth year, and made money enough when he was twenty-one to take him back from Australia to his own native country and city in Edinburgh University, Scotland, need not be ashamed. I venture to say that a man who had the friendship of distinguished leaders of religious thought and effort in Edinburgh when he was only a student preacher, and who has been somewhere in the front ranks of the Christian ministry for twenty-eight years, has some little reason to be entitled to the courtesy of even a *Ram's Horn* literary star of the first magnitude. I was born in Edinburgh, though the *Ram's Horn* is pleased to doubt it. I can tell them where they will find the registry of my birth. They can simply write to the registrar of births, deaths and marriages in Edinburgh, and they will find that John Alexander Dowie was born on May 25, 1847, in Leith Street Terrace, Edinburgh.

I venture to say that a man who, like myself, has had a fairly liberal education, for which he paid himself; a man who has been an ordained minister for twenty-eight years, and a speaker and writer for thirty-three years; a man who was called in his twenty-seventh year to one of the most important charges of the Congregational Churches in Sydney, New South Wales; a man who was chosen for six consecutive years as the spokesman of the Social Reform Party in New South Wales, and was offered the portfolio of Minister for Education by the late Premier, Sir Henry Parkes; a man who

has led, in his own adopted land, in many things, and occupied pulpits to the satisfaction of his brethren and the churches, never having to retire by reason of votes against him; a man who has spoken as I have spoken, and left, as I have left, my record as a public speaker upon the broad pages of Australian history, has no reason to stand ashamed in any land.

Nearly twelve years of my life have been spent in America; and almost ten of these have passed since I came to Chicago in 1890.

“The man Dowie” has made some little impression during these years upon this city and land, and God has given him tens of thousand of converts who have found salvation, healing, and power to live a clean, good life through his ministry.

Who is this “anonymous viper” who tries to fasten himself upon “the man Dowie,” and sting him to death?

Let him come out of his slimy obscurity, and compare his services to God and man with those of “the man Dowie.”

Zion is not in debt. Zion pays her way. Zion has always paid her way, and we stand in this city today without fear and not afraid of any investigation.

That insolent and impertinent characterization of me as some obscure adventurer only shows

The Crass Ignorance of the Ram’s Horn.

It has taken no pains, if it were honest, to find the truth, but it has taken pains to tell a lie.

The statements which are made by the *Ram’s Horn* contributors are a mass of falsehood.

Is this contributor’s statement true, that “as a public speaker” I am “a ponderous failure”?

Voices—“No.”

Dr. Dowie—If I am a ponderous failure, it is a very strange failure, because in the last six years in this city alone I have spoken to an average of 6000 persons every week. That is 300,000 persons every year, and in the last six years in this city I have therefore spoken to attendances in the

aggregate of 1,800,000. Counting those whom I have addressed outside, I have spoken to attendances aggregating 2,000,000 of people.

The attendance in this Tabernacle today will probably be at least 8000 attendances at the three services; in fact there are over 4000 crowded into this building at this moment, hundreds of whom are compelled to stand, and thousands have been turned away: for my chief usher reports that they were compelled to close the doors a quarter of an hour before this service began as the building was then crowded.

You who know me know that for six months, from October, 1895, to April, 1896, I filled the Auditorium down this Avenue every Sabbath afternoon, a place which accommodates about six thousand, and it was on several occasions far too small to accommodate our audiences.

If I am a ponderous failure, why is it that the people come to hear me?

This editor says not only that I am a ponderous failure, but that my work “is ending in a silly fizzle.” The strokes which have been given to me are so great that the work is fizzling out.

This Church has increased in one year from 14,000 to between 40,000 and 50,000. Is that fizzling out?

Voices—“No.”

Dr. Dowie—This Church received last Lord’s Day 147 new members by the right hand of fellowship. Is that fizzling out?

Voices—“No.”

Dr. Dowie—I have baptized 263 persons with my own hands in this place within three weeks. Is that fizzling out?

Voices—“No.”

Dr. Dowie—I ordained twenty new officers last Lord’s Day. Is that fizzling out?

Voices—“No.”

Dr. Dowie—The finances of Zion were never stronger, and Zion today stands before the whole earth challenging the admiration of even our enemies in this matter. Is that fizzling out?

Voices—“No.”

Fatal Contradictions in the Ram's Horn Attack.

Besides, how does that agree, you miserable vipers of the *Ram's Horn*, with your statement on the page where you are telling your subscribers "How to get extra copies of this issue of the *Ram's Horn*?"

You have on page 15 this statement: "There is scarcely a congregation of Christians in the United States and Canada which has not been invaded by the emissaries of the man whose abominable work is described in this number."

Then I must have a very large number of emissaries. Is that fizzling out? (Laughter.)

You also say that Zion's Seventies are found everywhere two and two, and that they are entering into Church folds everywhere. Is that fizzling out?

Voices—"No."

Dr. Dowie—Then you also say:

Dowie gets his followers, not by going to the haunts of sinful people and preaching to them salvation, but by going to Christian men and women within the Church and seeking to make them believe that he has a fuller Gospel, a better way.

That statement is an absolute lie: for Zion's Seventies, and especially Zion's Saloon Seventies, go in twos to the number of many hundreds every week to the "haunts" of "sinful people." Zion Home of Hope for Erring Women is constantly full of women who have been brought out of "the haunts of sinful people," and scores of these "haunts" have been closed by Zion's work. Sometimes it is nearly two o'clock on a Lord's Day morning before our noble Zion Seventies retire from their work in the saloons in the "levee district" in this city.

Is that fizzling out?

Voices—"No."

Dr. Dowie —

Ministers and mission workers have long been calling for something which they could place in the hands of unsuspecting Christians, so as to forearm them against Dowie, and his agents.

Then the *Ram's Horn* admits that our work is strong enough to be most dangerous to the Apostate Churches whose ministers are crying out to the *Ram's Horn* and *Goat's Horn*, and the Horn of the Associated Liars—Stop, Zion, or we are ruined.

Is that fizzling out?

Voices—"No"

Dr. Dowie—They say nothing has more effect than such a paper as this *Ram's Horn* special Anti-Dowie Microbe Killer. I think that will fizzle out. (Laughter.)

I ask you to notice: In the first part of the paper they say I am contemptible, fizzling out, and here they say this paper "will put a quietus on a man and a movement which if left unchallenged would not stop short of overthrowing the Church of Christ itself."

If that man and that movement are so strong as that, how is it that we are fizzling out? (Laughter and applause.)

The Devil himself could not do as much as Dowie then. (Laughter and applause.) Our Lord Jesus Christ said of His Church that the gates of hell should not prevail against it. This *Ram's Horn* is afraid that I shall prevail against it. (Laughter.)

That does not look like fizzling out.

I wonder which side of it is right—that we are fizzling out, or that the Churches are afraid of Dowie and afraid of Zion? Which is right: the first or the last?

Voices—"The last."

Dr. Dowie—That will do for the *Ram's Horn*. It is not worth any more.

I will deal with my adversaries in the *Ram's Horn*. The first adversary I shall deal with is

A Scoundrel Named John H. La Grange, M. D.

A viler wretch does not curse this land.

The literary scorpion who edits the *Ram's Horn* says he has a gentleman of very high eminence to be a witness against Dr. Dowie.

On page 9 he has an article headed:

A BOMBSHELL IN ZION.

In introducing Dr. La Grange's letter, the editor says that good men have left me, and that "The defection in his ranks became acute and widespread during the fall of 1899."

Zion, has there been any widespread defection from the ranks of the Christian Catholic Church in 1899?

Voices—"No."

Dr. Dowie—Do you know of one hundred who have left us?

Voices—"No."

Dr. Dowie—Do you know of fifty?

Voices—"No."

Dr. Dowie—Do you know of twenty?

Voices—"No."

Dr. Dowie—I do not believe that there have been ten, and we have added during that year more than twenty-eight thousand. (Applause).

Bombastic Introduction of Dr. La Grange by the Ram's Horn.

The editor says that in this great defection were some of those who had stood in the closest relations to Dr. Dowie. He says:

Notably, the man who for several months had been the associate manager of his quasi hospital, another who had been the manager of his Printing Works, another, a lady, who was a Deaconess in his establishment and had special charge of the poor.

The editor says these "withdrew." This is not true.

All these persons were dismissed. They never left. They were told if they did not repent, they must go, and not repenting, they were dismissed.

A few of their testimonies are published herewith. Every one of them is attested by affidavit.

Can you not get an affidavit to a thousand lies in

Chicago?

Voices—"Yes."

Dr. Dowie—The most notable is that of Rev. John H. La Grange, who for many years was a Congregational minister in good standing, after having abandoned the medical profession where he won honor and success in order to engage in the active work of the ministry. It seems almost providential that a man of his acute mind and training in both medicine and the ministry should have been deceived for a time by this monstrous pretender.

John H. La Grange will now "witness."

But before we take up the so-called evidence of this witness, I think I ought to tell you who John H. La Grange is.

The first time I saw John H. La Grange was, as nearly as I can remember, some time in 1894, when he came to this city and asked me if I would receive him into our work.

I was disgusted with his everlasting chatter and his absolute incapacity, apparently, to behave himself in a quiet and gentlemanly manner. He was always with women, and wanting to talk and talk. He had to be hunted out of their rooms, into which he would persist in going, contrary to the rule of the Home.

I will ask Overseer Speicher to stand. (Overseer Speicher arose.) When he made the proposal to be received in 1894, is it not true that I positively refused and told him to go?

Overseer Speicher—"That is true."

Dr. Dowie—Dr. Speicher received letters from him at frequent periods in 1895, 1896, 1897 and 1898, in which he expressed the utmost admiration for myself, and in which he declared that he could never rest until he was received into Zion. He began to ask me whether I would not alter my mind about this man.

I said, "I have no desire to receive into Zion any man who has ever been connected with A. B. Simpson, of New York," did I not?

Overseer Speicher—"That is right."

Dr. Dowie—I said, "I have never found one yet who was not a liar, just like that man." I have never yet found a man who had been connected with that accursed so-called

Christian Alliance, of which A. B. Simpson is President, who has ever been anything else but a curse when we received him into Zion. That is without any exception, as far as I can remember.

I Have No Confidence in Former Companions of A. B. Simpson.

Amos Dresser was one. His wife was another. John H. La Grange was another. R. A. Torrey is another. And these four are the *Ram's Horn's* principal contributors to the Dowie Microbe Killer issue of March 3d. They are "birds of a feather," and, consequently, they "flock together."

I was one day speaking on this platform after Dr. La Grange had been, by Dr. Speicher's good will, permitted to come "on trial" into Zion Home.

I was speaking concerning the Christian Alliance in somewhat like the terms I have now used, and I happened to turn around. The platform was then crowded with Elders, and I saw Dr. La Grange's face. He was looking very much confused and very much astonished that I should say that I had no confidence in the veracity of any one who had come out of the Christian Alliance. He looked at me, and I said openly:

"I tell you I am not half satisfied about you yet, Dr. La Grange." (Extract from Report of Sermon delivered in Central Zion Tabernacle, Lord's Day afternoon, November 20, 1898, by the General Overseer.)

All who heard me say that, put up your hands. (Hundreds of hands were raised.)

I will tell you how he got in.

I have to blame my beloved brother, Overseer Speicher. (Laughter.) Dr. Speicher pleaded with me. This man was down at the heels. He was without any home, a wanderer. As I shall show you from his wife's affidavit before the courts of this city, he was a wanderer upon the face of the earth, or in the language of his own brother-in-law, "Always tramping to try and keep ahead of his evil reputation."

I was doubtful of him, but Dr. Speicher needed a rest. Do

you think we can work forever without rest?

Voices—"No."

Dr. Dowie—Did not the Lord Himself need a rest?

Voices—"Yes."

Dr. Dowie—Yet it is spoken of when I take a few days' rest, when I work nearly night and day. I oftentimes do not have five hours' sleep, on the average, out of twenty-four. Sometimes I have much less, but when I take a rest it is talked of as if I were sick and dying.

Dr. Speicher besought me to allow this man to come in.

Dr. La Grange Was Received Into Zion Against My Will or Wishes.

I would not ordain him for months after he was in Zion. He was reluctantly permitted to come in to take Dr. Speicher's place while the doctor went to Florida and rested.

He came on October 11th and was not ordained until January 1st of the next year. I was doubtful. I did not trust him. I then ordained him simply because I must either ordain him or dismiss him. I felt that I must give him an opportunity. He was behaving much better as to "chatter" than when I refused him in 1894. But now we know that he was a consummate hypocrite all the time he was in Zion.

What is his life? What kind of a man is he?

I will tell you in language which cannot be mistaken. I will tell you why he was dismissed.

I shall read to you the affidavit of his wife, in the divorce proceedings in the divorce court of this city, not somewhere far away. This document can be found in the files of the Circuit Court of Cook County. It was copied by Mr. Ernest Williams, one of my stenographers who is now reporting this address, only two or three days ago.

Cause of Dr. La Grange's Removal From Office and Membership.

I received a card, which I have in my hand, in my office, from Dr. La Grange on July 11, 1899, which was written thus:

TUESDAY MORNING.

DEAR DOCTOR:—I desire to go away Thursday morning to be gone over Sunday. Have arranged with Dr. Speicher concerning the office work.

Will this be agreeable to you as my Overseer?

Yours in Christ,

J. H. LA GRANGE.

I immediately sent for Dr. Speicher. I asked, “Where is Dr. La Grange going?” for I had been hearing some rumors.

“Well,” he said, “I think he is going to Charlevoix.”

“That is where Elder Matthews is?” I asked.

“Yes.”

“That is all right; but what is taking him to Charlevoix specially?”

“Well,” he said, “I am bound to tell you, Doctor, that there is a woman in the case.”

“Let us have the woman,” I said. “Tell us all about it.”

Then he told me of a young lady upon whose name and good fame there is no aspersion. I cast no reflection. I have never cast any reflection, have I, Zion?

Voices—“No.”

Dr. Dowie—I am bound to give you her name now—Miss Kate Jean McDonald, the trainer of Zion Boys’ Choir, a bright young lady.

I said, “He going to accompany her to Charlevoix? Never. This is intolerable. Doctor, I shall not allow this young lady’s name to be linked with his.”

I desire to explain here that he came to Zion without his wife. That was one of the reasons why we did not want him to stay. He told us that his wife was a very excellent lady, but that she would not live with him, and he hoped that after he had been a while in Zion her heart would be softened by prayer and by our coöperation. But he begged us not to write to her!

I see now why he did that. We would have gotten the truth. He said that he was writing, and that her heart would be all right presently, and she would come to Zion.

When I got an inkling that he was beginning to be offensively attentive to ladies just about this time, I said to

Dr. Speicher, “He shall not be permitted to go with this young lady.”

I therefore sat down and wrote to Dr. La Grange, for I was just about to leave the city, and had only a few minutes, and he was out of the house at the time. So I wrote this note:

REV. J. H. LA GRANGE. M. D., Zion Home. July 12, 1899.

My Dear Elder:—I have just been informed that you have arranged to accompany Miss Jean McDonald to Charlevoix tomorrow.

I think this to be very unwise, both for her sake and your own, and it is my wish that you should not go together.

As you are aware, my dear Elder, from what I have told you, I have been sincerely concerned for your separation from your wife, and I should be very glad rather to facilitate your going to New York to see your wife and to endeavor to make matters right there than for you to go to Charlevoix.

I have instructed Mr. Sprecher to give you, if needful, a check for \$50 to pay your expenses to New York and back, and I wish very much that you would take that trip and bring your wife back with you. Indeed, I am fully convinced that you should either go to her or she should come to you. It is not good for you to be here alone.

I am Faithfully your Friend and Fellow-servant in Jesus,

JOHN ALEX. DOWIE,

General Overseer Christian Catholic Church.

Dr. La Grange Sent to New York to Bring His Wife.

I gave him \$50, and he started. He pretended that he went to the neighborhood of Saugerties, New York, where he said his wife was. He apparently never went there, but wrote me a tissue of lies in the following letter:

NORTHERN STEAMSHIP CO.
GREAT NORTHERN RY. LINE.

S. S. NORTHWEST, July 22, 1899.

DEAR DR. DOWIE:—I am enroute via lake steamship from Buffalo, New York.

My mission has been a painful and sad one to me. Have been refused an interview and emphatically informed will not change her home; quiet, fixed and certain for anything offered her.

I don’t suffer the sting as that of two years ago, when it prostrated me to my bed, but still I keenly feel the situation. Wish it was different

in many ways.

Prayerfully trust God—His answer prayer in your behalf as our Overseer and granting the needed blessings for Zion's cause, which is dearer than life to those who bear it to their hearts—the precious truth for which she stands in defense before the world; that her temporal and spiritual needs are fully supplied for a more practical rescue of the many hungry souls who are awaiting deliverance.

I visited my former parish. Zion's teachings are splitting dead orthodoxies, and bitterly opposed and a severe test to our Zion friends. They have been a little timid, yet God answered their prayers most wonderfully and spiked the Devil's guns.

God bless you and increase your usefulness.

Yours in Christ,

H. LA GRANGE.

Instead of going there, he said later that he sent a telegram to his wife. But his wife says she never had an invitation to come here to Zion, as I shall show you.

What did he do?

He turned around by way of Buffalo, came around by the Lakes, and went to Charlevoix.

I was indignant when I found that he was there. It was some weeks after that I found he was there. I found that this young lady was writing letters for him. I was very indignant, and when he came back, I dealt with him as quickly as possible.

I said, "What does this mean, doctor? Where is your wife? Why is she not here?"

"Oh," he said, "she is not going to live with me."

