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THE POWER OF A LIVING FAITH

A SERMON

Delivered at the Chicago Auditorium, Lord's Day Afternoon,
April 6, 1902.

The Power of the Word of God.

Delivered at the Chicago Auditorium, Lord's Day Afternoon,
April 27, 1902.

BY THE

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(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church
in Zion.

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Power from God through the Spirit and lips of His Messenger, Elijah the Restorer; a Message calling for a Living Faith embodied in Action.

Hence it was that the complete and enthusiastic unity of the speaker with the great majority of his hearers made its mighty spiritual power strangely felt in the hearts of the many strangers present.

Hence it was that when the call for Repentance and Consecration was made, members, friends, and strangers together arose, almost without any exception, throughout the entire house, and, looking up to God in deepest sincerity, repeated after the General Overseer that Prayer of Consecration, so simple, so brief, and yet so eternally significant, which has marked the birth into the Kingdom of God of many a spirit once stained by sin, now purified by the blood of the Lamb of God who taketh away the sin of the world.

The Communion of the Lord's Supper, which followed, was a peculiarly delightful and blessed gathering of the great Zion Family around the Sacred Table of their Lord.

The fervent prayers, and the reading of appropriate passages of the Holy Scripture by the General Overseer, the spiritual songs by the congregation, and the orderly distribution of the Sacred Elements by the Overseers, Elders, Evangelists, Deacons and Deaconesses, all served to draw the two thousand five hundred Christians who remained to the Ordinance, into closer communion with one another, and with God.

The General Overseer's "family talk" after the Table had been covered, brief, but loving and earnest, was a fitting close to an afternoon of great joy and blessing.

Then came the beautiful parting song, "God be with you till we meet again," and then the sweetly solemn words of the Benediction; and the people went out to their homes, with hearts uplifted and encouraged, stronger in Divine Faith, brighter in Divine Hope, more earnest and more true in Divine Love, and more fully determined than ever before that their Faith should, by God's grace, be

indeed a Living Power which should find its embodiment in God-directed Action.

Chicago Auditorium, Lord's Day Afternoon, April 6, 1902.

The service was opened with the beautiful and solemn Processional of Zion White-Robed Choir and Zion Robed Officers, singing as they marched slowly to their places:

REFRAIN—All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.

The Company of Angels
Are praising Thee on high;
And mortal men, and all things
Created, make reply.

The people of the Hebrews
With palms before Thee went:
Our praise and pray'rs and anthems
Before Thee we present.

To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

Thou didst accept their praises;
Accept the pray'rs we bring,
Who in all good delightest,
Thou good, and gracious King.

The General Overseer, mounting the platform at the close of the Processional, pronounced the

INVOCATION.

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

PRAISE.

The Choir chanted the *Venite*, after which the Choir
 and Congregation joined in singing Hymn Number 161:

I will sing of my Redeemer
 And His wondrous love to me;
 On the cruel cross He suffered,
 From the curse to set me free.
 CHORUS—Sing, oh! sing, of my Redeemer,
 With His blood He purchased me,
 On the cross He sealed my pardon,
 Paid the debt, and made me free.

RECITATION OF CREED.

The Apostles' Creed was then recited:

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The *Te Deum* was then sung by the Choir.

SCRIPTURE READING AND EXPOSITION.

After the singing of the *Te Deum* by the Choir, the General Overseer said:

Let us read in the Inspired Word of God in the Epistle of Hebrews, the twelfth chapter.

I read to you a week ago last Lord's Day the eleventh chapter of this same Epistle, and spoke on "The Power of Divine Faith."

The twelfth chapter is a continuance of that reading on that subject.

Therefore let us also.

The Apostle, probably Apollos, has been describing, in a glorious Gallery of Faith, a historical series of great pictures of the heroic men and women of the Hebrew race in ancient time.

Closing the account, he says that "these all, having had witness borne to them through their Faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

The Perfection, therefore, of the redeemed in ages past is only possible by the Perfection of the Church as a whole, when the Kingdom is established in the fulness of times.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our Faith, who for the joy that was set before Him endured the cross,

despising shame, and hath sat down at the right hand of the Throne of God. For consider Him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening (Instruction) of the Lord,

Nor faint when thou art reprov'd of Him;
For whom the Lord loveth He chasteneth (instructeth),
And scourgeth (correcteth) every son whom He receiveth.

It is for chastening (Instruction) that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth (instructeth) not? But if ye are without chastening (Instruction), whereof all have been made partakers, then are ye bastards, and not sons.

THE TRUE MEANING OF THE WORD TRANSLATED "CHASTENING."

Let me say here, before I proceed further with the reading, that the word *chastening* is a very unfortunate translation.

The word in the original language has not the meaning which we attribute to the word *chastening* in modern language.

In modern English, *chastening* means a painful form of correction.

That is not the meaning of the word used by the apostle.

I venture to say a few words about it today because it is a very important matter that we should understand just what that word means. You will pardon me, therefore, in making some reference to the original word.

The original word which is here translated *chastening* is *paideia* (παιδεία).

That word comes from the little Greek word *pais* (παῖς), which means a child, or a son, the genitive form of which is *paidos* (παιδός). The word *paideia* means the training and bringing up of a child, or son, in all things;

instructing, and, when necessary, lovingly correcting, educating, encouraging, strengthening, and fully equipping the little one from year to year and period after period of the educating process until the boy or girl becomes a strong, healthy, vigorous, clean, happy, powerful, determined, righteous being of full age; clean in spirit, soul, and body, splendidly educated and fully equipped for life's duties.

All who know the Greek tongue know that this is the meaning of *paideia*.

Many of you here have read your *Xenophon*, and you know he is generally the author that you are asked to read first in Greek. Perhaps it was Xenophobe's *Cyropaideia*, the Instruction of Cyrus, that was amongst your first studies in Greek.

That book is the account of the training, the education, the equipping of that remarkable man who was famous for his self-restraint, and for his splendid genius as a warrior, a lawgiver, statesman and ruler; and a perfectly healthy man, of whom God Himself speaks, in the Scriptures, as "Cyrus, My shepherd, and shall perform all My pleasure."

The whole story of the *Cyropaideia*, in Greek, is the story of the instruction of that child; how he was brought up in high station but inured to hardships and trained to be the rebuilder of Jerusalem and of God's Temple there.

THE IDEA OF SICKNESS IS NOT IN THE WORD AT ALL.

Sickness does not enter into it.

It is not a part of the thought that a man can be trained for a Divine Life by being dragged through the quagmire of filthy diseases.

The Scripture does not teach that the more sickly and miserable the man is, made sick by God, as they would say, then the better prepared he is for life's duties and privileges.

That abominable nonsense is not the Word of God at

all, and never was in it.

Every one who knows the original tongue, will agree with me in this, because it is simply indisputable.

What is meant here is that God instructs and trains and chastens and corrects and makes His people strong, that they shall be healthy, not only in spirit, but in soul and in body; that they may be able to do His Will, and be clean and holy Temples for Himself by the Holy Spirit.

SICKNESS THE OFFSPRING OF FATHER SATAN AND MOTHER SIN.

Utterly false thoughts are attributed to this passage in so many directions, especially in these silly and foolish and wicked prayers that are taught by the Episcopalian and other churches.

A minister who uses these prayers goes to the bedside of a man who has been drinking and smoking and stinking, and getting corrupt and diseased by his wickedness and gluttony. The man has been attending Mah-hah-bone revelry, going to banquets, and drinking and toasting, and getting full of devilry in consequence of his gluttony and his filthiness until he positively stinks of his tobacco and champagne, and his real pain, and all the other things. Ugh!

He becomes sick after an Eastertide of indulgence, and they send for the parson to come and see him.

The parson growls out: "'Whom the Lord loveth He chasteneth,' my brother, take this scourging from God's hand."

No such thing!

The man is sick because he sinned.

It is the Devil's hand that he is getting his pain and his misery from.

He has got the Devil's wages, which are disease and death.

It is a wickedness to say that they are God's work.

DISEASE AND DEATH, THE DEVIL'S WAGES.

The man's own transgression, obeying the Devil, and yielding to filthy lusts and passions, has made him sick.

To make it out as God's correcting hand, is a calumny upon God. The man is getting the straight wages of his transgression.

If a man will drink alcohol, he will reap all kinds of diseases of the liver and stomach and brain.

He will see all kinds of foolish things.

If he will only keep at it, he will have delirium tremens.

If a man will take tobacco, he will get dyspepsia, he will get ulceration of the stomach and bowels, he will get cancer, he will get amaurosis, he will get paralysis, and he will be a mass of disease in consequence of his sin. He will also transmit his diseases to generations yet unborn, if he is a husband and father.

It is a downright wickedness, therefore, for the man who does these and other wrong things to say that God makes him sick.

That would be to make God the author of his sin; for it is his sin that makes him sick.

I therefore want you to get away altogether from the thought that this word "chastening" has anything to do with sickness. It never did, and it never will have.