He had been years separated from her.

Then I said, "What is this I hear about a divorce?" "Oh," he said, "she wants to get a divorce. She is going to take proceedings to get one."

I said, "What! That is contrary to all I hear of her character."

Then he made aspersions upon her character. I was most indignant. I said, "These are contrary to all you have said, declaring that she was a good woman. I do not believe them. You have broken the spirit and letter of my instructions as your General Overseer. You have spent Zion's money in making a mock of this pilgrimage to New York to get your wife.

"You have done nothing at all about it. I require you to repent and to separate from this young lady, and to cease from paying to her the attentions which could only be properly paid by a gentleman to a lady whom he desires to make his wife—a thing you cannot do. Give her up!"

"I will not do it," he said.

"Then," said I, "I will expel you from the Christian Catholic Church. This is unbecoming a Christian, unbecoming a gentleman, and unbecoming an Elder of this Church, that a married man occupying your position shall dare to make overtures to a young lady of spotless reputation. You must either give her up and repent of this, or else I shall dismiss you."

"No," he said, "I will get a divorce, and my wife wants me to get one. She will offer no hindrance. In fact, she is in company with me in this matter."

Dr. La Grange Hypocritically Pleads For Time For Prayer.

I said, "Then that is worse than ever. A divorce gotten by collusion will not stand even before the courts of law. The Scriptures will not allow it to stand, and I will not allow it to stand in Zion. You shall go, if you seek for a divorce. I require your word of honor that you will drop this divorce proceedings."

He said he would not give it at that time.

I said, "You must go then."

He said, "Let me stay until you come back from Ben MacDhui. Let me pray over it."

I was going across the lake that night, and I therefore gave him from the Wednesday until the next Lord's Day to pray over this matter, although I thought no honorable man needed a single hour. But I did not wish to act hastily or harshly.

He simply took advantage of the few days I gave him to do mischief. He got one of my stenographers to take dictation for a letter on Thursday, September 7th, one day after my departure, Wednesday, the 6th, and he dated it one day after

my return. I received it on the morning of Lord's Day, September 10th, in my office in Zion Home. He put a false date upon the letter. It was a shameful letter, which reads as follows:

CHICAGO, September 11, 1899.

REV. JOHN ALEX. DOWIE, Zion Home, City.

Dear Sir:—I wish to inform you that mistrust and lack of confidence, which are my God-given convictions toward you, guarantee, under God, that I withdraw from all associations with you. This is based upon facts which personal knowledge and belief, confirmed upon prayerful meditation, have shown that these facts are actual truth.

And that your "presumptive previousness" of Wednesday morning's interview has no weight whatever in my decision in this matter; for if I had obeyed God last May, I should have done then what has been delayed until now, and saved painful suffering, which is not of God.

I have only one matter of business nature which needs attention, a matter of financial honor. Under God my service in this Home and work has been free from any man-fearing or time-serving spirit and done as in the sight of God only, and for God and suffering humanity, and only drawing such money as to meet my *actual needs, not luxuries*, for it was *God's money*. The amount was approximately \$350 for nearly a year's service.

The same time in any reputable infirmary in the East would have afforded me \$100 or \$150 per month, and including board and room.

I neither expect nor ask this in serving God, but believe, under God, that a balance of \$100 would be a just and honest balance due me, and kindly ask that this matter receive consideration.

God willing, I leave the Home and work September 13th.

Respectfully yours, JNO. H LAGRANGE.

POSTSCRIPT.—Since writing the above, word has come to me direct that language from your lips which imputes impurity upon my reputation as a child of God, and I have no doubt of the truthfulness of their statements, but what you said so and guilty of the same.

I will take no trifling in this matter from you; understand me, for I have under God many godly, intelligent friends in New York, Philadelphia and Pittsburg, and even in Chicago, who know my past, if I was a clean Christian character or not. How often I have regretted that I did not heed the Voice of God last May and obeyed, and washed my hands and quit you then; to linger, to have you add gross insult to injury.

May God in mercy give you godly sorrow and repentance. LA G.

That letter was a lie. He was leaving Zion to escape dismissal, but that could not save him. I refused to receive his

resignation, and wrote a letter of dismissal.

Letter Giving Dr. La Grange His Dismissal.

In that letter, written on Lord's Day morning, dated September 10th, I gave him a good sound castigation, and told him these things:

LORD'S DAY, September 10, 1899

JOHN H. LA GRANGE, M. D.,
Zion Home, Chicago.

Dear Sir:—Your letter and postscript received this morning, although the letter is dated the 11th.

When I saw you on Wednesday morning, in the presence of Dr. Speicher, it was to call your attention to your very unwise conduct in paying special attention to Miss Jean McDonald, and in your direct disobedience to the spirit and the letter of the instructions contained in my letter of July 12th, when I gave you fifty dollars (\$50) to go to New York to bring your wife back with you, instead of allowing you to go on to Charlevoix with Miss Jean McDonald.

Your coming back from New York by way of the lakes and remaining at Charlevoix for some time, and then coming back with Miss McDonald, was, you admitted, an action directly in conflict with my instructions to you as your General Overseer.

The fact that the baptismal cards and the letter announcing your baptisms at Petoskey were in Miss McDonald's handwriting, although signed "Dr. J. H. La Grange," gives me much concern.

Also the further fact that you not only did not deny paying her these special attentions, but would not promise that you would desist from them, except when I almost compelled you to give me a promise that you would only see her once, in the presence of her mother, until Monday, September 11th.

Adding to this the statement which you made that divorce proceedings between yourself and your wife had begun, and when I pressed you to tell me who had begun them, you then admitted that they were not begun, but that she had stated her willingness to allow you to get a divorce from her on the ground of abandonment.

These facts made me give you the ultimatum, which was as follows:

First. That your conduct towards Miss Jean McDonald was not an act becoming a gentleman, a Christian, or an Elder of this Church, inasmuch as you were paying attention to a young lady of spotless reputation and endeavoring to win her heart when you knew that you were a married man, and that you might never be able to obtain a

divorce, and even if you had been, that the actions were still unbecoming and improper.

Second. That the Christian Catholic Church could not recognize any divorce given on the ground of abandonment.

Third. That the divorce would not be even legal in the sight of man, being gotten by collusion between yourself and your wife; and, therefore, that if you were to begin divorce proceedings, or continue to pay Miss McDonald the attentions you had been paying, that I would be compelled to take action severing you from the Christian Catholic Church and your office.

You asked me for time to pray over it and to permit the matter to stand over until Monday, which I did.

These are the facts in the case up to the reception of your letter of this morning.

You now say, "I wish to inform you that mistrust and lack of confidence, which are my God-given convictions towards you, guarantee, under God, that I withdraw from all associations with you. This is based upon facts which personal knowledge and belief, confirmed upon prayerful meditation, have shown that these facts are actual truth."

"And that your 'presumptive previousness' of Wednesday morning's interview has no weight whatever in my decision in this matter; for if I had obeyed God last May I should have done then what has been delayed until now, and saved painful suffering, which is not of God."

All I have to say in answer to this is, if you suppose that these words convey a resignation, then I have to inform you that I will not receive a resignation couched in such terms and with the shadow that now rests upon you, owing to your actions towards Miss McDonald and your projected divorce proceedings.

I do not care at this time to enter into lengthened exposure of the hypocrisy which the last sentence in the quotation which I have just given from your letter conveys: for if you have been convinced since last May that you had neither trust nor confidence in me, then you have acted the hypocrite's part, for you have written words which convey the opposite, and have declared your confidence publicly on various occasions in the Tabernacle, especially on one recent occasion when I called for an expression of confidence from all in Zion Tabernacle.

You have also eaten the bread of Zion, and received money and thanked me for my kindness and consideration to you. And now you have the audacity to tell me that you have all that time been a hypocrite. You even now ask me, in the letter from which I have just quoted, for One Hundred Dollars (\$100) from Zion's Storehouse as a "just and honest balance due" you.

You close your letter by saying that you will leave the Home and work on September 13th.

You are wrong. *You will leave the Home and work today.*

I do not consider that Zion really owes you anything: for I have made no financial contract with you or with any one else in the eldership. But I will enclose herewith my check for Fifty Dollars (\$50) as an allowance, so that you will not go out of this Home penniless. And in order that you may have some immediate change, I will enclose herewith a bill for Five Dollars (\$5).

My personal attendant, Mr. Carl F. Stern, has been instructed to see you out of the house within an hour of the delivery of this letter. We shall on no account permit you to remain a moment longer.

I will also inform you, that without needlessly taking up any further time in this matter, I now remove you from membership and eldership in the Christian Catholic Church, for hypocrisy, deceit, and direct disobedience of orders, and for harboring a project of what is, in my judgment, an immoral proceeding.

I wish to say in closing that I have confidence that Miss Jean McDonald has in this matter not been guilty of any improper action, and that further than being the victim of your attentions, she is without stain.

I will also say that your postscript containing a threat that I have imputed impurity to you is as contemptible as it is false. If I had known for a moment of any impurity in your conduct, you would not have been permitted to stay an hour.

Praying that God will lead you to see how shamefully you have acted in playing the hypocrite for months, or in telling an absolute lie now,—for you are in the horns of that dilemma—I am

Faithfully yours,

JOHN ALEX. DOWIE,
General Overseer Christian Catholic Church.

He left Zion Home immediately after sending me his letter, on the Lord's Day morning, and kept out of the way all day. We hunted for him all that day and could not find him. When he came on the Monday, he came with an officer with a replevin. I never saw the officer. Dr. Speicher told the officer that there was no need for a replevin warrant; that we were eager to get rid of the man and his things. They could be taken at once. The officer never presented his replevin warrant. Dr. La Grange got my letter to him which I have just read to you, with its enclosures.

I am profoundly sorry I gave Dr. La Grange that check for \$50. The next time I saw it was after it had been paid by our Bank with the name of Joel W. Stevens, that wicked lawyer, who has been the enemy of Zion, upon it, showing that he had gone at once into the enemy's camp. He had

really been there all the time, although we knew it not.

This is the man who was dismissed from Zion because of his impropriety.

**Mrs. La Grange's Sworn Statement Telling of Her
Husband's Cruel and Shameful Abuse and
Abandonment of Her.**

Let me now read to you the deposition of his wife

No. 199,705.—General Number.

Term No. 9,906.

CIRCUIT COURT, COOK COUNTY.
BILL OF DIVORCE.

JOHN H. LA GRANGE }
VS. }

MARY C. LA GRANGE. Trial October 20, 1899.

Charges that the defendant, Mary C. La Grange, on the — day of January, 1896, deserted and abandoned complainant, and refused to live with him, and has continuously absented herself from him, and refuses to return and live with him as husband and wife.

Prayer for Decree of Divorce.

JOEL W. STEVENS, Solicitor.

Answer of Mary C. La Grange, filed November 17, 1899.

Denies the charge of wilful desertion, and charges that the complainant, John H. La Grange, has wrongfully and maliciously deserted her, the defendant.

Subscribed and sworn to.

DEPOSITIONS.

Mrs. McGinnis, sister of defendant, Mary C. La Grange.

Mrs. La Grange is now living with me. John H. La Grange has paid no money for her benefit, or board, or support.

Q. What kind of a character has Mrs. La Grange? A. She is a lovely woman.

Q. Do you know that her character is good? A. Yes, sir; the very best.

Mary C. La Grange, defendant:

Q. What is your maiden name? A. Mary C. Peck.

I am not living with my husband. He is in Chicago, I suppose. Immediately after we were married we went to Glenham to live; Dutchess County New York. Yes, we went to housekeeping, and he to practicing medicine. We lived there about a year. Then we went to Mattown in the fall and lived there until spring, where he practiced his profession. We stayed there about six months. Then we went to Fishkill and kept house. We remained at Fishkill one year, where he practiced his profession. From Fishkill we went to Newburg and kept house, and he practiced his profession. We remained there a year.

In the spring of 1884 our home was broken up, and he went to Dakota. Part of our furniture was sold.

He became interested in religious matters—was interested in the Salvation Army at Newburg.

It was he who suggested breaking up housekeeping. He said that he wanted to do the Lord's work, and prepare himself to be a minister, and he went out on the frontier in Dakota. He insisted upon ceasing practicing medicine in Newburg and breaking up housekeeping.

He did not suggest my going with him when he went West. He suggested that I go to my parents'. He said I could go home.

Our furniture was sold when we broke up, part of it; the other part was put in storage. He gave me a little money of the proceeds; I do not know how much. He took me to my father's. He asked my father what the board would be, but he never paid a cent of that board.

I heard from him regularly in Dakota. He wrote me that he was pastor of a Congregational Church there until 1889. He never suggested that I come and live with him.

During the entire period from 1884 to 1889 I remained continuously at my parents' at Stuyvesant Falls, Columbia County. I know of his receiving a call to a church at Saugerties, New York. The reason I did not go to Troy and live with him was he had no home for me. He never wrote that he had a home for me there.

I went with him to Saugerties and we resumed housekeeping there. I went at his request.

During the period from 1884 to 1889 I had to look to my parents for my board and most of my clothing. He did nothing for me.

He ceased to be connected with the Church about September, 1892.

He suggested that I should go home when we broke up housekeeping at Saugerties. I went to live with my sister and brother-in-law, Mr. and Mrs. McGinnis, who were then living at Hudson, New York. Our household goods were left at the parsonage. He did not pay or furnish me with any money for my board or support or clothing while at Hudson. My brother and his wife supported me.

In 1892 he, John H. La Grange, received a call to a mission in New York. Some lady who had charge of this mission wanted him to come and be at the head of it, and she paid all the expenses, so far as I know. We rented a flat; took up housekeeping in St. Nicholas Avenue. We

remained six months. He and the lady had trouble, and we had to break up. The dependence came from her. Our household goods were put in storage. He said I should go to my home. Of course I went home to the same place, to Mr. McGinnis'. My father died in January, 1893. My husband came to see me. He spent most of the winter at his father and mother's.

At the time I was with Mr. and Mrs. McGinnis he furnished me with no money for support or maintenance. I was supported by my brother-in-law. That was in 1894. The latter part of the winter my husband became interested with a minister in New York, and helped him with his work. He was not very well. Then we went to housekeeping in a flat with another family. They paid for housekeeping. My husband lived with me during this time. He furnished nothing for the house or support. This continued six months. My husband and this lady had trouble; he found out they could not carry on the work. My husband said we would have to break up housekeeping; that he could not work with this lady.

He said I should go home. Our goods were put back in storage. At first he went to Iowa. He took me to my aunt's in Paterson. I visited there two weeks, and he went to Iowa. I have not lived with him since housekeeping was broken up in New York City. I corresponded with my husband regularly.

Q. When did you learn from his letters that he went to Chicago. A. It must be a year and a half, I should think.

Q. Up until the time he went to Chicago, did he ever write you to come and live with him? A. Not that I remember of.

Q. Did he ever say or write you that he had a home provided for you? A. Never; no, sir.

Q. During that time has he furnished you any money for support? A. No, sir.

Q. Did he write you what he was doing at Chicago? A. Yes. He was going to the Dowie Institute.

Q. Did he write you the nature of that institute? A. I do not know that he did.

Q. Did you notice in the papers articles stating the nature of that institute? A. Yes, sir.

Q. What were they? A. It was a place for Divine Healing; a place where no medicine was given at all.

Q. Did you ever write to him and ask him what compensation he was getting? A. I did.

Q. Did he reply? A. He never answered at all; he never paid any attention to my question.

Q. Did you ever write to him any opinion of yours of the Dowie Institute? A. I do not think I ever did.

Q. Did he ever write to you that he had a home for you in Chicago? A. He never did.

Q. Did he ever send you any money or transportation to come to Chicago? A. He never did.

Q. Have you always been a good wife to your husband? A. I have.

This man has been guilty of a crime which, in my opinion, if he got his deserts today, would put him in the penitentiary. I shall give you the further proofs of that a little later.

It is simply impossible to longer tolerate this man.

He has told countless lies concerning Zion. He has told lies concerning good people. He has told lies concerning me. My determination is that this man shall be punished, and punished to the utmost extent of the law, especially if he will say in Chicago what he has written to the *Chesley Enterprise*, in Canada. I will undertake to see, if he does that, that he is put inside of prison bars within twenty-four hours.

(At this point of the service the large flashlight picture was taken. See supplement to *LEAVES OF HEALING*, Vol. VI, No. 20.)

I will continue my address this evening. May God grant His blessing. (Applause.)

All who desire to consecrate themselves to God, stand.

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 repentance. Give me power to do right, for Jesus' sake. (*All repeat the prayer, clause by clause, after Dr. Dowie.*)

The meeting was then closed with the following

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you and all the Israel of God everywhere, forever. Amen.

EVENING SERVICE, MARCH 4, 1900.

The meeting was opened by singing Hymn No, 318.

The General Overseer read the Seventh-fifth and Seventy-sixth Psalms.

Pray that I shall get the blessing I need to night. I have had a very heavy week's work. This task has come upon me quite unexpectedly. There is a great deal to be done. I desire to get right into it, and place upon record once and for all that which will cut off the "horns" of the wicked *Ram's Horn*, *Goat' Horn*, and all other wicked *Horns*.

All the Horns of the Wicked also will I cut off; but the Horns of the Righteous shall be lifted up.

It is a Question Between My Horn and the Ram's Horn.

The ram has two horns, but the man who is right with God has only one horn.

The Book says that God will give him the anointing which will make him like the Unicorn, which has only one horn. May God grant that the horn of Zion shall be exalted today for the extension of His Kingdom.