The word is one that is perfectly clear in the original language, and has one definite meaning. That is education, training, and building up in such a way as to make people healthy, intelligent, thoughtful, wise, and capable in every respect, and has nothing to do with sickness. I challenge any scholar to defend the opposite side.

It is not defensible.

Furthermore, we had the fathers of our flesh to chasten (instruct, train, and correct) us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened (instructed) us as seemed good to them; but He for our profit, that we may be partakers of His

Holiness.

That just shows the truth of all I have said.

In the Holiness of God there is no corruption.

If we are to be made partakers of God's Holiness, His Purity, we are to escape the corruption which is in the world through lust, and be made partakers of the Divine nature, having escaped, so that we may be partakers of His Purity in all things.

THE ENTIRE PURPOSE OF THIS TRAINING IS
OUR PURIFICATION IN SPIRIT, SOUL, AND
BODY.

All chastening (training and educating) seemeth for the present to be not joyous, but grievous.

You found it so. You were a mathematically inclined person, and you found classics very difficult; or you were classically inclined, and languages were easy, but you found mathematics exceedingly difficult. You could not cross that difficult problem in Euclid, which used to be called in my school days the *pons assinorum*, the bridge of asses. You have never crossed it yet it may be, and gave up the attempt long ago.

Some good things are hard to acquire, but if you apply yourself, you will, by the grace of God, be able to adapt your mind and make it grasp things to which you are not inclined.

The schoolmaster in Zion has a hard time with some of you. You only want to learn what you like. In the apostate churches multitudes are determined to learn nothing, and they succeed in their stupid purpose. They are angry at the very thought of *their Church* making any progress—and it, accordingly, does not, except in decaying more and more rapidly. The man, or the institution, that foolishly declares "we know all there is to know" is ready for burial. It is a walking corpse—having a name to live, it is

spiritually dead. All dead things ought to be buried.

All chastening (instruction) seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the Fruit of Righteousness.

So it is in the Divine life. If you will just let God train you, and will do what He tells you, and adapt yourself to Divine Law, and exercise yourself in it, you will get the Fruit of Righteousness.

The twelfth and thirteenth verses perfect the thought that I have been giving you.

Wherefore lift up.

Literally “make straight” the hands that hang down.

That is the rheumatic fingers, you know. Let them get straight, and the palsied knee get strong, so you can leap over a wall and run through a troop and be strong.

GOD WANTS A STRONG, HEALTHY,
VIGOROUS PEOPLE. THERE IS NO PIETY IN
SICKNESS.

There is no holiness in disease.

There is no purity in filthiness of blood.

Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet.

That is the trouble, you go into all kinds of crooked ways.

The Lord Will lead you forth with the workers of iniquity, if you will keep going into these crooked ways.

And make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

That is the end of that section. If you will just look at

it sensibly and without prejudice you will see that the whole passage leads up to that thought of getting strong and being healed for the glory of God; not being sick for the glory of God.

God was never glorified in any man's sickness. He was, and He is, glorified in delivering him from his sickness, but not in making him sick.

Christ said it. The people glorified God, it is written, again and again, by their being healed, and delivered from their sickness. Christ never sang the praises of Disease. Christ came to destroy that, and every other work of the Devil.

It is a wicked and abominable lie that you can glorify God by being sick. You glorify God by getting up and getting around, not having people wait upon you.

THERE ARE SOME PEOPLE WHO “ENJOY
POOR HEALTH.”

They “enjoy” it, every minute of it. They do not seem to want to be well.

I remember going to see a man “enjoying poor health” a number of years ago. When I had seen him, with the mayor of the city, who was our host, the mayor said to me, “I declare, I believe that man was afraid he would get well.”

Yes, the mayor was right; the man would have had to work, if he had gotten well, and he was *lazy*. God forbid that I should say this of all, or even the majority, of God's sick children: for millions are only fettered by the chains of ignorance and fear. They would gladly rise and work. But still it is true in numerous instances.

A great many people enjoy poor health, but the people around them do not enjoy it much.

Many people are downright nuisances. They like to be sick. They have gotten into the way of it, and if you do not attend to them, and get everything to run around them, so that they are the hub of the whole house, they whine or

growl.

They are selfish and they care little for the lives they are destroying and making unhappy.

DISEASE MAKES PEOPLE SELFISH.

If you have pain in your nose, pain in your toes, and pains between, you are liable to be selfish, to think mostly of yourself.

You keep thinking of all the afflicted parts of your body.

You want to be waited on. It is, "Bessie do this, and Tommy the other, and Bobby the other thing; Jennie get this. Send for Dr. Black, Blue, Gray, White."

There are a great many people who are most selfish, ugly, and miserable creatures; yet they say: "Oh, how I am glorifying God by coughing for Him."

YOU CANNOT GLORIFY GOD BY COUGHING FOR HIM.

God does not need your coughing for Him.

Get up and get rid of your cough and do something.

There have been some so-called "eminent" Christians, the great story of whose lives is that they enjoyed their poor health.

I never enjoy reading these biographies. They are perfect abominations.

These people ought not to have enjoyed it. They ought to have been discontented with it and said: "O God, this is the Devil's work; take it away."

They ought to have fought it in the Name of the Lord, looking to Him alone for deliverance.

One half of the world seems to be in the hospital, and the other half waiting on them.

Some may say now, by the way, "Dr. Dowie is not very sympathetic for the sick."

Is he not? I live only to help sin-stricken and disease-

smitten humanity.

I have toiled for the sick more than all of you put together.

I have put my whole life into this. I have cared for the sick, and have laid hands upon hundreds of thousands, perhaps millions of people.

I am toiling for the sick every day.

I love to help the sick out of their beds, but some of them need a spiritual "rod" on their "fools' backs," in accordance with the Word of Solomon, in Proverbs 26:3, "A whip for the horse, a bridle for the ass, and a rod for the fool's back."

I know they do.

I tell you they "enjoy poor health," and make a hell of their homes.

May this reach them, and make some of them get up, in the Name of the Most High God, which Name they never invoke with a single breath of faith, whilst they whimper and whine, and squander money and time, in sucking bottles full of every kind of patent medicine, most of them compounds of alcohol, morphine, laudanum, or some other narcotic drug. Thousands and tens and probably hundreds of thousands of so-called "saints" and real sinners who tell you they are glorifying God in their sickness, are simply victims of narcotic poisons, whose principle diseases are their devotion to their diabolical drugs.

SELFISH TYRANNY OF SOME "INVALIDS."

I know some women who might have been up and around, who had their daughters wait upon them. All the young life went away in serving a woman who got uglier and more crabbed every day, fuller of the Devil and disease, who growled and grumbled and killed daughter after daughter (three of them dying before her) and never thought anything of it. She passed for a "saint," but she was really a sinner. One who was healed in Zion of her

malady in a far worse form was practically driven out of the house when she told of how God had healed her. *She* “did not want such healing”: for *her* minister called it “blasphemy,” and *her* “doctor called it a lie.” But the sister who was healed has served God for many years since her healing; and the doctor, minister, and woman who clung to her diseases, and her three daughters, are all *dead*! But still the doctors, ministers, and others, go on in their wickedness lying about God’s Way of Healing, deceiving and drugging their people and patients, and destroying the lives of many devoted daughters in thousands of homes where their mothers “enjoy poor health.”

Selfish and wicked!

I have often wished such people in heaven about ten years before they did pass there.

They never wanted healing. They went after doctors and sucked at bottles of “pleasant poisons.” They went from bad to worse, and they knew they were going, too.

They never trusted God, not a minute, for their healing; never sought Him.

This will help some of them when it reaches them in print. I hope they will see just exactly how fitting it is to many of them. It will make many angry, at first, but the Truth of these words will cling to their memories, and they will never find peace or healing until they have turned away from “physicians of no value” to Him who never fails, when His conditions are fulfilled, and who has said, “I am Jehovah thy Healer.”

Follow after peace with all men.

That is, “as much as lieth in you, live peaceably with all men.”

There are some men who will not let you live peaceably with them. You cannot help that. Do the best you can for them, and spank them now and then in a kind spirit; or, if you cannot speak wisely and in love, “let them alone,” and go on your way serving God, and helping

those who will let you help them.

“Follow after peace with all men,” does not mean that you are to be peaceable with sin.

Follow after peace with all men, and the sanctification without which no man shall see the Lord: Looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not Him that speaketh. For if they escaped not, when they refused Him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a Consuming Fire.

OUR GOD IS A CONSUMING FIRE.

What is your God?

Our God is a Consuming Fire, the Fire of a Divine Love that consumes every unclean desire and burns every

iniquitous thing.

What is your God? A god that tolerates everything?
The god of our poor friend, Rabbi Hirsch?

What kind of a god is that?

If the Rabbi is at all correctly reported, he tells you he believes that if the Resurrection was not a fact, it was greater than a fact; it was a force.