For, lo, Thine enemies, O Lord,
For, lo, Thine enemies shall perish;

All the Workers of Iniquity shall be scattered. But my Horn shalt Thou exalt Like the Horn of an Unicorn; I shall be anointed with fresh Oil.

The audience of fully two thousand, by rising, was found to consist, for the most part, of members of the Christian Catholic Church, who promised to hear the matter to its conclusion.

Prayer was offered by Overseer Piper, Zion's White-robed Choir rendered a beautiful anthem, the

announcements were made, and the General Overseer said:

I feel, before I begin to speak, oh so much, the need of wisdom. There are so many things which I could say which I feel it would be better not to say, because even with one's enemies there comes a kind of compassion such as the British had the other day when Cronje was in that hole in South Africa. They could literally have annihilated that army. I suppose nearly one-half of these brave Dutchmen perished there, and no one feels their bravery more than their victorious adversaries. Well might Lord Roberts say when Cronje surrendered, "I am glad to meet so brave a man."

My enemies are not brave, however. Yet I feel sorry for them. But I will have to pour the shot into that hole again tonight until they surrender. Pray for me that I may do it aright. And pray that God and Zion may get glorious victory.

The tithes and offerings were then received.

LIES OF THE RAM'S HORN OF MARCH 3d, WITH EXPOSURES OF ITS EDITOR AND CONTRIBUTORS.

CONTINUED FROM AFTERNOON.

The General Overseer then delivered the following address:

INVOCATION.

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

TEXT.

I said unto the Fools, Deal not foolishly:
And to the Wicked, Lift not up the Horn:
Lift not up your Horn on high:
Speak not with a Stiff-neck.

All the Horns of the Wicked also will I cut off;
But the Horns of the Righteous shall be exalted.—Psalm 75:
4-5-10.

I was dealing, when I closed the afternoon meeting, with the *Ram's Horn* attack on page 9, entitled "A Bombshell in Zion."

This bombshell, as I told you, is supposed to be the letter from J. H. La Grange, M. D. I think I have taken the right course, to first of all tell you what kind of a man La Grange is.

He was in Zion from October 11, 1898, until he was dismissed on September 9, 1899, about eleven months.

Dr. La Grange Was Never in Charge of Zion Home.

He was simply in charge of the office to receive guests. Zion Home remained in our own charge, as it always has. The head of Zion Home is John Alexander Dowie. The neck of it is Mrs. Dowie. (Laughter.) She turns the head when the head is willing to be turned. (Laughter.)

Dr. Speicher is a right hand, and we have quite a number of very excellent helpers. The Elders enable us to reach out in that Home, by the number who are always resident, into all parts of the Home, and all parts of the city.

He has presented himself as if he were the head of everything. He was simply the clerk occupying Dr. Speicher's office and registering the arrival of guests. He also went around the rooms occasionally, a good deal more than he ought to have done. Sometimes he had to be told to keep out of ladies' rooms. Once he, contrary to our rules, had the company of a lady in his own room, with the door closed, during the day; but that was not known to me until after he had been dismissed from Zion. I did not know until then that he had been guilty of that very improper conduct. I do not say that anything criminal occurred, but it is absolutely contrary to every regulation in Zion Home that any gentleman should have a lady in his room. Of course, that is a very proper provision, as you all know. Had I known it, he would have

been severely reproved, and, probably, immediately removed. This good rule has always been maintained in Zion.

If it were not so, there would be a failure to avoid the appearance of evil.

I, myself, take the utmost care. There never has been at any time, and there could not be, any possibilities of evil attach to our name.

Dr. La Grange's wife's answer is enough. It is one of the most shameful records of abandonment and non-support extending over, practically from 1884 to 1900, sixteen years. The times when he did have her he did not support her. Others supported her, and there was always some quarrel, or as she puts it "trouble with a lady," which lead to a breakup, and another period of "tramping to keep ahead of his bad reputation," as his brother-in-law puts it.

I think you will find, when you examine it, there were something like thirteen times in which his wronged wife had to move because of his failure to be able to make a permanent home.

Dr. La Grange's Lie Alleging His Wife's Unwillingness to Come to Zion.

For five years he was absent from her altogether, never supporting her, never being with her.

During the whole period that he was in Zion Home, he represented to us that his wife was most unwilling to come, and that he could get no definite answers from her.

She says in her sworn testimony he never asked her to come or provided her a home.

I had a home provided. Mrs. Dowie and I again and again told him that his position was intolerable in Zion Home with a wife in New York. Mrs. Dowie herself personally told him that she would be exceedingly glad to see his wife and give her a nice room.

(Mrs. Dowie here spoke to the General Overseer.)

Mrs. Dowie says that she arranged a room for her, and he said his wife was coming. He kept telling Mrs. Dowie for four months that his wife was coming, and deceived us

shamefully all that time, saying that he was in correspondence with her.

I hold in my hand two letters which I shall read. One is from Mrs. La Grange herself, and the other is from her brother-in-law, Mr. McGinnis, a very excellent Christian gentleman who has been taking care of Mrs. La Grange and providing for her all these years, and whose good name has been scandalously assailed by Dr. La Grange.

When I saw from that examination of the record that Mrs. La Grange was apparently perfectly ignorant of the fact that we were willing to provide her a home in Zion, I wrote to her and expressed my sympathy with her in the wicked proceedings that he had begun. He shamefully lied to us, saying that his wife was a party to this divorce. Did he not tell you that?

Deacon E. S. Anderson—"He told me so."

Dr. Dowie—Did he not tell you, Evangelist Fisher?

Evangelist Fisher—"Yes, sir."

Dr. Dowie—Did he not tell you the same thing, Elder Kennedy?

Elder Kennedy—"Yes, sir."

Overseer Speicher—"I heard him tell it to you, Doctor."

Dr. Dowie—He told others that his wife was going to begin these proceedings.

Mrs. Dowie adds that he used the same terms to her that Mrs. La Grange's own sister uses in her evidence: that she was a woman of lovely Christian character. He claimed to have nothing against her then, the shameful scoundrel.

Dr. La Grange's Criminal Attack Upon His Wife's Character.

I will tell it. He had the audacity to say that she had committed adultery with the man who had been protecting her all these years and providing for her with his own wife by his side! (Shame.)

Oh, I think that is the worst thing of all! Not only to abandon her, and not provide for her, but to bring upon that good Christian lady, and upon her sister, and her sister's hus-

band, that shameful charge! And he admitted to myself that he had not a single particle of proof—it was only his "suspicion." Shame upon him. All the waters of Lake Michigan cannot wash away that foul stain from his vile heart.

She writes to me referring to that:

ATHENS, NEW YORK, February 12, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—I was very much surprised to learn I had the good will of you and your house.

I supposed the doctor was still with you, until Mr. Mooney informed me otherwise.

How long since he left you?

Thank you so much for your sympathy and prayers. I do need them, oh so much, at this time.

The mistake of my life was made when I married Dr. La Grange.

Oh, how he has blighted my life; and as for his stooping so low as to try to injure my character, really, that is more pernicious than I ever thought he could be.

I have the witness of the Spirit within me that I am a child of God, trying to walk each day as He would have me walk. Therefore I would he willing for any one to trace my life from childhood up to the present time, whether in the home or out of the home.

The great trouble with the doctor is, *he has a head religion; it has never reached his heart.* One does not have to be very long in his presence to observe that.

Now concerning this divorce matter. I should have preferred to have left things just as they were. This is all his own doing. I felt the world was large enough for both of us, with a faint hope in my heart that he would some day settle down and be a man. But it seems that hope is not to be realized.

Now it has gone so far I do indeed want to be free from him, so that he will have no claim upon me. I shall be so glad when it is all over.

Although I have tried so hard to be brave, and also to look to Jesus for my strength, yet there are times when I found the flesh was weak and I sank beneath the weight.

What is your opinion about divorce? Do you think one is free in the sight of the Lord, as well as by law?

Still asking for your prayers, and thanking you for your kind interest,

Yours very truly, MARY C. LA GRANGE.

I was compelled to answer that there was only one ground for divorce, and if she could prove she had that ground a divorce was proper and in order, but in no other

way. I was sorry to say that, but there can only be one answer.

This is a letter from his much-injured brother-in-law, who has protected his sister-in-law, Mrs. La Grange, all through these years, and generously provided her a home alongside of his own wife, and treated her in a thoroughly gentlemanly and Christianlike manner:

ATHENS, NEW YORK, January 19, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—Your kind letter of the 11th inst. to my sister, Mrs. Mary C. La Grange, came duly to hand.

It found Mrs. La Grange under the doctor's care.

She has not been able to reply as yet, so has asked me to acknowledge your very kind favor.

We wish to say that we appreciate your kind offer to go on the stand and testify on behalf of our sister, and our counsel may be glad to avail himself of your kind offer. We too, like yourself, regret that we are compelled to say that we have found Dr. La Grange to be a bad, dangerous man, and believe he would stop at nothing to carry his point or get revenge. The charge he makes against his wife and the writer should stamp him as the villain he is all through life; for there is no purer Christian woman on earth than his wife.

If he possessed a small portion of her virtue he would not be compelled to be tramping all over the face of the earth trying to keep ahead of his bad reputation.

We hope his wife may succeed in getting free from him, as he has blighted her life.

Again we thank you for your interest in her, and would say if you ever come East we would be glad to have you call on us. We would try to make it pleasant for you.

Yours very truly,

JOHN MCGINNIS.

I have upon this table a number of letters from ladies whom he has insulted, whose names I shall not read. Two here are from young ladies, who, after he had left Zion, wrote to us and told us that we could use them, if we chose, in any way we pleased. Of course I do not wish to use their names, unless I am compelled to.

They are young ladies of very considerable social rank, and very high Christian culture. They say, without going into details, that they were glad to see in LEAVES OF HEALING that Dr. La Grange had been expelled from Zion Home,

because he had been guilty of actions towards them which, while they could not say that they were absolutely immoral, had evidently been intended to draw them into improprieties. More than one husband told him to cease his hand-squeezing and shoulder-clapping familiarities with his wife, I now find, and I wish I had known it long ago.

As confirmatory of some things I have said as to La Grange's lying concerning his wife's alleged dishonorable agreement to allow him to get a divorce, I might adduce many proofs. I will, however, confine myself to the letter of one Elder who knew Dr. La Grange intimately.

Elder Kennedy's letter says:

ZION HOME, CHICAGO, March 3, 1900.

DEAR DOCTOR:—Dr. La Grange showed me the letter you dictated to him directing him to go East to seek a reconciliation with his wife.

I was chatting with him in Dr. Speicher's office at the time. It was only a few hours after he had received it. You had left Chicago for Ben MacDhui. He was very angry.

Naturally, on his return, I was interested to know the result of his visit, and asked him for it. He told me he had telegraphed Mrs. La Grange from some point in New York, asking for an interview. The asked-for interview was refused. He had to return without seeing Mrs. La Grange.

Evangelist Fisher had talked with Dr. La Grange previous to my talk with him, and had told me that Mrs. La Grange was taking the initiative in getting a divorce. This piece of information, he said, came from La Grange.

This led me, without referring to my conversation with Mr. Fisher, to ask Dr. La Grange the direct question, "Is Mrs. La Grange about to get a divorce?" He answered that she was, and on my asking him if he intended granting her her request, he gave an affirmative answer, quoting I Corinthians 7: 15, "Yet if the unbelieving depart, let him depart."

I am not mistaken as to my questions and Dr. La Grange's answer. He simply said the same thing to me that he had previously said to Mr. Fisher.

You may use this information in any way you may choose.

Faithfully yours in Jesus,

E. B. KENNEDY.

This can be confirmed by many others. Overseer Speicher can confirm it. Others in the house can confirm it. Deacon Anderson can confirm it. Mr. Stern confirms it.

It was a downright lie. He did not see her at that time. He

never received any such communication from her, and when he entered divorce proceedings she immediately challenged them. Her answer is on file, and I have read it to you.

I Wish to So Expose Dr. La Grange That His Power for Doing Harm Will be Destroyed.

I feel it well that I should make perfectly clear why he was expelled from Zion. I do not desire to drag the names of innocent people into this matter any further than to say that the proof is conclusive. If Dr. La Grange wishes to enter an action for libel against me, I shall be most happy to receive the writ. I shall be most happy to defend the case. I shall be most happy to smash his reputation forever. In doing so I shall not only smash the *Rain's Horn*, but save many Christian people from being deceived by a thoroughly bad and dangerously plausible villain.

May God grant he shall not be able to do any more mischief in this world. (Amen.)

I have it upon the testimony of unimpeachable persons that his associations in certain places were with exceedingly low people. Upon one occasion a lady who is now present, visiting in Pittsburg, Pennsylvania, a woman of ill-fame, endeavoring to win her to God, found she was waiting for a guest and had the tea-table set. She was exceedingly nervous about this lady talking to her, wanting to win her to Christ, saying she was expecting company; and behold, before this lady could get out of the house the company came, and *the company was John H. La Grange!*

I say nothing more than that. I can only ask you to draw your own inferences, when a harlot had the table spread for company, and he was that company. That I have upon the testimony of a lady now present who will, if it be necessary, swear upon oath that it is the truth.

Moreover, he was a hypocrite and a liar upon this platform. He pretended to be in sympathy with Zion in all things, did he not?

Audience—"Yes."

Dr. La Grange's Probable Connection With Freemasonry.

Dr. Dowie—He posed in Zion as in full sympathy with our Anti-Secrecy, and, especially, our Anti-Masonic utterances. Yet I have a letter of several pages from a Freemason, whose name I will not give, who says positively that Dr. La Grange was a Worshipful Master of a Masonic Lodge at the time he came to Zion; and this Freemason adds, "I have every reason to believe that Dr. La Grange attended Masonic Lodges in this city during the summer of 1899 while he was an Elder in Zion Home."

See what a first-class hypocrite he was. I do not know how much of a Masonic plot there may be in this, but I do know this, that we had in our Home a Worshipful Master who pretended to be in sympathy with Zion fighting Secret Societies. I shall submit this letter to the three officers upon the platform, but I will not allow the name at present to be read. (Submits paper to officers.)

Overseer Mason—"I know the man. I know he is a Freemason. I know he is a straight man."

Dr. Dowie—Although he is a Mason, he was so indignant with Dr. La Grange's hypocrisy, that when this *Ram's Horn* article appeared, he said, "Mason though I am, I am going to tell the truth." (Applause.)

There are a vast number of honest men among the Freemasons who are going to come out (applause); a vast number of men who never knew the real nature of Masonry.

I am so thankful that we got rid of that Mason, and we have a better Mason here (referring to Overseer Mason). (Applause).

I will ask you a question before I examine Dr. La Grange's charges against myself and Zion: Do you think that I need to answer one of the charges of such a man?

Audience—"No."

Dr. Dowie—Any one who thinks that I need to answer the charges, say Yes. (No answer.)

There are some hundreds of persons who do not belong to Zion here, but I can see that their honesty is such that they

feel that a man who would take from her father's and mother's home when she was a pure, virtuous girl, a woman who has maintained her wifely chastity and purity to this hour, and break her heart, and break her home, and say he was going away to do the Lord's work and leave her alone, neither wife nor widow, for long years; a man no, a villain—who when her father and mother were dead, would add to the indignities and dishonor and crime that he had committed against her, by accusing her of adultery, for which he could not produce one iota of proof; that man has no right to expect any honest man to take the slightest notice of his charges.

He is a social outlaw—a human pirate sailing the high seas of life, with false colors at his mast-head, a robber, whose true colors are the black flag and the death's head and cross bones.

Not for a moment do I owe him any courtesy.

He is a human viper whom it is a public duty to destroy.

Such men retard God's Kingdom by their hypocrisies and devilry, more than a thousand Ingersolls.

Yet I Will Refute Dr. La Grange's Charges.

I do not need to, but I desire to show that they are wholly false in case any one would think, "Well, Dr. Dowie has blackened his character, but he has not answered his charges."

I will answer his charges. The first charge which Dr. La Grange makes is that his "eyes were opened through Mrs. Dowie, who came to my office to consult me concerning her physical suffering,"

Mrs. Dowie, did you go to Dr. La Grange's office to consult him regarding your suffering?

Mrs. Dowie—"No, I did not."

Dr. Dowie—Then that is a lie. Who are you going to believe, Mrs. Dowie or Dr. La Grange?

Audience—"Mrs. Dowie."

Dr. Dowie—Mrs. Dowie has never had help from a physician since she has been my wife, except twice, many

years ago, when babies were born to us. One physician, who injured a babe so much that the babe died, brought the greatest grief that can ever be brought to our house, but the last babe was born without any physician, and thank God she is here tonight. She is quite a big baby now, and is nearly nineteen years old—my dear daughter Esther. (Applause.)

*Mrs. Dowie has been absolutely true to the Lord as her Healer.

Overseer Speicher, has she ever consulted you as a physician?

Overseer Speicher—"No, sir."

Dr. Dowie—You have been in the Home for more than five years, officially. Mrs. Dowie has the utmost respect for you. She told me today, "If I had wanted to consult any physician, it would have been Dr. Speicher, whom I knew, and not Dr. La Grange, whom I loathed."

Every woman in Zion loathed him. Your wife did, did she not?

Overseer Mason—"She could not endure him."

Dr. Dowie—I only wish I had known half the things that happened, but people were afraid to tell me, thinking that Dr. La Grange might be good.

That is the first lie, and it is one told against Mrs. Dowie; but the man who lies about his own wife will lie about any other man's wife.

Dr. La Grange's Ridiculous Lie Alleging Illness of the General Overseer.

The next lie is that I, myself, was sick and called for him. He says he diagnosed my case as grip, and that I said that my condition was due to the failure of Reginald Studd to carry out his plans. (Laughter.)

Am I that kind of a man?

Audience—"No."

Dr. Dowie—Deacon Barnard, Deacon Judd, will you please to stand. (Deacons Barnard and Judd arose.) Were the plans of Reginald Studd of my proposing?

Deacons Judd and Barnard—"No, sir."

Dr. Dowie—"And when he dishonorably failed to carry out his own proposals, for which he asked you to accompany him to London, I ask you, Deacon Barnard, was I disappointed?"

Deacon Barnard—"No, Sir."

Dr. Dowie—Did I not rejoice in God? Did you not rejoice?

Deacons—"Yes, sir."

Dr. Dowie—Did we not all rejoice?

Voices—"Yes."

Dr. Dowie—His proposal, to which we had acceded, was not nearly so satisfactory as the business which we have been able to carry out since, in establishing Zion City Bank, and in purchasing a site for Zion City. Is that so?

Deacons—"Yes, sir."

Dr. Dowie—Do you think I was sick for a minute over that?

Voices—"No."

Dr. Dowie—Not for a moment! That is another lie. I simply nail it all down. The whole of that matter concerning Reginald Studd was explained to the Church. Is there any one of you who wants any more information about it?

Audience—"No."

Dr. Dowie—La Grange has lied. He says that when I came back from a short visit to the Bahama Islands and Florida in the middle of February of last year I was still sick. I answer that charge by saying, Before I went away I never missed a service in this Tabernacle, and when I came back, I came back to conduct the Anniversary Services last year and to open Zion College, and Zion's Financial Institutions, etc.

I Was in Perfect Health.

I passed through St. Augustine, where Dr. Speicher was at that time. I went on to Miami, and across to the Bahama Islands. I came back that way.

Overseer Speicher—"There was not a hint of sickness."

Dr. Dowie—Mrs. Dowie said I was so frisky down at the Bahamas that I preached for the negroes. Of course I did.

(Applause.)

Elder Reiff—"I saw you in Philadelphia, Doctor, and you were not sick."

Dr. Dowie—I preached there upon a night when it was ten degrees below zero, the coldest night of the year in Philadelphia. I was full of vigor. It is simply an abominable lie. Zion, do you remember when I came back from the Bahamas? Was I sick?

Voices—"No."

Dr. Dowie—It is a shameful lie.

The next thing that he says is that there were many deaths in Zion Home.

He says that he became convinced that the power which we exerted was not of God. He states certain cases, in which, he says, the phenomena were not of the Holy Spirit. How much does he know about the Holy Spirit? (Laughter.)

He says:

There was the constant mournful fact before my eyes of many coming and going daily without relief, and the many deaths—for in truth I would not care to be responsible for such mortality if I were at the head of a regular hospital, and if I were again in private practice as a physician it would ruin my professional reputation if as many of my patients died as do those of "Doctor" Dowie.

Have I any "patients" there?

Overseer Speicher—"We have no patients in Zion."

Dr. Dowie—Have you ever been my patients?

Voices—"No."

Dr. Dowie—Have I ever had any "patients" in Zion?

Voices—"No."

Dr. Dowie I will enter now upon a statistical statement to which I desire the very closest attention.

Marvelously Small Death Rate in Zion Home.

Dr. La Grange has not only said this, but he has stated in various papers in Canada and elsewhere, especially in Canada, where he is beyond the reach of the United States law; he has said there were a hundred people died in Zion

Home during his stay there.

I have asked Overseer Speicher to prepare me a table, which he will swear on oath is true.

Overseer Speicher—"That is right."

Dr. Dowie—We are compelled to keep these records by law. We must keep a record of every death. If we did not, we could be punished, and we ought to be punished should we conceal deaths from the proper sanitary authorities.

Here is the official statement.

This statement about a hundred deaths while he was there is an absolute lie, although we admit there were more deaths while he was there than at any other time.

This statement is dated yesterday, March 3d

REV. JOHN ALEX. DOWIE, CHICAGO, March 3, 1900.
General Overseer Christian Catholic Church.

Dear Dr. Dowie:—The following is a correct report of the deaths in Zion Home for the years 1895 to 1899, inclusive:

Deaths in 1895	14
Deaths in 1896	13
Deaths in 1897	13
Deaths in 1898	18
Deaths in 1899	<u>30</u>

Total for five years	88
Average per year,	17.6.

Total deaths during ten months of La Grange's stay in Zion Home	27
Total during previous ten months	12
Total during six months following	7
Average number of deaths per month for five years	14
Average number of deaths per month for ten months during La Grange's stay	2.7
Average number of deaths during ten months preceding ..	1.2
Average number of deaths during six months following ..	1%
Average for fifty months, excluding La Grange's stay ...	1.2
Total number of guests received in Zion Home in five years,	

13,000.

Average death rate in Zion Home during five years, two-thirds of one per cent.

The great majority of, in fact nearly all, the sick who came for healing were so-called incurable cases, some dying before they reached their rooms; others in no condition whatever to receive teaching.

Respectfully submitted,

JOHN G. SPEICHER.

The total number of guests in these five years received in Zion Home was 13,000, so that the total rate for these five years, which was only eighty-eight, is less than two-thirds of one per cent. The lowest death rate in this city in any hospital is the Mercy Hospital, and that is ten per cent every year. The last report I saw said that they had 1300 persons in the Mercy Hospital during the year and that one in ten had died.

The death rate in Zion is not one per cent. It is only two-thirds of one per cent.

When you consider that we have received, principally, only very sick cases, the incurables; that many are brought to Zion Home dying, some of them actually expiring on the way there and before they reach their rooms after arriving there; when you consider that we have only had eighty-eight deaths in five years amongst 13,000 guests, that is to say, two-thirds of one per cent; the thing is altogether unprecedented in the healthiest community in the world.

Therefore the lie which Dr. La Grange has sent forth is a shameful lie. His own high death rate was a constant source of sorrow to us when he was there. It was owing to his unclean and unholy presence, and the fact that he would conceal things from us. Shamefully did he keep back from us the knowledge of some who were very sick in the Home. We never knew of their danger until they were gone.

The Ram's Horn Lied When It Said La Grange Was a Success as Doctor.

In introducing La Grange to *Ram's Horn* readers, the editor falsely said that he abandoned the medical profession where he won honor and success in order to engage in the active work of the ministry. It seems almost providential that a man of his acute mind, and training in both medicine and the ministry, should have been deceived for a time by this monstrous pretender.

Where did he win "honor and success" as a doctor or a minister?

His wife's sworn statement shows that he only practiced medicine for three and a half years, and in four different places; and he has never been in any place as a minister except for a very short time, and then he had to "tramp" on, usually because he had "trouble with a lady," as was the case in Zion. Come, Mr. *Ram's Horn*; where is this "almost providential" witness now? Where is his "honor" and where is his "success"?

Dr. La Grange is Guilty of Criminal Libel.

There is not a single iota of doubt that these statements of Dr. La Grange have been made for some other purpose than merely of revenge. We find that this letter of his in the *Ram's Horn* is only part of a letter which he sent to a Methodist minister named Dobson, in Chesley, Ontario, Canada, which the Chesley Enterprise published. Methodism and Masonry are unitedly to be found in La Grange's company.

I said when I closed my address this afternoon, that if Dr. La Grange does not like what I have said, I invite him to enter an action for criminal libel or an action for civil damages against me. I will defend it, and I will place many upon the witness stand; I will expose his character more fully than I have done tonight.

If he prints or gets any one to print here, where I can reach him, the libel which he has sent to Chesley, Ontario, saying that I bought the silence of my wife, and covered my secret sins from her public exposure of them, by the gift of Ben MacDhui and a further sum of \$20,000, I will have him punished as so vile a liar and criminal should be punished.

If any one of you ever hear it from his lips, or if he shall place it in print in this city, I will have him inside prison bars just as quick as the warrant can be made out. (Applause.)

I Never Purchased Any One's Silence.

I will not insult my wife by asking her, because the thing is incredibly false. When did I ever give her anything to pur-

chase her silence? No one can answer: for it never took place.

I will ask her just one question: Have I acted in such a manner as to need to purchase your silence?

Mrs. Dowie—"No, never."

Dr. Dowie—It is a shame to speak or it. A disgrace. It can only come from the heart of a man who was capable of doing these things—the villain that he is!

But the man who would malign his own wife may be expected to malign another man's wife.

What could a woman be who would cover her husband's dishonor by selling her silence for money?

Truly the Scripture says, "Without are dogs."

It insults the dog to place a villain like this upon a level with a dog.

A dog will take care of its puppies. Even a tiger will be kind to the tigress. But this man has done that which a brute beast does not do—he has abandoned the companion whom he has chosen and has vilified her, the scoundrel!

I am indignant to the tips of my toes, and the crown of my head, and the point of my fingers, that I have ever had so vile a wretch within Zion Home.

Next, he says my work is principally hypnotism. (Laughter.)

He says that there was nothing happened in the Home that showed him a true work.

I will take just one case, in April of last year, when Dr. La Grange was in the Home.

A Case of True Divine Healing in Zion to Which Dr. La Grange was a Witness.

I have shown he was there from October, 1898, until September, 1899.

Do you remember a woman sick for twenty-one years being brought down from Winterset, Iowa?

Voices—"Yes."

Dr. Dowie—What was her name?

Voices—"Mrs. Ruby."

Dr. Dowie—Do you remember her husband

accompanying her?

Voices—"Yes."

Dr. Dowie—Do you remember the fact that she lay upon that cot, and had never once stood on her feet for thirteen years?

Voices—"Yes."

Dr. Dowie—Do you remember she was instantly raised through my hands and prayers?

Voices—"Yes."

Dr. Dowie—Do you remember she stood the next Sunday on this platform, with her husband standing by her side, who told you he had abandoned the practice of medicine and become an honest farmer?

Voices—"Yes."

Dr. Dowie—Here is her testimony in LEAVES OF HEALING for September 30, 1899 (Volume V, Number 49), just nineteen days after Dr. La Grange left. In it she tells us that the healing that she had in April in Zion Home was retained, and she retains it to this hour. She is strong and well. Why did he not tell that?

Why did he not tell hundreds of other cases? Because he is a liar and a scoundrel; a wife-deserter and a vilifier of God's people; a blasphemer and an incarnate devil! That is why.

And this is the bombshell in Zion! (Laughter.)

It is a bombshell that has gone back into the *Ram's Horn*.

How do you like it, Mr. *Ram's Horn*? You vile dogs!

You are a precious pair, you Mr. Editor of the *Ram's Horn*, and your dirty companion, John H. La Grange. You are a precious pair. You are entirely worthy of each other.

I Now Come to the Attack of R. A. Torrey.

Why did he open his mouth and put his foot in it? (Laughter.)

Why was he so foolish as to venture into these pages?

There is an old Latin proverb which says, "Whom the gods"—and the gods of the nations were devils "whom the devils destroy, they first make mad."

Mr. Torrey has given himself over to the Devil, and the Devil has made him mad and blind.

I warned his leader, Dwight L. Moody. I warn him. Before I deliver that warning to him, let me examine his article, entitled "He Speaketh Lies," on page 11 of the *Ram's Horn*.

He says:

I know that Mr. Dowie and his LEAVES OF HEALING state things which are not true.

The first statement he makes is:

Specification 1. On page 470, issue February 3, 1900, LEAVES OF HEALING, Mr. Dowie says: "Dwight L. Moody became sick from the moment that he told Reginald Studd, in the presence of R. A. Torrey and others, in October, 1898, that he would fight Zion and fight Dr. Dowie, and fight Divine Healing." The conversation related here with so much detail, as happening in my presence, never occurred at all.

All I have to say is, if that is not true, he must fight it out with Reginald Studd.

Reginald Studd was unwilling to go and see Mr. Moody, although Mr. Moody had been the means of his father's conversion.

I will call Overseer Speicher to witness that I pressed Mr. Studd to go and see Mr. Moody.

Overseer Speicher—"All you say is true, Doctor."

Dr. Dowie—If I am not saying what is true, you give me away. I want you to.

Reginald Studd brought back the report that Dwight L. Moody said he would fight Dr. Dowie and Zion.

Do you remember him saying it in this Tabernacle, some of you?

Voices—"Yes."

Dr. Dowie—Do you remember him saying it in Zion Home, some of you?

Voices—"Yes."

(Deacon Barnard, Mr. Carl F. Stern, Elder Kennedy, Alexander John Gladstone Dowie, Overseer Speicher, Deacon Anderson, Mrs. Dowie, and Deacon Judd arose to

testify that they heard Reginald Studd make the statement in question.)

Dr. Dowie—He said it, and he told it in the meeting in Zion Home, and gave the details.

Here is the second specification

Specification 2. “He (that is Mr. Moody) never saw a well day from that minute.” This is also untrue. It is true that Mr. Moody suffered from heart disease since 1892, and he was told by a physician at that time that he must not preach but once a day; but this he would not consent to, and compromised on twice a day. But in the spring of 1899, several months after the date mentioned by LEAVES OF HEALING, Mr. Moody held a series of meetings in Detroit, at which I was present with him, and he was in remarkably good health; preached one day from 3 to 6 in the afternoon and from 7 to 10 in the evening. We stopped at the same hotel, were together constantly, and he was in as good health as he had been for years.

Concerning Illness of Dwight L. Moody.

I would like to know, Mr. Torrey, how you can reconcile his having heart disease since 1892 right along with having good health at any time?

The fact is this: Allowing for possible short intervals, there is no question that Mr. Moody was sick from the fall of 1898. My correspondents in Colorado spoke of him as sick at Denver and other places, and my correspondents in San Diego told me of his having taken pills publicly for sickness in San Diego.

Mrs. Zepernick, stand.

Did you see him take these pills?

Mrs. Zepernick—“I did not see him take them, but his doctor said that he took them publicly. The doctor was there that night.”

Dr. Dowie—His doctor was Dr. Gamber?

Mrs. Zepernick—“Yes, Sir.”

Dr. Dowie—A man who once professed Divine Healing and went back?

Mrs. Zepernick—“Yes, Sir.”

Dr. Dowie—Dr. Gamber said he took them publicly?

Mrs. Zepernick—“Yes, Sir.”

Dr. Dowie—He was in the hands of Dr. Gamber, and was very sick?

Mrs. Zepernick—“Yes, Sir.”

Dr. Dowie—I have the thing stated in print.

The fact of the matter is that he got sicker and sicker.

When he came to Chicago for his mission, everybody knows he said, “If I got sick, I would call the best doctor, and then pray to God, and I would get well.”

Within a day or two of that time he got sick. He called the best doctor, and he got sicker and sicker, and never got any better. Does not everybody know that?

Audience—“Yes.”

Dr. Dowie—He was so sick that he could not do anything. He had to be taken to Northfield.

He recovered sufficiently to go to Kansas City. He tried to speak there and broke down utterly. He was then taken to Northfield and died. These things are publicly known.

I enter direct contradiction, and say my information is entirely opposed to Mr. Torrey’s, even allowing for the brief interval at Detroit.

What I have said concerning Mr. Moody is true, namely, that he steadily grew worse and worse from the moment he started out to fight God as the Healer of His people, to fight Zion, and to fight Dr. Dowie. In that fight he died, as I prophesied he would.

In that fight Mr. Torrey will die dishonoring God, unless he repents and brings forth fruits meet for repentance.

He once wrote to me that one of his daughters had died through his backsliding, as I shall show you more fully presently. In that letter he said: “You may if you like read this letter publicly. *I believe I have dishonored the Lord*, and would be glad to have people know the failure was not in Him, but in me.”

Once more I warn Mr. Torrey God will leave him to reap what he is sowing, and that harvest is Disease, Dishonor, Death, unless he quickly repents.

Mr. Torrey’s Most Foolish Falsehood.

In Specification 3 Mr. Torrey says:

Specification 3. In the issue of LEAVES OF HEALING of November it, 1899, pages 84 and 85, Mr. Dowie says: "Mr. Torrey spoke in the highest terms of the work here (that is at Zion), saying that he believed in Divine Healing, and that he believed the work of Zion was the work of God."

I have the paper which shows how foolishly Mr. Torrey lies.

I have pages 84 and 85 here. Who was it that said these words? Evangelist E. P. Fisher, Zion Home, was the speaker. I was not there. Who presided over that meeting?

Overseer Mason—"Overseer Speicher."

Dr. Dowie—October 7, 1899, I was not in town. I was on my way back from Ben MacDhui, Michigan, that night, and did not arrive until after this meeting was over.

Mr. Torrey tells a deliberate lie. I never said what Mr. Torrey says I did, but the paper says that Evangelist E. P. Fisher said it. And Evangelist E. P. Fisher was only stating what somebody else said.

I will read you the whole story:

Evangelist E. P. Fisher, Zion Home, said: "Some months ago I was sent to investigate a case in the slums of the city, and I found a man there who was from one of the best Dutch families of New York—a very intellectual, fine-looking fellow, but he had sunken to the lowest depths of sin and wickedness. You could see beneath the matted hair and the filth that covered his body, a gleam of intelligence not possessed by the ordinary man. His person was so filthy and disgusting that I could scarcely approach him. He had been at Mr. Hadley's Mission in New York City, and when he started west Mr. Hadley told him of Dr. Dowie and Zion. He had written a pathetic letter to the General Overseer regarding his condition. As far as worldly help was concerned, he seemed beyond the reach of hope.

"I visited him two or three times, and he seemed to all appearances to repent of his sins, and he had a long catalogue of them, one among them being murder. He seemed heartily to repent and to believe that

Jesus was the Saviour of spirit, soul and body.