I would like to know if a force is not a fact?

THE STRANGE ERRORS OF RABBI HIRSCH.

What is the use of quibbling about words?

Rabbi Hirsch tells you that he believes Jesus wrought miracles. He is not quite sure that He did not walk the sea with little boats on His feet; but says that it does not matter very much whether He did or did not.

He tells you I work miracles; that Mrs. Eddy works miracles, and we all work miracles.

In fact, he says, everything is all right, and it is the very best of all kinds of worlds, and God is pleased with the whole outfit.

That is a strange theology. There is no Consuming Fire about that God.

The god of our poor brother Hirsch is an olla podrida.

What a dish it is! God and evil all mixed up together.

There is the iniquity of that accursed system, falsely called Christian Science—for there is neither Christianity nor science in it— all bungled up with Divine Healing through Repentance toward God and Faith in Jesus Christ our Lord. Then he says that the fact is, all these things are hypnotism

AN ABSURD MISUSE OF THE WORD HYPNOTISM.

That is the most stupid statement of all.

A Professor of the University ought to find a better word to express his meaning than that silly word,

hypnotism.

Hypnotism is taken, as he must know, from the Greek word *hypnos* (ὑπνος). sleep; and to hypnotize is to send people to sleep.

How many people are asleep in this house? (Laughter.)

If you will sleep I will send somebody down to nudge you.

Hypnotism! What nonsense!

Our poor friend violates even the laws of language, and applies to Divine Healing that silly word, hypnotism.

I would like to know when I hypnotized any one.

I have done my best to keep the world awake.

I have succeeded in keeping the newspapers awake, and that is something. They are awake as regards Zion. I keep them awake except now and then when *they hypnotize themselves*.

When I am away from Chicago, they still write about me, and tell the people where I have (not) been, and what I have (not) been saying and doing, until they actually wake up from their *hypnotized* condition (they write in their *sleep*) to find the people laughing at then), for I was hundreds of miles away.

I desire to keep the world awake: for the Devil is intoxicating with deadly drugs; with filthy theatricals and operas and balls and races and gambling hells; with filthy and stupid “lust” stories in works of fiction, in the “common sense” of the Sunday Newspaper; with the will o’ the wisp of speculation and the mad rush for wealth, anyhow and at any price—all of which *intoxicants* are sending the world into the sleep of sin, disease, and death.

I am shouting with all my might, “Awake! thou that sleepest, and Arise from the dead, and Christ shall give thee Light.”

I have never sought to send people to sleep in my life. I think that

PEOPLE SLEEP A GREAT DEAL TOO MUCH.

I do with the minimum of sleep, and I think I have a maximum of health. Week after week I do with a great deal less than five hours' sleep in the twenty-four.

What is the use of sleeping as much as you do?

Some of you people sleep away a great part of your lives.

For some of you, though, it would be better if you slept all the time; you only do mischief when you are awake. (Laughter.)

If you can do any good in the world, however, keep awake just as long as you can and do as much good as you can. "The time is short" for work, and Zion cannot afford to sleep when she should be up and doing.

I never had a sleepy congregation yet. If I did, I would stop preaching.

A BABY EPISODE AND A BABY HOUSE.

I see that I have just made one man and woman in this congregation so wide awake that they have gone out. Perhaps they did not like it. They have a baby, Mrs. Dowie says. Ah, that was a good reason for going out, and I thank them for I cannot compete with a wide-awake baby in this Auditorium, who has wants, and is determined they shall be known and satisfied.

At Zion City, last Monday, at the opening of Shiloh Tabernacle, I had a congregation in which there were said to be over two hundred babies. (Laughter.)

I had to instruct the Superintendent of Construction, right there, to build me a baby house.

I have the plans out for it now and have given the order for it.

When the architect brought it to me, he wrote under it:

"This is Dr. Dowie's baby house, which is to be attended to by the Unclaimed Blessings —"

That is all the "old maids!" (Laughter.)

"And paid for by the Old Bachelors!" (Laughter and applause.)

That is pretty good, is it not? The Old Bachelors are to build it as some expiation for their guilt, and the "Unclaimed Blessings" are to control it as a reward for their faithfulness.

There are some old widowers too in Zion who will have an opportunity to help.

My opinion is that there are a great many "Unclaimed Blessings" whom you Bachelors and Widowers ought to "claim" in Zion. You surely cannot expect them to "claim" you!

WHERE TO LOOK FOR A WIFE.

Some of you men, instead of seeking for your wives at their mothers' fireside in their homes sought for them in theaters and in ballrooms.