"I lost track of him from that time until tonight, While I was standing in front of the Auditorium this evening, awaiting the approach of the President, a man neatly dressed, with patent leather shoes, with a bright look on his face and remarkably prepossessing in appearance, tapped me on the shoulder and asked me if I remembered him. At first I did not, but after thinking a moment I recalled the man. He told me he owed his salvation to the teaching he got from Zion; that he had remained true and that he expected to remain true to God.

"He had not been baptized, but intimated that he would come tomorrow, and that he would enter into fellowship.

"Furthermore, he told of an interview he had last Friday with Dr. Torrey, of the Moody Institute. He told Mr. Torrey what he had received through Zion, and said that Mr. Torrey spoke in the highest terms of the work here, saying that he believed in Divine Healing, and that he believed the work of Zion was the work of God."

I sent for that man, and he was in my rooms this morning.

I will call upon Overseer Speicher, my son, and Evangelist Fisher to rise. Was that man in my rooms this morning?

Those Standing—"Yes."

Dr. Dowie—Is his name Wilcox?

Those Standing—"Yes."

Dr. Dowie—Did not that man admit that he had committed murder, but that it had been commuted to manslaughter, for which he served his time?

Those Standing—"Yes."

Dr. Dowie—Did he not tell us that he was wrong in his date as to when this was said; that it was said in January, 1899?

Those Standing—"Yes."

Dr. Dowie—Did he not say that he was willing to come here today and say that?

Those Standing—"Yes."

Dr. Dowie—Was he not here this afternoon, and was he

not so sick and feeble that he could not stay?

Those Standing—"Yes."

Dr. Dowie—Did he not say that Mr. Hadley had delivered an address in the Chicago Avenue Church lecture room, and that after that address Mr. Hadley and he, Mr. Wilcox, were talking with Mr. Torrey, and that Mr. Torrey had said that the work of God in Zion was wonderful, and that he had faith in Zion?

Those Standing—"Yes."

Overseer Speicher—"He covered the whole ground of Evangelist Fisher's statement."

Dr. Dowie—In the first place, then, Mr. Torrey lies when he says I said anything. It was Evangelist Fisher, quoting this man Wilcox's statement, who said these words, and Mr. Torrey is utterly without excuse in telling the lie that I said these things: for he shows he read the LEAVES OF HEALING himself, as he quotes correctly the date of the issue and both the pages where the Rev. E. P. Fisher's words appear.

Mr. Torrey's Further Lies Concerning This.

Not content with lying about me and saving that I said this, which I never did, and the paper shows I never did, Mr. Torrey says:

This reported conversation is given with a great deal of detail as occurring in Chicago, Friday, September 29th.

It is not. The conversation is given as occurring the previous day, Friday, October 6th, and Mr. Torrey was in town at that time.

But Mr. Torrey says:

Such conversation never occurred at all. I said nothing of the kind; in fact was not in Chicago on that day and had not been here for upwards of three months. The alleged testimony and conversation is a downright

fabrication from beginning to end. Everybody that has written me about Zion, and a great many have, know what my real opinion of it is; and I believe it is anything but the work of God.

Mr. Torrey makes this blunder again. Mr. Fisher spoke of the previous Friday. That was October 6th, and Mr. Torrey was in town at the time. Evangelist Fisher heard him speak in Chicago on the Tuesday before that Saturday.

Mr. Torrey is wilfully perverting the truth, because the date is given there. That meeting was October 7th, and Mr. Fisher states something that occurred the previous day, October 6th.

Why does Mr. Torrey lie like that? Why does Mr. Torrey say his opinion was against Zion, because that is a lie too?

I will show you that.

Here is a letter written by one of my guests:

ZION HOME, SATURDAY, March 3, 1900.

DEAR DR. DOWIE:—You ask me to write the statement regarding the testimony of Mr. Torrey in Dayton, Ohio, last spring.

He stated that his little daughter was healed in answer to your prayer, and that he had regarded you as a man of God; that he had hoped to work in unison and in fellowship with you, until you had made repeated attacks upon his leader, Mr. D. L. Moody. He then felt that he could not have anything to do with the work in Zion.

This statement was not made to me directly, but to Mr. Sinclair, Secretary of the Y. M. C. A. of Dayton, who gave it to me when trying to prove to me that I was mistaken in my leading to come into Zion.

Let me thank you and praise God that I was brought to Zion.

Yours in His Name,

LOUISE BUEHNER.

I shall also show you Mr. Torrey's own writing as to his opinion of Zion.

Mr. Torrey's Own Handwriting Introduced Against Him.

The fourth specification says:

Specification 4. Mr. Dowie has published in LEAVES OF HEALING, and since in tract form, and scattered far and wide, a statement that is intended to produce the impression that one of my daughters was healed of sickness in answer to his prayers and those of his Elders. This is entirely untrue. Neither Mr. Dowie nor his Elders knew of the sickness of my daughter until she was up and around. A good many details are given in Mr. Dowie's statement, of which I never even heard until they appeared in his paper. For example, about telephoning over Sunday morning to the Institute and getting a reply that she was very far from well. In point of fact I do not live at the Institute, and it is difficult to see how anybody at the Institute could have telephoned any such reply to him, as he says they did, for it was well known to all in the Institute Friday that God had heard prayer and that my daughter was up as usual. As for Mr. Dowie himself, by his own statement he was out of the city until Saturday.

I will defy Mr. Torrey to find one single line in this pamphlet in which I ever said that the healing was in answer to my prayers. All I did say is written here. You will find it on pages 14, 15, and 16 of the tract, "Reply to D. L. Moody and the *Ram's Horn*."

On page 14 I simply say these words:

If I am a crank upon Divine Healing, what is Dr. Torrey? I want to carry this war into Mr. Moody's own camp.

Mr. Moody had called me a crank. I then read a letter from Mr. Torrey, prefaced by these words:

I am going to read a letter from Mr. Torrey, because the fact that the letter was written has been challenged.

The letter is written on the Bible Institute paper, and I know it was written by Mr. Torrey, because he brought it with his own hand to Zion Home. Not finding me there, he brought it to Zion Tabernacle, and at last he left it in Zion Home. At the time when he brought this letter I was in Findlay, Ohio, conducting a mission and installing Evangelist Brooks in charge of the church there.

I returned in time to pray for Mr. Torrey's child, and God restored the child, although I take no glory for that fact.

Mr. Torrey says that I do take glory. My pamphlet says that I take no glory; but that I did pray.

What is the proof of it? I will read you the proof. I will give the gentleman who represents the public newspaper press at the reporters' table the facsimiles and the originals, and ask him if the copies are not exact. (Hands papers to representative of press, who said they were facsimile copies.)

I will publish these facsimiles in LEAVES OF HEALING. We shall see who tells the lie. Mr. Torrey says:

Neither Mr. Dowie nor his Elders knew of the sickness of my daughter until she was up and around.

This is the letter he wrote:

April 14, 1898.

DEAR DR. DOWIE: —Four weeks ago today we lost a daughter aged nine years and twelve days by diphtheria. For twelve or more years none of our children had taken medicine, and they had all been healed in God's way, this one included.

The morning Elizabeth passed away, very early, Mrs. Torrey came and told me she was choking. My faith failed and ultimately I went for a physician. I asked guidance before going, but now believe after asking guidance I went my own way, not God's; the way of unbelief, not the way of faith. The passage about Asa's seeking to the physician and not to the Lord came to me as I went, but I put it aside. The child died.

Today our daughter Blanche has the aches, patched throat, etc., that indicate diphtheria. I have anointed her and believe God has heard. She is already decidedly better, the patches partly gone and backache all gone; but Mrs. Torrey especially wants you and Mrs. Dowie to come over and pray, and to examine us to see if you can find any sin in the way.

We see nothing to hinder an immediate cure. I know it is a good deal to ask so busy a man to come; and, if you cannot, anyway remember us in prayer.

You may, if you like, read this letter publicly. I believe I have dishonored the Lord and would be glad to have people know the failure was not in Him, but in me.

Sincerely yours,
R. A. TORREY,
39 Pearson Street.

Pearson is one block north of Chicago Avenue, and our house is five doors east of North State.

Friday Morning, 9:20.

I took this to the Tabernacle and afterward to the Home yesterday, and did not find you in. I think, however, I better send it. Blanche is decidedly better. Had a good deal of pain during the night, but it is gone. The patches are almost entirely gone from throat, and the sore and hard cord back of ear is now soft as any one's, but she is not perfectly well yet. Please pray for her. I think God does a perfect work.

Sincerely yours, R. A. TORREY.

51 (The facsimile of the above letter is printed on pages 52 and 53.)

Overseer Speicher, did this letter come into your hands?

Overseer Speicher—"Yes, sir; I received the letter."

Dr. Dowie—On Friday sometime?

Overseer Speicher—"Yes, sir; on Friday."

Dr. Dowie—Did you and the Elders pray?

Overseer Speicher—"I prayed there. I was alone."

Dr. Dowie—When I came on Saturday morning, did you give me this letter?

Overseer Speicher—"I think your secretary did,"

Dr. Dowie—I received it Saturday morning. In the afternoon I drove out through Lincoln Park, and came back by the way of the Moody Institute. I knew that Mr. Torrey did not live there, because his letter said so, but I wanted to see if they knew in the Institute how the child was. They said that the child was getting better, but was still far from well. My coachman got off the box, and went and asked this question.

I said to Mrs. Dowie, "I shall be too late for that important engagement in Zion Home, if I go to Mr. Torrey's. I will just keep praying for that child."

I went back to Zion Home. On the Sunday morning I was concerned about the child, and called up the Institute by telephone from my own private room. The gentleman in the Institute said, "Mr. Torrey does not live here."

I said, "I know that, but I thought he might be, if his daughter were better, at this hour in the Institute at meeting.

He said "He is not here yet." It was then half-past nine or ten o'clock.

"I am afraid the child is worse," I said. "She is far from well yet as far as we know," he said, "He asked me to pray for the child," I said, "and I would like you to give him my compliments, saying I am keeping praying, and asking God to bless that child." These were the words as nearly as I can remember them.

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The Bible Institute
 FOR
HOME AND FOREIGN MISSIONS,
 OF THE
CHICAGO EVANGELIZATION SOCIETY.

MEN'S DEPT AND OFFICE, 80 INSTITUTE PLACE, CHICAGO.
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 FRED'K GOODHART.

Apr. 14th. 1896

Dear Dr. Down

Four weeks ago today

we lost a daughter aged 9 years & 12 days by diphtheria. For tender and loving care none of our children had taken medicine & they had all been healed in God's way, this one included. The morning Elizabeth passed away, very early, Mrs Torrey came and told me she was choking. My faith failed ultimately.

I went for a physician. I asked grandma before going, but now believe after asking guidance I went my own way out God's way of unbelief out the way of faith. The passage about Asa's asking to the physicians & not to the Lord came to me as I went, but I lost it. The child died today our daughter Blanche has the aches and throats that indicate diphtheria. I have convicted her & believe God has begun. She is already decidedly better, the patches partly

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gone & back-ache all gone, but Mrs. Torrey especially prays you & Mrs. Down to come over & pray & to inquire us to see if you can find any sin in the way for our daughter to hinder an immediate cure. I know it is a good deal to ask so busy a man to come & if you cannot, any way, remember us in prayer. You may if you like read this letter publicly. I believe I have dishonored the Lord & would be glad to have people know the fault was not in Him but in me.

Sincerely yours,
 R. A. Torrey
 39 Pearson St.

Pearson is one block N. of Chicago Ave & our home is few doors East of N. State.

Friday Morning 4:20
 I took this to the tabernacle & afterwards to the home yesterday and did not find you in. I think I should have written you at the time. I am decidedly better. Had a good deal of pain during the day but it is gone. I am so glad you are almost entirely free from the pain. I am so glad you are so well. I am so glad you are so well. I am so glad you are so well.

R. A. Torrey
 39 Pearson St.
 Chicago, Ill.

Mr. Torrey Convicted on His Own Evidence.

That was on the Sunday morning. The Monday passed away, and I heard nothing, but on Tuesday, the 19th, Mr. Torrey wrote me this letter:

CHICAGO, April 19, 1898.

DEAR DR. DOWIE—I write to say that Blanche is well. Friday morning she improved very rapidly. When I got home at noon I found her up and without a pain or ache. She stayed up until her usual bedtime. But white patches could be still discerned in the throat. They probably would not have been noticeable to one who was not looking sharply for them.

Sunday A. M. her throat was as clean as any one's.

We praise the Lord not only for the healing, but that He permitted the trial in order that He might be glorified and our faith established.

Sincerely yours,

R. A. TORREY

(The facsimile of the above letter is printed on page 55.)

Overseer Speicher, did this letter come into your hands?

Overseer Speicher—"Yes, sir; I received the letter."

Dr. Dowie—On Friday sometime?

Overseer Speicher—"Yes, sir; on Friday."

Dr. Dowie—Did you and the Elders pray?

Overseer Speicher—"I prayed there; I was alone."

Dr. Dowie—When I came on Saturday morning, did you give me this letter?

Overseer Speicher—"I think your secretary did."

Dr. Dowie—"I received it Saturday morning. In the afternoon I drove out through Lincoln Park, and came back by the way of the Moody Institute. I knew that Mr. Torrey did not live there, because his letter said so, but I wanted to see if they knew in the Institute how the child was. They said that the child was getting better, but was still far from well. My coachman got off the box, and went and asked this question.

I said to Mrs. Dowie, "I shall be too late for that important engagement in Zion Home, if I go to Mr. Torrey's. I will just keep praying for that child."

I went back to Zion Home. On the Sunday morning I was concerned about the child, and called up the Institute by telephone from my own private room. The gentleman in the Institute said, "Mr. Torrey does not live here."

I said, "I know that, but I thought he might be, if his daughter were better, at this hour in the Institute at meeting. He said, "He is not here yet." It was then half-past nine or ten o'clock.

"I am afraid the child is worse," I said. "She is far from well yet as far as we know," he said. "He asked me to pray for the child," I said, "and I would like you to give him my compliments, saying I am keeping praying, and asking God to bless that child." These were the words as nearly as I can remember them.

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The Bible Institute
FOR
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OF THE
CHICAGO EVANGELIZATION SOCIETY.

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FRED'K GOODHART.

CHICAGO, Apr 19th 1896.

Dear Doctor Dowie,

I write to say that

Blanche is well. Friday morning she in-
formed very suddenly. When I got home
at noon I found her up & without a
fever or a pulse she stayed up until her
usual bed time. But while patches could
be still discerned in the throat they were
probably would not have been noticed
to one who was not looking sharply for
them. Sunday a. m. her throat was as clear
as any one's. We praise the Lord not
only for the healing, but that He permitted
the trial in order that it might be glorified
& our faith established.

Sincerely Yours
R. A. Torrey

Now, who is it that is telling the lie? Mr. Torrey says:
"Neither Mr. Dowie nor his Elders knew of the sickness of
my daughter until she was up and around." Is that true?

Audience—"No."

Dr. Dowie—Did he not come to Zion Tabernacle and
Zion Home with this letter, according to his own statement,
and did he not tell me on the Friday, knowing I would be
back on the Saturday morning, that he wanted me to continue
to pray?

Who is it that is telling the lie?

Is it Dr. Dowie or Mr. Torrey?

Audience—"Mr. Torrey."

Dr. Dowie—There are his letters.

This is one of the most painful things that has ever
happened in my life, that I should be compelled to show that
a brother minister who charges me with a lie is himself a
gross and wicked liar, a wilful liar.

He cannot say he forgets these letters, because they are
published in that pamphlet to which he refers, and the dates
are published there, too. He cannot forget them, for he quotes
from this pamphlet, and he knows I have his letters.

I publish them, facsimile.

The next thing Mr. Torrey says is under the heading of
"He Bears False Witness." In specification Mr. Torrey says
that I bore false witness against Mr. Moody in saying that the
opiates he took made him drunk. He said he did not take any
opiates at the end, but only the stimulant.

I did not speak about the end merely. I spoke about the
whole time. But I know he did take, and he cannot contradict
it, certain drugs which create the sleepy, dreamy condition
from which Mr. Moody was suffering.

**Mr. Torrey Next Speaks About a Matter Which
Does Not Concern Him.**

Specification 2. The issue of LEAVES OF HEALING, September 25,
1897, page 767; on this page Mr. Dowie makes the assertion that Samuel
Zeller, in Switzerland, successor to Dorothea Trudell, is a "stinkpot" and
"beerpot." In point of fact Mr. Zeller neither smokes nor drinks beer. Mr.

Dowie himself was informed of this long ago, and yet never retracted the slanderous statement.

There is a nasty little wasp of a man down at Sargent, Missouri, by the name of Stuessy, who has stated publicly that he has told me this. I will tell you where I got the statement. My friend, Mr. Rudolph Buhler, of John Street and Broadway, New York, told me this. Mrs. Dowie and I were visiting in New York some years ago and were Mr. Buhler's guests. He is a dealer in precious stones. I have not seen him for years. His office was at the top of the building. When I was speaking regarding Dorothea Trudell in Switzerland and Samuel Zeller, Mr. Buhler said he had been in Europe the previous year, and had frequently been in Mr. Zeller's home. He said that he knew, because he had been there a long time, that Mr. Zeller both drank beer and smoked tobacco.

I simply stated that fact, without any unkind feeling to Mr. Zeller, as one of the causes for the decay of Divine Healing in Mannedorf, in Switzerland.