You never got a wife. You got a woman with a painted face and a stuffed bust. She was just artificial all through.

"He that findeth a wife findeth a good thing."

But you never found a wife; you found a hussy! (Laughter.)

The place to find a wife is not a theater, nor a concert nor a ball, nor fooling round at foolish "socials."

Find her at her mother's fireside.

Find her helping mother to take care of Bobby, and Sammy, and Mary.

Find her the joy and comfort of her mother and father and helping to keep the boys at home, making things bright.

Find her playing for them, singing for them, so that the boys do not need to go out to the Mah-hah-bone lodges and ride stinking goats and provide initiation suppers and go to theaters and post-mortem oyster (scavenger of the sea) suppers.

A great many young women are neglecting the training that they might get by staying in their homes and studying their fathers and their brothers, and "showing piety at home."

Every wise man will seek his wife where I sought mine, at her mother's home.

Our God is a Consuming Fire.

He will burn up all this nonsense of a false theology, and all nonsense about hypnotism and all nonsense about secretism, and false views of home and duty.

Rabbi Hirsch, the sooner you recognize Jesus as the Christ of God the better.

You will never know the power of God until you do. Then you will quit talking about "Dowie's Hypnotism."

God hears and answers the prayers that we offer for the sick, whose faces we have never seen.

Today I notice in the last issue of LEAVES OF HEALING what I always love to see.

A WONDERFUL TESTIMONY TO DIVINE HEALING,

Here is a woman who has nine children who tells the Story of how God healed her. Do you know how she got her healing?

About eleven years ago, I remember visiting a man out in the country, in Irene, Illinois. I spoke in a little chapel, as I spent the night there, at a place called Flora.

This woman was very sick, and she heard God's Message. There was a little crowd of people at that little chapel. She had difficulty in getting to me even to speak; but she said in her heart, If I can only touch his hand, and get him to say, "God bless you," I will be healed.

And she did so, and I blessed her in the Name of Jesus, and she was healed from that moment. She tells the Story of a Family, all of whom have trusted God for healing; and she is now a Deaconess in Zion City.

That is what the Rabbi would call "hypnotism."

It would be a very good thing, would it not, if "hypnotism" of that kind should extend very rapidly?

The picture shows the children born since that time. I should think there are about five out of the nine, by the

look of their pictures.

That woman has nine children; I only wish she had nineteen. Zion children are all welcome in Zion, and by none more heartily than by the General Overseer who loves them all. They are Zion's hope. I claim them all for God, and a Tenth of them for Messengers of God from Zion to all the World.

I LIKE TO SEE ALL CHRISTIAN MOTHERS HAVE BIG FAMILIES.

John Wesley was somewhere about the twelfth child of his mother.

There were, if I remember rightly, nineteen children altogether in that family and John Wesley was the twelfth.

Now suppose that mother had said after she had nine: "Oh, I do not want any more babies; my husband has only forty pounds a year income, a horse and a cow, and I have to work and slave. I do not want ten more babies."

Then John Wesley, whom I hold to have been an Apostle and a Prophet of God, a mighty man of God, a man whose spoken words severely reprove the Church that claims him for its founder, would never have been born.

The loss of John Wesley to this world, who can tell what it would have meant?

Tens and hundreds of millions of people might have lived—but they would not have made up for the loss of John Wesley.

ONE MAN LIKE JOHN WESLEY IS WORTH HUNDREDS OF MILLIONS OF SOME PEOPLE.

Therefore that woman is to be commended to all generations that she was such a patient and loving and wise mother.

All the big boys and girls helped her with the little boys and girls.

You forget that, some of you. What a joy it is to see

nineteen in a family, and twelve of them helping the seven young ones; that is splendid.

May God bless His Word.

Prayer was then offered by the General Overseer.

The announcements were made by Overseer Piper.

The tithes and offering were then received.

THE POWER OF A LIVING FAITH.

INVOCATION.

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

TEXT

Therefore let us also, seeing we are compassed about with so great a Cloud of Witnesses, lay aside every weight (or all cumbrance), and the sin which doth so easily beset us (doth closely cling to us), and let us Run with Patience the Race that is set before us, looking unto Jesus the Author (literally the Captain) and Perfecter of our Faith who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the Throne of God.

Beloved friends, I feel that the great theme of the Power of a Living Faith is more vast than can be put in words.

We are amazed when we look at it and realize anything of it in our own lives, and begin to measure the possibilities of what may be accomplished, even in the humblest man who truly loves God and is determined to live for God faithfully and earnestly in All Things, in All Places, and under All Circumstances.

Yet at this stage of the world's existence, Real Faith

has little representation, and the sham and miserable simulacrum of Christian faith presented in so many places would be the despair of the man of God, were it not for the fact that none can ever despair who knows God.

We spoke on Lord's Day week of Heroic Faith in ancient Hebrew Times; of the principles of a Divine Faith in All Times.

THE PRINCIPLES OF DIVINE FAITH NEVER CHANGE.

There is one thing that you must always keep before you in thinking of God: "He is the Father of Lights with whom there is no variableness, neither shadow that is cast by turning."

He has said : "I am Jehovah, I change not, therefore ye, O sons of Jacob, are not consumed."

If the God of the Jews were as changeable as the Jew or the Israelite, or so-called Christians, their hope would be utterly gone.

But God never changes.

His promises will never fail, and He will fulfil His prophecies and carry out all the conditions of His Covenants.

It matters not who shall fail. God will raise up men, sooner or later, who shall not fail.

We are encompassed about with a Great Cloud of Witnesses. This is true concerning the great cloud of living human beings who compass us about.

The age in which we live is one in which "one drop of ink makes millions think," and in which one word of truth will sooner or later ring around the world.

WE STAND WITH A GREAT CLOUD OF WITNESSES.

The mockery of years in the foolish and altogether silly writing of the religious, so-called, and the irreligious, for

the most part, press of the day, has at last had to cease. There is simply no question about that. It has had to cease concerning myself and this work of God in Zion. Where it still lingers, it is becoming the laughing-stock of all men of sense: for Zion has lived down all the liars of the pulpit, the press, and the platform.

It is too late to endeavor, any longer, to impose the falsehoods of a corrupt and apostate church, in its press, as well as of a corrupt and diabolical world, in its press, concerning Zion.

The world and the church are utterly incredulous concerning the attacks upon ourselves, and today the desire to know the truth about myself has risen to a great cry that will demand, and will get, and will continue to get, more or less satisfaction,

The apostle who wrote these words was conscious that even he, in his day, had a Great Cloud of Witnesses watching him, and the Church with which he was identified; but that was a small number as compared to the millions who watch the work of God today in Zion.

Friends and foes alike are Witnesses, and the responsibility of the Witnesses is very considerable.

The Witnessing of Zion to a Living God by means of a Living Faith has been continuous throughout these years. The printed and published Testimony of Witnesses swells now into the many thousands.

This is a Communion Day. I am going to ask for Witnesses.

THREE THOUSAND WITNESSES TO
SPIRITUAL, PSYCHICAL, AND PHYSICAL
BLESSINGS THROUGH THE MINISTRY OF
ELIJAH THE RESTORER.

Every one in this room who has been blessed in spirit, soul, and body by my Ministry in Zion, stand. (Almost the entire congregation arose.)

Now you see Thousands of the Witnesses. They are

very numerous.

In this place, without any preparation, there are more than three thousand persons standing on their feet. Thank you.

Did God bless you?

Voices—“Yes”

General Overseer—You know He did?

Voices—“Yes.”

General Overseer—In spirit?

Voices—“Yes.”

General Overseer—In soul?

Voices—“Yes.”

General Overseer—In body?

Voices—“Yes.”

General Overseer—Well, all who have been healed, hold up their hands. (Nearly all those standing held up their hands.) There it is; a forest of hands.

We are God's—

Voices—“Witnesses.”

General Overseer—I tell you God is the Healer and do you say, Amen? What is the Answer prophesied of the Witnesses in Isaiah 43: 9? “Let them hear and say—

Voices—“It is Truth.”

General Overseer—Thank you. Sit down. A skeptical world is a contemptible world.

SKEPTICISM NEVER CONSTRUCTED
ANYTHING,

Unbelief is a Crime. It is not a misfortune.

Doubt is a Sin. It is not a mark of intellectual vigor.

To doubt God, and to doubt His Son, and to doubt His Word, and to doubt the things that God has proved throughout the ages to be true, is a Crime.

The doubter is damned.

The Book says it, and I repeat it; he is condemned.

The most miserable cargo that a man could carry around with him; the most wretched thing a man ever put

out on the Sea of Life with is a Cargo of Rats called Doubts.

They will gnaw holes in the bottom of his ship and let in the sea and send him to the bottom. Then, if they have a chance, they will scuttle off and leave the ship and let him drown.

Doubt has no Power.

It is a mere negation—the opposite of power.

A LIE HAS NO POWER.