Mr. Stuessy says it is not so. I cannot tell. He never sent me Mr. Zeller's letter to prove that he (Mr. Z.) denied the truth of my remark. Mr. Zeller has not said to me it is not so. When Mr. Zeller writes to me and says that he neither smokes nor drinks, I will publish that in *LEAVES OF HEALING*.

But what has Mr. Torrey to do with that? Nothing at all. He is meddling with a matter which does not concern him. But I have given the statement now as I got it, and given you my authority for it.

I know Mr. Buhler to be a man of Christian character; of high business standing; of the firm of Buhler Bros., New York and Paris. I do not have the slightest confidence in Mr. Stuessy, for he is a mean little coward.

He said that he ran away from Chicago because he was persecuted here. "He that fights and runs away, may live to fight another day," but he is a coward still. (Laughter.)

But Mr. Torrey had nothing to do with that.

Concerning Mr. Moody and the Churches.

The next statement is:

Specification 3. In *LEAVES OF HEALING*, February 3, 1900, page 470, Mr. Dowie says Mr. Moody "was the slave of the churches. He did not dare to fight their sins." Every one who has heard Mr. Moody preach knows that this is a slander. He further said, "He did not dare to strike Masonry." He did strike Masonry publicly from the pulpit himself, and for two or three successive years had President Blanchard of Wheaton College speak on Masonry at the Northfield Conference, Mr. Dowie said again, "He did not dare to strike even the liquor traffic to any great extent." Everybody who has heard Mr. Moody preach to any great extent knows that this is a gross slander.

I should be very sorry to say one single word regarding Mr. Moody or anybody else which was not true; but I am informed that all Mr. Moody has ever said against Masonry was said years ago, mostly as far back as 1876. Once he spoke in 1898 a little against Masonry, and he also in that year had Blanchard speak, although some of the trustees of the school had threatened to withdraw their support if Moody allowed Blanchard to speak.

I have here a memorandum made by Overseer Mason:

Mr. Moody *spoke against secretism* as early as 1876, and as late as 1898.

About 1898 he spoke against Masonry in Tremont Temple, Boston.

About 1898, at Northfield Summer Conference, he had Blanchard speak against Masonry, although some of the trustees of his schools had threatened to withdraw their support if Moody allowed Blanchard to speak.

But Moody did not fight Masonry strongly enough to prevent the Freemason Ballington Booth and the Masonic Methodist Bishops Joyce and Mallileau from delivering fulsome eulogies of Moody when he died. Eulogies from these and other lodges and men are given in Dr. Northrup's "Life and Labors of D. L. Moody," published recently.

In the published volumes of sermons and addresses of Moody I have found no reference to Masonry, after examining six volumes.

This is the statement of Overseer Mason, by my side, who has examined six volumes of Mr. Moody's published addresses. He can find no referente to Masonry, no attack on Masonry.

All I have to say is, I only have these sources of information, and have read Mr. Moody's writings, and I saw no attack upon Masonry, very little against the liquor traffit,

and no big fight against any sin. A lot of stories, molasses, and all that kind of thing, but very little call to repentance. Mr. Moody was eternally saying, Believe, believe, believe.

Repentance is the first thing, not faith.

I venture to say, without any wish to hurt Mr. Moody's memory, that inasmuch as neither Mr. Mason nor myself in six volumes of his recently published works could find any reference to Masonry, and as the Masons spoke very highly of him, I was justified in saying that he had not attacked Masonry very seriously. I am very glad to know that he did in 1898, and perhaps in 1897, although it does not appear in his published works so far as we have searched them.

I am very glad to know that he did to a certain extent. But

If I Should Die Tonight, Would the Masons Deliver a Eulogy Upon Me?

Audience—"No."

Dr. Dowie—My attack has been bold and constant.

Mr. Moody's was very feeble and not continuous.

However, I am willing to modify my statement gladly to this extent, and to state that the fuller information now conveyed to me which I have been at some pains to get through Overseer Mason, shows me that in a small degree he did attack these evils. I am very glad to record it. I wish he had only done more. I think when a man goes out to fight for God, he ought to keep up fighting until the other fellow is licked.

The next statement of Mr. Torrey is, "He speaks false doctrines."

The false doctrines which he refers to is the statement concerning my being the Messenger of the Covenant. He says that it is quite clear that Malachi 3:1 means that Jesus Christ is the Messenger of the Covenant.

I freely admit that I am on ground where Mr. Torrey or anybody else has a perfect right to criticize my theology. If my theology cannot stand criticism, let it go. But I will show you wherein Mr. Torrey errs.

Mr. Torrey says that Malachi 3:1 distinctly shows that

Jesus Christ is the Messenger of the Covenant.

I read the Revised Version, and there is a very important point here, because the Revised Version has "*and*" where the Old Version has the word "*even*."

Behold, I send My Messenger, and he shall prepare the way before Me and the Lord, whom ye seek, shall suddenly come to His Temple; and (Old Version even) the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts.

Jesus' Testimony Concerning the Messenger of the Covenant.

If that "Messenger of the Covenant" was Jesus, why did Jesus say he was John the Baptist?

In the eleventh chapter of Matthew, the tenth verse, Jesus said, speaking of John the Baptist:

This is he, of whom it is written,
Behold, I send My Messenger before thy face,
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet He that is but little in the kingdom of heaven is greater than he.

Now Jesus Christ said there that the Messenger was John the Baptist.

He did not say the Messenger was Himself. He said John the Baptist was Elijah.

I will read the second, third and fourth verses of the first chapter of Mark:

Even as it is written in Isaiah the prophet,
Behold, I send My Messenger before thy face, Who shall prepare thy way; The Voice of one crying in the wilderness, Make ye ready the way of the Lord, Make His paths straight;

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

Who does Mark say was the Messenger?

Audience—"John the Baptist."

Dr. Dowie—I will read the seventy-sixth and

seventy-eighth verses of the first chapter of Luke:

Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready His ways; To give knowledge of salvation unto His people In the remission of their sins.

Who does Luke say the Messenger was?

Audience—"John the Baptist."

Dr. Dowie—I will read in the first chapter of John, verses 19 to 23:

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

Who does John say the Messenger was? Always there comes the same answer, "John the Baptist."

Matthew, Mark, Luke and John say that the Messenger of the Covenant was John the Baptist. But Mr. Torrey follows in the beaten path of a false theology, and says Jesus is the Messenger of the Covenant as well as the Maker of the Covenant. "Ah," says somebody, "the second part of the verse in Malachi shows you another Messenger."

Are there two Messengers in that one verse? Where is the sense of it? It is clear there is only one.

Christ Came to His Temple Before the Messenger of the Covenant Appeared.

Did not Christ come to His Temple when He was a Babe before John the Baptist came? Did not Simeon, the prophet, receive Him, saying:

Now lettest Thou Thy servant depart, O Lord, according to Thy Word, in peace; for mine eyes have seen Thy Salvation.

Simeon proclaimed that Christ had come to His Temple, and long years afterwards John the Baptist, whom they delighted in, proclaimed this.

The people did delight in John the Baptist. They did not reject him. At first they did not understand him. But one day, after John the Baptist had gone back to God, the Pharisees were tempting Jesus and asking a sign. He said he would give them a sign if they would answer a question. He asked this question: "The Baptism of John, whence was it? from heaven or from men?"

These shrewd fellows shook their heads. It is written that they said to themselves, "If we shall say, From heaven; He will say unto us, Why then did you not believe him?"

John the Baptist proclaimed Jesus as the Christ, and it meant something to believe him: it meant the Baptism of Repentance for every sinner amongst them.

"But," they said, "if we shall say, From men; we fear the multitude; for all told John as a prophet."

John the Baptist was a Delight to the Nation, and I thank God today, as the Messenger of God's Covenant, that the people are getting delighted to hear the truth spoken in Chicago by John Alexander—"by the Grace of God a Helper of Men"—for that is the meaning of my name. (Applause. Amen.)

If I am not the Messenger of the Covenant, who is? Where is he? He must come before Christ comes. He must come in the spirit and power of Elijah. John the Baptist came in that spirit.

I pray God that I may continue to go forth in that same spirit. (Amen.)

If I am not the Messenger of the Covenant, it does not hurt any one. I do not claim to be Christ. I do not claim to be God. I do not claim to be infallible.

I claim to be God's Messenger. If you like to say that I am a Messenger, and not the Messenger, it does not hurt me a grain. It will not alter the fact. You can neither make nor unmake me. Only God can do either.

If you choose to use the definite article, all right

God Has Revealed to Me That I Am the Messenger of His Covenant.

It is not a very nice place to have: because the Messenger of the Covenant must "sit as a refiner of silver," and he has put Moody in the melting-pot, and he must put Torrey there, and a great many more must be melted there: "For, behold, the Day cometh, it burneth as a Furnace; and all the Proud, and all that work Wickedness, shall be stubble; and the Day that cometh shall Burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch."

Any one who has ever sat over a melting-pot knows it is a pretty hot place. That is what Zion Tabernacle is today.

But I am going to do my duty. I will do my duty if I have to put Torrey in the pot half a dozen times. May the good Lord melt all the dross out! There is much dross about Mr. Torrey; much lying and jealousy, meanness and uncharitableness.

He writes letters to people about this subject.

Mr. Darst in Missouri got this letter from him February 9th:

Mean Letter by Mr. Torrey Concerning the General Overseer, and Its Effect.

CHICAGO, February 9, 1900.

J. W. DARST, Centaur Station, Missouri.

Dear Brother Darst:—Yours received, and I will send the gist of the Lessons as requested. I am glad God is blessing you in the work.

A great many who have been impressed with Mr. Dowie's work have given him up. One great reason for doing so is because he now claims to be the Messenger of the Covenant spoken of in Malachi 3:1, and also because of his constant parade of himself and his own picture, and his abusive treatment of others.

Sincerely yours,

R. A. TORREY.

That is the kind of amiable letter he sends around the country; but Mr. Darst, who was a student in the Bible Institute, writes me this letter to the Christian Catholic Church, Chicago

CENTAUR STATION, MISSOURI, February 28, 1900.

TO THE CHRISTIAN CATHOLIC CHURCH, Chicago, Illinois.

Dear Friends and Brothers:—You will find enclosed application for membership to your well Bible worked organization.

As per enclosed letter, you will see one reason for a delay of this length. I received an application blank in December, urging me to fill out the blank before the end of old year. I wrote you before stating my desire to join you, or, rather, a dissatisfaction of our organization. I believe it is God's blessings and appeals calling me to you. I say if you were doing one-half of the work you are, covering the same ground, it would exceed many other churches combined. I trust I am not attempting a blind move, but the reverse. At least I am not ignorant of why I withdraw from our Church or why I come to you.

Ever yours for better light,

J. W. DARST.

He is a young man of twenty-seven, and says in his application that he spent seven months in the Moody Bible Institute. He was given to the Lord before he was born. He says he was a member of the Methodist Episcopal Church South.

So Mr. Torrey's attempt to injure Zion by writing these letters, as if I were a blasphemer, does not seem to work very well.

I think that he had better write a few more such letters, if he wants to increase our Fellowship in Zion. (Laughter.)

Mr. Torrey's Uncalled-for and Unfounded Attack Upon Dr. Dowie's Business Methods.

Now the next and last specification of Mr. Torrey.

HIS BUSINESS METHODS.

IV. I know that Mr. Dowie's methods of doing business are not such as are followed by reputable business men.

Now, what on earth does Mr. Torrey know about business men? What business does he do? And what does he know of my business methods? Simply *nothing*.

Zion does business to the extent of hundreds of thousands of dollars every year. It all passes through my hands. I have just bought land worth a million dollars, and I

am paying for it sharp and before time. What does Mr. Torrey know of my business?

My business methods are such that the other day I was offered half a million dollars in gold for my interest in Zion City Site.

My business methods are such that I can do business with any one in the city. There, is not a single business man in Chicago who would dishonor a Zion City Bank check which bears my name. Thousands of Zion City Bank customers issue them every day. Business men in Chicago are glad to get all they can of them. Is that not a fact?

Audience —“Yes.”

Dr. Dowie —Let us consider this Lilliputian’s attack upon my business methods.

It is a nice little concocted story of Mr. Torrey’s about a man named Upton who lives in Mr. Torrey’s own house.

It is a very neat little game, Mr. Torrey, but you are found out.

I had nothing whatever to do with Mr. Upton, or his little business, as I will show you by the letters of my financial chiefs-men of first-class capacity and character.

Mr. Torrey has laid himself open to an action for damages.

I could take Mr. Torrey to a court and punish him for this statement, and punish him very severely. I have no desire to do so, but I could do it. It is all the most trumpery business that ever a man touched, but I am going through with it, and with that I will close with Mr. Torrey. I have gone through every line. Specification one, and that is all the specification there is about my business methods:

Specification 1. Mr. Dowie made the offer publicly from the platform of his church as follows: “If there is a single investor in Zion Land and Investment Association who is discontented with his investment, I will buy in his stock at par value, with six per cent interest added. I leave that offer open for a week.”

Why does he not quote the rest of it?

I said, “I cannot leave it open longer, because I shall have invested the money.” I was investing the money at that

time.

“I want them to telegraph that Dr. Dowie said upon the platform of Zion Tabernacle that he would buy over the counter of Zion City Bank every share of stock, and pay one hundred cents on the dollar for it, with six per cent interest.” He afterwards published this statement in LEAVES OF HEALING of November 4th, Volume VI, Number 2, page 49.

Within a week from the time of its appearance Mr. R. P. Upton, who was dissatisfied with his investment, which had been made in his wife’s name, called at the Bank to sell her stock, and they refused to buy it.

He does not tell you that Mr. Upton lives at 39 Pearson Street, Mr. Torrey’s own address. Mr. Upton came out of his house to play this little game with Zion. Possibly he still lives there.

How much stock did he have? Here is the stock. I have it in my hand. One share! (Laughter.) One hundred dollars! That was the whole extent of his wife’s stock. You would think he was talking about tens of thousands.

Mr. Upton never said he was dissatisfied with his investment. Mr. Upton said he was hard up and wanted money. Mr. Torrey lied when he said Mr. Upton was dissatisfied with his investment.

He asked for an advance upon his stock. He asked to leave his stock as collateral, and was offered—it was a large advance for many banks seventy-five per cent. I had nothing to do with it. I was not there.

They did offer to loan him 75 per cent on a dollar for it. This he was unwilling to take. Later he offered it to them for 95 per cent, without interest, as that was the best that he could get, and they bought it at that price, thus discounting their own paper five per cent, and paying no interest.

That is a lie.

***Zion City Bank Never Bought That Stock.**

A private person bought that stock. He wanted to sell it, and I have the name of the private person here.

I represent Zion City Bank as its President, and I never

bought that stock.

Yet in the issue of November 18, 1899, Mr. Dowie had the audacity to say, "And now we desire to make this statement solemnly as being the truth in the sight of God, namely: that with the solitary exception of this dismissed Elder (Mr. Fair) and his brother's wife, not one single dollar invested in Zion City Bank stock has been removed by any member of the Christian Catholic Church in Zion; but that, on the contrary, additions have been made to these investments and both institutions are becoming stronger and stronger financially, day by day, in the confidence of the people." Mr. Dowie may try to crawl out by saying that Mr. Upton was not a member of the Christian Catholic Church in Zion, but the offer was not made merely to the members of the Church, and this clause is evidently inserted simply not to be noticed by the readers but to give Mr. Dowie a chance to crawl out.

Am I the man who tries to crawl out?

Audience (unanimously)-" No."

Dr. Dowie-My father says when I was a baby I did not want to crawl; I stood upon my feet too soon, therefore I have slightly bandy legs. (Laughter.) I never was a crawler.

The impudence of this!

Mr. Dowie may try to crawl out by saying that Mr. Upton was not a member of the Christian Catholic Church in Zion.

Of course he was not. But I find out now that Mr. Upton wanted to be an Elder in Zion, and because Dr. Dowie would not take any notice of him he works this little game.

These are some of the facts I know about Mr. Dowie and his movement. As to what I think, any intelligent man can do his thinking for himself with such facts before him.

Sincerely yours, R . A .
TORREY.

I will show you what about this stock. Here is the stock. Here is the receipt of Mr. Upton. Here is his letter. Here is the letter that is written about it.

The first letter is written by Deacon Barnard.

He writes me under date of March 2d these words:

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church,
Chicago, 111.

Dear General Overseer.-My attention having been called to a letter written by R. A. Torrey and published in the Ram's Horn of March 3, 1900, I desire to state the facts in reference to the R. P. Upton matter.

Mr. Upton called at this bank on or near November 15, 1899 (two weeks after the expiration of your offer to purchase Bank and Land stock), and wanted to know how much we would loan him on one share of Zion Land and Investment Association stock.

I told him we would loan him \$75, at six per cent interest, for as long a time as he wanted it.

He declined this offer, and said that he would rather sell the stock, and

if I could find a purchaser for him he would sell for \$95 net. I told him I would endeavor to sell the stock for him. On November 10th I wrote him as follows

MR. R. P. UPTON, 39 Pearson Street, City.

Dear Brother in Christ:-Your offer to sell one share of Zion Land and Investment Association stock for \$95 net has been accepted by a member of Zion, and upon the presentation of the certificate, duly assigned, I will pay you the above amount.

Faithfully yours in Christ, CHAS. J.
BARNARD, Cashier.

On November 24th Mr. Upton called at the Bank, and I paid him \$95 upon the surrender of his certificate duly assigned. In addition to this I took his receipt.

I had previously told Mr. Upton that the Bank could not purchase the stock.

He therefore knew when he surrendered the certificate to me that it was not purchased by yourself.

Whether I told Mr. Upton at the time that I had purchased the stock for myself I do not know, but such was the case, as Mr. Upton's receipt to me will show.

Mr. Torrey has, without knowing the facts in the case, connected your good name and assailed your business reputation in connection with a transaction with which you had nothing to do, nor did you at that time know anything of.

Faithfully yours in the Master's service, CHAS. J.

BARNARD, Cashier.

Now, where is the damage to my business reputation? Had I anything to do with that stock?

Audience-" No."

Dr. Dowie-Anybody can see that the certificate of stock which I now hold in my hand was assigned to Mr. Barnard, who was the purchaser. Mr. Barnard himself personally bought that stock. I will say Deacon Judd confirms this statement in effect in a letter he also sends to me.

This is what Mr. Judd writes:

CHICAGO, March 1, 1900.

REV. JOHN ALEX. DOWIE, Zion Home.

My Dear General Overseer:-In a periodical called the Ram's Horn, under date of March 3d, is a statement signed by R. A. Torrey, which refers to the experience of R. P. Upton, who desired to dispose of one share of stock in Zion Land and Investment Association, owned by his wife.

I believe I was the first person approached by this man regarding this matter, and it was on or about November 10, 1899, and about eighteen days after you had announced your willingness to buy up the stock of any one who was dissatisfied, and about twelve days after the time given had expired. This was the drift of our conversation:

"My name is Upton. I am from Ellsworth, Minnesota, and my wife has one share of stock in this Association. I was formerly a Congregationalist minister, and came down here thinking I might be ordained, but Dr. Dowie has not seemed inclined to ordain me, and although I am not afraid of our investment in this Association, yet I am getting awfully hard pressed for money and think I will have to dispose of my wife's stock."

He then asked if the Association would not buy it back. I informed him that the business of this Association was the selling of stock, and not buying it, and I advised him to find some member of Zion to buy it of him, and if he succeeded, we would gladly make the transfer without any expense to him.

He said he did not know of any one to go to, but if I could give him \$95 for it I could have it; that he must have

the money. Then I told him if he had called two weeks before, he could have had its face value and interest, as the General Overseer announced October 22d his willingness to buy the stock of any one who was dissatisfied, and gave them a week from that day to present it; but the time had gone by and it was unlikely that he would be willing to make an exception of his case.

Then Mr. Upton expressed his surprise and said had he known it, he would have been on hand. Then, about ten days afterward, I discovered that he had disposed of his stock to Deacon Barnard, who owns it now.

The date of the assignment on the back of his wife's certificate is

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November 23, 1899, more than a month after the date you announced your willingness to buy up the stock of dissatisfied shareholders.

It is very evident that this man became an investor in this Association, thinking it might have weight with you in securing him a position in the ministry of this Church ; and, being unsuccessful, went into the enemy's

camp and made up this lie, which Mr. Torrey seems to think is such a reflection against your business methods.

Faithfully yours in the Master's service,
H. WORTHINGTON JUDD.

Dr. Dowie-Where is the damage to my business reputation? Do I stand behind the counter of Zion City Bank? Do I sit in the office of the Zion Land and Investment Association? These gentlemen attend to this business, and I had nothing to do with that stock.

I Would Have Bought the Stock at Par With Interest.

If I had known that this gentleman came from Mr. Torrey's, and was trying to play this little game upon me, I would have bought that stock myself for a hundred cents

upon the dollar, and six per cent interest. But I had said publicly that I would not allow my offer to extend beyond a certain time, and this man came two weeks after that time.

Mr. Torrey knows that, and Mr. Torrey simply lies when he impugns my business methods in this trumpety matter. That is all Mr. Torrey's letter.

So far as I have presented the facts, do you think I am guilty in any particular?

Audience-" No."

Dr. Dowie I will try and satisfy you. I will answer any question any objector likes to ask. The fact is, I am innocent of every one of these charges, and I have proved it.

Now, at this late hour of the night do I need to go on with Dresser?

Audience-" No."

Dr. Dowie-Do I need to go on with Mrs. Dresser?
Audience-" No."

Amos Dresser, Jr., Exposed.

Dresser signed a contract in my name with Marder, Luse & Co., otherwise known as the American Type Founders Company, for four thousand and odd dollars for a machine I had no more to do with than you have. I have a statement made here by those who heard him admit it in my office.

The following is the statement

CHICAGO, ILLINOIS, March 4, 1900.

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church in Zion.

Dear General Overseer:-We, the undersigned, affirm that we heard the following conversation in your private office in Zion Home, corner of Twelfth Street and Michigan Avenue, Chicago, on the night of January 12,

1899:

Dr. Dowie-I want to know when I gave you authority to sign that? Mr. Amos Dresser-" At the time. This is in accordance with our conversation when you told me to get the press."

(After a conversation of several hours.)

Dr. Dowie-Do you take that hack, that I ever gave you

instructions to

sign for me?

Mr. Dresser-"Yes, with these qualifications" (referring to the attempted

explanation on the grounds of his inference and suppositions). Dr. Dowie-Without any qualifications? Mr. Dresser "Yes."

O. L. SPRECHER.

R. H. HARPER.

ARTHUR W. NEWCOMB.

I crowded that man down into a corner where he admitted, without any qualifications, that he had never received any authority to do that. I dismissed him for it, and for gross incompetence as manager of our Publishing House or Printing House.

He tried to get me into a contract in which he would have had one-half interest in a machine for which he had never paid a dollar. He tried to defraud me, as far as I could see it. I had arranged in my mind to pay cash for that machine, if it was as represented; but that machine was a trick. I canceled the order because it was about two months behind time promised, and was not as represented. Indeed it was not in Chicago. I never signed any contract. He put my name to a ridiculous contract without my knowledge or consent, and then lied about it.

Amos Dresser's Lies About a Gasoline Engine.

He says also that I said things which were not true about a gasoline engine. In his own sworn testimony before a court he says that all I said was true.

He says my character for veracity was not good, and yet before the court he said my character for veracity was good. Mrs. Dresser said the same thing.

Here are their testimonies:

EXTRACT OF TESTIMONY GIVEN IN TRIAL AT HYDE PARK POLICE COURT, JUNE 22, 1896. CITY OF CHICAGO

vs.

JOHN ALEX. DOWIE.

Amos Dresser, Jr., being called on behalf of the

defendant, and duly sworn, testified as follows

Q. How is that machinery propelled there? A. By means of a gasoline engine.

Q. How long have you been connected with that? A. Since the first of April last.

Q. How much are you about there? How much of the time? A. I sleep there, and am about the place as a rule all the while, unless I have business to take me down town.

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Q. Did you ever sleep there when this machinery was running? A. Yes, Sir.

Q. How do you manage to do that? A. Simply close my eyes and go to sleep. (Laughter.)

Q. Does the noise disturb you? A. Not at all.

Q. Well, how is that? A. Well, I say that no more than does the noise of the Illinois Central, or the noise of passing wagons, or the noise of those upon the street. There is no more disturbance to us from the working of the engine there than from other matters.

Q. But how can you sleep with these odors? A. I have not noticed the odors.

Q. Well, what about them? A. I do not know anything regarding them. I have not noticed them.

Q. Well, anything wrong with your olfactories; your power of smell? A. Not that I know of.

Q. Can you smell other things. A. I think I can.

Q. Is any one else as hard as you are about these noises and sounds? A. Yes, Sir.

Q. Who are they? A. My wife.

Q. You do not have your wife sleep there? A. I do.

Q. Who else sleeps there? A. Mr. Stahlman.

Q. Well, how does it affect your health staying there with these noises

and odors? A. I never had better health in my life than since I took up

my abode in Zion Tabernacle.

Q. Then you have never suffered any inconvenience at all by reason of the fact that that engine was in operation and the pipe exhaust being there? A. No more than from the running of the trains or the traffic of the streets, or anything of that kind.

Q. You have slept there with the windows open? A. Yes, sir; do so every night.

Q. With the machinery running? A. Yes, Sir.

Mrs. Dresser being called on behalf of the defendant, and duly sworn, testified as follows:

Q. Have you been upon the premises occupied by Dr. Dowie at the southwest corner of Stony Island Avenue and Sixty-first Street? A. Yes, sir.

Q. Have you been there when the engine was in operation? A. Yes, sir.

Q. Are your sense of smelling and hearing acute? A. They are.

I will ask you what you have perceived there arising from the operation of that engine? A. I know I have not been disturbed.

Q. How much noise, if you can make a comparison, do these explosions about which they have testified, make? A. I do not know that I could tell. There is a noise beyond the kitchen which I heard, but not to disturb me so but what I can hear conversation at the same time, and never heard the engine going when I have been in the meetings so that it hindered me from hearing Dr. Dowie or any members at the time who were speaking then.

EXTRACT OF REPORT OF TRIAL HELD IN JUDGE GARVER'S COURT, JULY 7, 1898. MISS ORPHA BLACK AND MRS. MARGARET C. STAFFORD VS. DR. JOHN ALEX. DOWIE.

Q. Amos Dresser, Jr., being called as a witness on behalf of the defendant, was duly sworn and testified as follows: . Do you know John Alexander Dowie? A. I do. Q. Do you know his general reputation for truth and veracity in the community in which he lives? A. I do.

Q. What is it; good or bad? A. Good.

Q. Would you believe him on oath from that reputation?
A. I would. Q. Now what do you understand, Mr. Dresser, by the expression

general reputation? A. The reputation which Dr. Dowie has among those who are acquainted with him.

Q. That is your understanding? A. That is my understanding.

Q. You do not base your answer at all upon any knowledge of your

own? A. Certainly; I include that with the others. Q. That with the others? A. Certainly.

Q. So you gained no information on that subject of speech? Isn't that true? That is true, is it? A. As regards his general character, truth

fulness and other things taken together, his character is good. No one has ever questioned his truthfulness in my hearing.

Q. How long have you worked for Mr. Dowie? A. Three years; between three and four years.

Now that deals with Mr. and Mrs. Dresser.

A Word or Two Regarding Mrs. Ann McDonald.

I am sorry to touch her at all. Mrs. (late Deaconess) McDonald has talked nonsense, has told lies. Mrs. McDonald says that I told her that she could keep the insurance policy and say nothing about it. I ask you here, do you think that I am capable of saying one thing on this platform, and another thing in that room?

Audience-" No."

Dr. Dowie-Have you found me out in such a thing?

Audience " No."

Dr. Dowie-I will ask any one in this whole Church if I have ever been guilty of such duplicity?

Audience " No."

Dr. Dowie-You know I have not. It is a downright lie, the whole story she tells about that insurance. The next thing she says that there was a girl whom I told her the secret of, and that that girl was cruelly wronged by me. That girl is in this church today, a faithful member, and thanks me for what

I said and did that day.

She then says, as the last and most terrible charge against me:

I have also seen him stand in his pulpit
I never stand in a pulpit anyhow.

-on Communion Sunday and tell his people not to sup with each other until they had supped with the Lord, and then he and his wife retired to his private room and ate their supper, while the people waited, thinking

he was praying. These are only a few instances out of my many painful experiences with Mr. Dowie and his work.

Mr. Stern, come here. You are my personal attendant?
Mr. Stern "Yes, Sir."

Dr. Dowie-After I have conducted services for perhaps three hours, while the people and the place are being arranged,

have you heard Mrs. Dowie sometimes say she was faint? Mr. Stern-"Yes, Sir."

Dr. Dowie-Have you heard her ask for a cup of tea? Mr. Stern-"Yes, sir."

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Dr. Dowie-Have you seen her order a cup for me too?
Mr. Stern-" Yes, sir."

Dr. Dowie-How much did I take of the tea?

Mr. Stern-"Very little. You did not even take a cupful."

Dr. Dowie-Did I always take anything? Mr. Stern-"Very seldom; once in awhile you took a little bite, just a very small bite of bread."

Dr. Dowie-Are you awfully troubled about that?

Is It a Crime to Drink a Cup of Tea?

Audience-" No." (Laughter.)

Dr. Dowie (to Samuel Nelson, janitor of Central Zion Tabernacle)-Sam, did you ever get up a supper for me between my preaching and the communion, or did you only get a cup of tea?

Mr. Nelson-" A cup of tea."

Dr. Dowie-Did Mrs. Dowie ask you to get a cup of tea for her?

Mr. Nelson-"Yes, sir."

Dr. Dowie-How much have I eaten, Sam? Did I eat a big supper?

Mr. Nelson-" Never did."

Dr. Dowie-Did I ever eat more than a mouthful or two?

Mr. Nelson-"Just a mouthful or two."

Dr. Dowie-Mrs. McDonald said I had a supper; is that true?

Mr. Nelson-" No."

Dr. Dowie-If I had done that, is that a crime? Audience-" No."

Dr. Dowie Would anybody envy me that? Audience-" No."

Dr. Dowie-I could not eat it if I wanted to. But my dear wife, after being here for hours, wanted a little refreshment-and you know how a good wife is, she cannot eat unless her husband eats too. (Applause.) She would say to me, "Now do eat, John." I would say "All right," and would eat, but how much time did I have for it? Am I not constantly interviewed with about half a dozen in the room at one time?

C. F. Stern-"Yes, sir."

Dr. Dowie-Do I get any leisure?

Mr. Nelson-" Not while you are here." (Laughter.) Dr. Dowie-Stern, do I get any leisure at any time? Mr. Stern-" No, sir."

Dr. Dowie I have the greatest difficulty in keeping my own door shut to attend to work which must be done? Mr. Stern-"That is right."

Dr. Dowie-I have to put him there, and I sometimes tell him jocularly to take a gatling gun and keep the people away, or something of that kind.

What is Mrs. McDonald writing this trash for? Has she not enough trouble from her daughter? Voices-" Yes."

Dr. Dowie Should she not hold her tongue? Voices-" Yes."

Dr. Dowie-Now about the poor.

Mrs. McDonald Was Never Dispenser of Zion's Poor

Fund.

I do not want to say anything about how much I give. Mr. Sprecher, you are my Private Secretary; stand. Did

I

ever make Mrs. McDonald the guardian of the poor?

Mr. Sprecher-" Never."

Dr. Dowie-Did I dispense the poor fund through her?

Mr. Sprecher-" Only a very small portion of it."

Dr. Dowie-She says here that she spent a very small sum for the poor, and quotes a ridiculous story about a poor widow.

Mr. Sprecher, am I in the habit of talking over what I give? Mr. Sprecher-" No, sir; you are not."

Dr. Dowie-Do I give to your knowledge sometimes hundreds of dollars in a week?

Mr. Sprecher "Yes, sir; you have recently." Dr. Dowie-Do you positively know that?

Mr. Sprecher-" I positively know that you did week before last."

Dr. Dowie-I ask you what I gave away in charity last week?

Mr. Sprecher-" I know that you gave \$250."

Dr. Dowie-I gave freely from Zion that which saved several

families from ruin?

Mr. Sprecher-"Yes, sir."

Dr. Dowie-I do not like to say these things, but I want to tell you this: that there is nothing that I rejoice in more than

to help the poor. You all know it, do you not?

Voices-"Yes." (Applause.)

Dr. Dowie Mrs. McDonald talks nonsense-she was never my principal agent in helping the poor.

Do you administer the poor fund from Zion Home, Overseer Speicher?

Overseer Speicher-" More than you know about."

Dr. Dowie You go into my pockets pretty deeply, do you not?

Overseer Speicher-"Yes, sir; I do. I am compelled to give money for coal and for food."

Dr. Dowie-I give Overseer Speicher power to draw upon me for money. How much do you give, Doctor?

Dr. Speicher-" I do not know; but it is a large sum in the aggregate every month. There is not a day when I do not give to a number of people."



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Dr. Dowie-Is there one single poor person in Zion whom we do not help?

Dr. Speicher-" No, sir."

Dr. Dowie-Do we leave them without food, clothing, or any other necessity?

Dr. Speicher-" Never."

Zion's Poor Are Abundantly Cared For.

Dr. Dowie-Is any one here who knows of a poor person in Zion who is in dire need? If so, come down to Overseer Speicher in the morning, and that need will be supplied immediately.

The fact of the matter is this: Mrs. McDonald has sinned through envy and pride and spite, and determination to go with La Grange, whom she foolishly permitted to continue to pay attentions to her daughter, well knowing that he was a married man. I do not want to tell what Zion does for the poor-it is enough that God knows.

Elder Brooks-" I was in his office one day, and in less than five minutes three Elders came in and got twenty dollars

to help people who were not members. He was not helping his own people, but other people."

Dr. Dowie-Now what did you tell that for? (Laughter.) I am continually helping the poor outside of Zion, because we have scarcely any poor in Zion. (Applause.) Seventies, whenever you have called my attention to a case, has that case been relieved?

Voices-" Yes."

Dr. Dowie-We do it all the time to the extent of our power. We cannot undertake the work of the county, and we cannot undertake to relieve every poor person in Chicago.

Without telling what I do spend, I say to the joy of my heart, and to the honor of God, and with great gratitude, that I give away thousands of dollars every year in charity, and I am very happy to be able to do it.

I have given sometimes the last available money that I had, in times gone by. I remember once in Los Angeles, I had emptied my pockets in giving to the poor. A man who had been blessed under my preaching was in need, and I gave him the last money I had. My secretary came up to me, and asked me for some money. I told him that he would have to wait, and that I would give him that money later in the night.

I told God about it. Within a few minutes a gentleman who had been wonderfully blessed came up to me and thanked me. He said, "I cannot express my gratitude in words, but this I do say: I owe to you more than my life. Please accept this little token of my gratitude."

He handed me an envelope. I put it in my pocket and thought no more about it. Presently my secretary came to me, and said, "Doctor, I want that money."

"All right; I guess I have it here." I took out that envelope, and found a thousand dollars, thank God.

Often and often I have given away the last penny I had to the poor, and I found I had lent it to the Lord, and He repaid me splendidly.

I do not care to boast about these things. I am attacked as the representative of Zion as being stingy and mean to the poor. It is a lie, and all Zion knows it. Only for Zion's sake would I speak on this subject: for we should always give alms

"in secret" as Christ commanded. It is hard for me to speak on that subject, lest I should seem to boast and grieve God.

Poor Mrs. McDonald, why do you not hold your tongue? You got into bad company through defending that bad man La Grange, who had, and has, no right to speak to your daughter. May the good Lord deliver you from his hands. (Amen.)

But before I pass from Mrs. Ann McDonald, let me remind her that "Ingratitude is the worst of crimes," and that she has been guilty, as also has her daughter, of that detestable crime.

Again and again have they witnessed before thousands in this Tabernacle to their having been healed by the power of God, through my agency, of diseases which they declared were deadly.

In LEAVES OF HEALING for December 4, 1897, Volume IV, Number 6, no less than four and a half pages are taken up with their testimonies.

From that issue and from others we take the following extracts

Extract from written Testimony of Miss Kate Jean McDonald, dated December 1, 1897;

published in LEAVES OF HEALING, Volume IV, Number 6, December 4, 1897.

I have already told you of my healing by the power of God through faith in Jesus, and by your agency, in Zion Tabernacle last March.

I have retained that healing, thank God, and am well and strong.

I am able to do all my schoolwork, as a teacher, and to conduct a practice with the Boys' Choir every Saturday afternoon, and play the organ in Zion Tabernacle every Sabbath morning.

We praise God with Our whole heart.

I thank you for your kindness, and the trouble you have taken in my case.

Extract from Written Testimony of Mrs. A. McDonald, dated December 1, 1897; published in LEAVES OF HEALING, Volume IV, No. 6, December, 4 We also wish to

thank you for your kind attention, and rejoice that God

has answered your prayers for us, as he has also done for so many others. Extract from Oral Testimony of Deaconess Ann McDonald, given in Zion Tabernacle,

Lord's Day evening, May 29, 1898; published in LEAVES OF HEALING,

Volume IV, Number 33, June 11, 1898.

I am thankful today that I live, for according to the doctors I would have been dead. They had my family watching for me to drop down at any time. I praise God I found His own word that He would heal me, cleanse me, and keep me. He has blessed my whole family. I praise His Holy Name.

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Oral Testimony of Deaconess Ann McDonald, given in Central Zion Tabernacle, February

22, 1899; published in LEAVES OF HEALING, Volume V, Number 20, March ii, 1899.

" I thank God for healing me. . I had to come to the man that I thought was a fraud and have him lay hands on me."

Deaconess McDonald then told the wonderful story of her instant healing in answer to Dr. Dowie's prayer. She had suffered from many troubles and could scarcely walk. Her physician had told her family that she might die at any moment. She rode up from Tabernacle No. 2 in the same car with Dr. Dowie. While the train was rushing along between Eighteenth and Twelfth Streets he laid hands upon her and prayed. She was instantly healed.

Does it not seem a farce to suppose that the drinking of a cup of tea in my private room between long and exhausting services, and other trumpery nonsense, has led her to see how God is displeased with the man whose prayers He honored in the saving of her life and that of her daughter?

joining is incredible to suppose that is the real reason for her joining in this Rain's Horn attack on Zion.

The real reason is one which it is a shame even to think of. May God have mercy upon her and lead her to repentance,

else she will share the doom of all "who drawback unto perdition."

The Last is Bishop Thoburn.

The Editor of the Rain's Horn drags into his columns, page 13, an article published more than a year ago in the Indian Witness, in which Bishop Thoburn shamefully and falsely attacks

myself and God's work in Zion.

My first answer to him was made as follows:

Extracts from LEAVES OF HEALING of April 22, 1899, pages 192 and 193, containing a Report of remarks made by Dr. Dowie in Central Zion Tabernacle on Lord's Day, April 9. 1899.

I wish, also, to refer to some unjust criticisms made upon myself and this work.

The reason of this lying about Zion is this: Bishop Thoburn in India, Hudson Taylor in China, and the leaders of missions in foreign lands are just trembling lest Zion should come to these lands. They say that already our literature is breaking up the missions everywhere. Thanks be to God for that admission. It is high time that such missions should be wakened up and broken up. Missionary work for the most part. has been a perfect farce. There has been no blessing in any large degree, excepting in a few isolated cases where earnest and faithful individuals have risen above their environments. On the contrary, the Chinese have been converting the missionaries. Is that right, Elder Viking?

Elder Viking-" That is true."

REPLY TO LYING ATTACK OF BISHOP THOBURN, OF INDIA.

This attack of Bishop Thoburn's has been sent to me from England and from all parts of the United States, and from India itself, until I can see that it is doing a great deal of mischief. He challenges the work of God in Zion, and declares that I am an " arrant impostor."

I therefore place on record the fact that in Zion today thousands arose who have been healed through faith in Jesus and blessed spiritually. But I will take one case that occurred

last week. When I read that attack of Bishop Thoburn's in the last clipping sent to me from the Detroit Christian Advocate, I just turned it over to God and said, "Give me this week, Oh God, in connection with the work, some striking miracle of healing that will be Thine answer," While I said it I thought of a lady who had come

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into the Home whom I had seen lying in her invalid chair on Saturday week night for the first time, Mrs. W. O. Ruby, wife of Dr. W. O. Ruby, late of Winterset, Iowa, now of Prentice, Wisconsin.

Now, when I came down Wednesday morning I was full of Thoburn, and I just felt like pitching into the Devil.

The great mass of the Methodists, of whose Church Dr. Thoburn is a Bishop, are serving Mah-hah-bone; they are bowing at the shrine of Baal, that dirty, old, disreputable Baal of the Canaanites.

The General Overseer then told the story of the wonderful miracle of healing which God had wrought upon Mrs. Ruby on the Wednesday morning.

Mrs. Ruby had been an invalid for twenty-one years and had been unable to walk a single step for thirteen years. At the General Overseer's request, on this occasion, she arose in the rear of the Tabernacle and walked firmly and without assistance to the platform, where she ascended a flight of several steps, amid the rapturous applause of the thousands assembled in the building.

Dr. Ruby then told the story of his wife's healing, after which Mrs. Ruby told of God's saving and healing power manifested in her body.

Dr. Dowie then continued:

Now, I send that answer back to India, and I say God healed her, Bishop Thoburn, and unless you repent, God will smite you, you "whited sepulchre." He will. You cannot fight Zion with impunity. Take the advice of Gamaliel: "If this work be of man, it will come to naught; but if it be of God, take care lest you be found haply to fight against God."

Bishop Thoburn, you are a big fool. You think the Methodist Church is a big Church; but you forget that, according to its own confession, it is dead.

Last year the Methodist Episcopal Church, North and South combined, lost eight thousand one hundred and thirty-eight members, according to their official statistics published in the New York Independent, January 5, 1899.

My second answer to him appears in LEAVES OF HEALING, Volume V, Number 49, September 30, 1899, and I will reprint it. It is in the introduction to Mrs. and Dr. Ruby's wonderful testimony:

HIS NAME SHALL BE CALLED WONDERFUL.

In every word that follows, we desire that every reader shall fully

understand that we give all the Praise, and all the Glory to God

alone.

The Miracle of Healing which we are about to describe was wrought by

God alone, in the Name that is above every Name given among men on earth.

The Power was His alone.

Our part in it was that of His Messenger and His Agent, no more and

no less.

Blessing, and Honour, And Glory, and Power,

Be unto Him that sitteth upon the Throne, And unto the Lamb

Forever and ever.

On Wednesday morning, April 5th last, we were seated in the room in

Zion Home where we are now writing these words, examining a heavy

morning mail, when we suddenly came upon a newspaper clipping contain

ing one of the bitterest attacks ever made upon us by one professing to be

a Christian minister, and one holding the high office of

a Bishop in the

Methodist Episcopal Church.

It seemed to us to be simply incredible that any one who had ever

known or loved our Lord Jesus Christ could have ever made the statements

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made in that article by Bishop Thoburn in the paper which he controls in India, where he is Missionary Bishop.

But there it stood, reprinted in the Michigan Christian Advocate, and it has since been sent to us from India in a copy of the paper in which it originally appeared. Plain and clear stood out the words, " Dr. Dowie is an Impostor."

These were accompanied by a column of wicked calumnies and baseless assertions, in attempted vindication of his action in branding us as an "Impostor" before all India, and all the world.

Indignation was swallowed up in grief, and we wept, as we poured out our heart in prayer to God for grace to hear, and grace to conquer.

We thought of all the hundreds of millions of Asia whom these wicked words would help to keep still more firmly in the grasp of Satan, of Sin and of Sickness.

We mourned, even as the prophet of old, and in his words we cried, "Woe is me, my mother, that thou hast borne me a Man of Strife to the whole earth! "

There seemed to be a special bitterness about this Bishop's curses upon ourselves and Zion, false, wholly false, though we knew them to be.

Then there came the Words of Comfort from God which He gave to His servant Jeremiah, when he had thus bewailed his lot that "every one of them doth curse me": "The Lord said, Verily I will strengthen thee for good; verily, I will

make the enemy to make supplication unto thee in the Time of Evil and in the Time of Affliction."

Just at that moment the Prayer Bell rang in Zion Home, summoning all the Guests in Zion to the Assembly Room for Teaching, and for Prayer, and the Laying on of Hands in the Name of the Lord for Divine Healing.

I cried (laying aside for the moment the editorial "we") to be "strengthened for good" to the sick and sorrowing who were gathering, I knew, in that Room, burdened with sin and sorrow and sickness, in their Time of Evil and their Time of Affliction.

The piteous form came before me, as I had seen her for several days in the Home.

I thought of her sufferings for twenty-one long years at the hand of the enemy.

Oh, what a Time of Evil she had endured through all these years, during which she had been a member of the Methodist Episcopal Church, of which mine enemy was a Bishop, and during all That Time of Evil and of Affliction she had been continuously taught from the lips of ministers of that Church that the Evil was Good, and that the Affliction, the awful diseases and their countless tortures by day and night, were the work and will of God!

I thought of how Satan had used this "Masonic" Episcopal Church Bishop to help him in riveting the chains more firmly upon her, and tens of thousands like her, and how, even now, the Methodists of Winterset, Iowa, where she had lived for many years, and through the streets of which she had been carried only a few days before in a cot, were all mocking herself, and her husband, a doctor, for bringing her to Zion. I thought of how she had looked at me "out of the depths" when I had taught her a few days before God's Way of Healing, and of the Preparation which was evidently going on in her, as reported to me by my brethren, the Elders in the Home, and that she was looking forward hopefully to that morning's meeting where she expected me to lay hands upon her for healing.

I thought of how her daughter and mother and husband were all down there in that Assembly Room waiting for my

coming, and of the intense pity which filled the hearts of all in the Home for this sufferer who had "suffered many things of many physicians," and who had not stood on her feet, or walked a step for thirteen long years.

Then my prayer to be " strengthened for good" took definite shape, and I prayed to God my Heavenly Father that He would give me "power over

all the power of the enemy," and enable her to be so prepared that she would obey my Command to "Rise up, and walk! in the Name of the Lord Jesus, in the Power of the Holy Ghost!"

And thus my tears were wiped away, and I went down into that Room, in the full assurance of faith that I was God's Messenger and Agent, and not, what that vile Bishop had called me, "an impostor."

That which followed is told in the following pages by Mrs. Ruby and her husband, both of whom are now members of the Christian Catholic Church in Zion.

It is a Miracle of Healing beyond all dispute.

It is another Seal of my Message, and another Confirmation of my Office.

It is only one of thousands; but it is not less wonderful than any of them all.

The facts are beyond all dispute.

There were more than a hundred eye-witnesses present in that Assembly Room in Zion who heard and saw all that happened, and who saw her rise and walk at my Command in Jesus' Name.

The Time which has now elapsed, almost six months, and her excellent present condition of health, and the work which she has done all summer, and is still doing, on her husband's farm in Wisconsin, for he is now getting an honest living, having abandoned the bad business of a doctor, are all Confirmations of this Miracle of Healing, which make the case complete to date.

What need is there for more?

Only, ere we let the Witnesses speak for themselves, let all Zion everywhere raise fervent Songs of Praise to God for this and every Victory.

And let Zion pray that this wretched Bishop may be compelled to make supplication unto us, after making it to God, for forgiveness, since the Time of Evil and the Time of Affliction are already sorely upon him, and will come more heavily, if he will not repent.

And let the Little White Dove carry the Story to every Missionary in India, yea in all the World, and to millions of sufferers in every nation, in this and all the coming time, until Jesus come.

All Nations are coming to Jesus on His Holy Hill of Zion.

"The Lord dwelleth in Zion."

He is with us always, even unto the End of the Age.

We shall be with Him through the Eternal Ages.

But the Great White Throne lies between us and Heaven.

If Bishop Thoburn does not repent, I summon him to meet me on the Judgment Day and answer to the judge of All for the shameful Lie he wrote that day in India.

Until then, we leave on the pages of LEAVES of HEALING this Record of God's Present Judgment and His Glorious Vindication of His Messenger. Every true Christian will rejoice, and all who hold to Baal will howl still louder, and cut themselves as they cry aloud, in Masonic Episcopal and many other Apostate Churches. But their god cannot answer: for he is being beaten everywhere by Zion on earth, and ere long he will be bound in hell.

You will see that I warned Bishop Thoburn faithfully that the Time of Evil and the Time of Affliction would fall upon him still more heavily if he did not repent of his wicked lies.

The following is from the M. E. Church paper, World-Wide Missions, for March, and it shows that my warning was a

prophesy:

ILL HEALTH OF BISHOP THOBURN.

In a letter to the Missionary Office, written from Muttra, India, January 17th, Bishop Thoburn says that during the session of North India Conference he had a somewhat sharp attack, for which he was not able to give a

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REPLY TO THE LIES OF THE RAM'S HORN.

medical name, but which chiefly affected the brain, and the doctors decided that it was caused by exhaustive and long-continued mental effort. The attack was sufficiently severe to disqualify the Bishop from presiding regularly in his Conferences, and made it necessary for him to be constantly under the care of a physician. He is forbidden by the physicians to speak in public or to attempt any work that will require mental effort. The Bishop hopes to be able to resume his labors within a few months, and yet he is conscious of the fact that it may be a long while before he will be permitted to again attempt full work. He closes his letter by saying: "The issues of health as well as of life are with God, and my only care is to cooperate with Him, whether in working or waiting." A. B. L.

Why does he not see that his "sin has found him out," and that he is reaping what he has sown—he went into the Devil's work, and he is simply getting the Devil's wages for sin, namely, disease and death, unless he repent.

That is the whole of the *Ram's Horn*. Do you think its horn is broken?

Audience—"Yes."

Dr. Dowie—I have the horn, and I will hang it on the walls. It was only a cracked old thing, any way. A miserable thing.

May God now in His infinite mercy bless this Answer to earth's remotest bounds. (Amen.)

We have nothing more to say. God has vindicated us.

Unanimous Verdict for the General Overseer.

Everybody who believes I have put a good and true case before you, and who would like to give a verdict in my favor, stand.

(In a twinkling, all in the vast auditorium, many of them not members of Zion, were upon their feet. There was not a moment's hesitation, so far as could be seen, on the part of

any one. Two representatives of the press, who had been present throughout the day and had taken verbatim reports of all that the General Overseer said, arose at their table and audibly said that they would give a verdict for Dr. Dowie.)

PRAYER OF CONSECRATION.

Father in Heaven, in Jesus' Name, take me as I am. Make me what I ought to be in spirit, in soul, in body. Wherein I have sinned, I repent; I will do right in Thy sight, and to all men, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean that prayer?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—God bless you.

The last word I say tonight is, as God has commanded us to bless them that curse us, and pray for them that despitefully use us, so I say, God bless these miserable wretches, and give them repentance.

After the Doxology had been sung the meeting was closed by Dr. Dowie pronouncing the following

BENEDICTION.

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

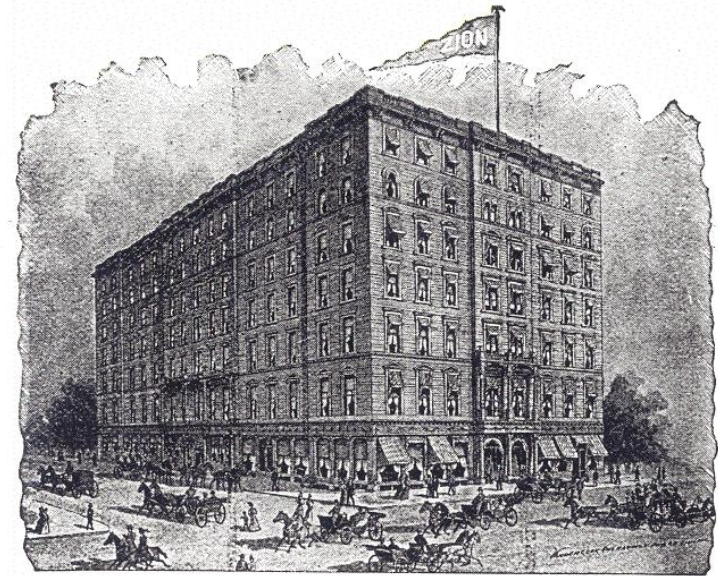
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