Every hour it lives hastens its dissolution and its corruption, and the only place in which it can find a place to die is when it comes home to roost in the newspaper office or elsewhere, from whence it came, until the lies that die in the Offices of a corrupt Press and in the sanctuaries of a corrupt Church are so many that the Newspapers are Literary Cesspools, and the Apostate Churches are Graveyards in every sense of the word.

CATHEDRALS, ABBEYS, AND CHURCHES IN EUROPE ARE GENERALLY GRAVEYARDS.

I was asked the other day how many people could worship in St. Paul's Cathedral. I did not know, but one by my side said that the seating accommodation of that vast Cathedral did not equal the seating accommodation of this Auditorium; and that probably only 3000 people could be seated, hear and see the preacher in St. Paul's.

I was then asked why that was.

I said, "Because the Cathedral is more of a graveyard than it is a church."

That is true regarding the Cathedrals of Europe generally.

Canterbury, and the Abbey Church of Westminster, Notre Dame, etc., etc., with few exceptions, are Memorials of the Dead. In them are tombs everywhere; mouldering decay beneath your feet, and mouldering

decay everywhere: "forms of godliness *without* power."

The time has come for a Living Church to go forth and demand of a Dead Church that it shall get off this Earth and play no longer the part of a Living Church.

The time has come to demand that the Creed shall be something more than chanted, that it shall be lived; that the *Te Deum* shall be something more than sung, that it shall be embodied in action; that the *Venite* and the *Jubilate* shall be Living Power, and no longer dead; that the services of the Church shall be the occasions of Real Worship and Adoration and Power, bringing from God the Eternal Streams of Life to dying men, and that the Church itself shall become a Church Militant and Triumphant and not a Church Quiescent and Truculent.

PEACEABLE BUT DEAD CHURCHES.

"My Church is at peace," said a minister to me one day. "You always have something of trouble in your Church."

I said, "I am glad that I do, because I have life."

"Well," he said, "I like my Church and its quietness."

I said, "I have seen a Church of your kind today, tens of thousands of them, and they were like you, at peace, all under one shepherd."

"Where did you see them?"

In the City Cemetery; they were all dead, and the shepherd's name was Death."

That is the kind of a Church that is at peace with the World, the Flesh, and the Devil today—a Dead Church.

A Living Church that professes, possesses, and enforces the Divine Law, will be in trouble all the time with the World, the Flesh, and the Devil, and never at peace with any of that triumvirate of iniquity. It will be at war with Intemperance, Infidelity, and Impurity; and with all who get their tainted bread by serving these Triple Horrors. It will be at war with Every Form of Evil, and it will be a Church that will proclaim everywhere the Theocracy, the Gospel of the Kingdom of God.

FAITH AND KNOWLEDGE MUST BE
EMBODIED IN ACTION.

This Faith is one that must be embodied. Maximus, in the Eighth Century, I think, put the great truth in these words:

“He that represents to himself Knowledge as something embodied in Action, and Action that is something instinct with Knowledge has found the true way of Divine Action; but, if one separate the one from the other, he either converts Knowledge into an Unsubstantial Fancy, or Action into a Lifeless Shadow.”

The Knowledge of God in Christ; the Knowledge of Him to know whom is Life Eternal must find its embodiment in works.

To know Christ and “the Power of His Resurrection, and the fellowship of His sufferings, becoming conformed unto His death;” attaining the Resurrection of the dead, in a measure, even while one lives, is to know that old things are passed away and out of their grave in the world has come up the white lily of a new and better life—a Resurrection Life; a life that is not cut off like a flower, but like a flower whose seed is gathered, is perpetuated until the wilderness and the desert rejoices and blossoms as the rose; until the sinful are saved and the sick are healed, and the people of God walk in the King’s Highway, and until the shouting, rejoicing hosts go forward to Zion, with songs of everlasting joy entering into heaven, victorious over Sin, and Disease, and Death, and Hell.

This is the Church Militant, and Church Triumphant.

THERE IS A GREATER ASSEMBLY OF
WITNESSES THAN ANY THAT WE SEE.

When Napoleon led his army in the great Battle of the Pyramids, under the Great Pyramid of Gizeh, he said to his troops, as he rode along the line, pointing up to that

mighty Pyramid, that wonderful Pillar in Egypt: “Soldiers, thirty centuries look down upon you.” But to us who are fighting this battle it is not thirty centuries, but it is all the centuries that look down upon us.

THE APPROACH OF THE GREAT AND
TERRIBLE DAY OF THE LORD.

As the battle gets to the point where the great Consummation comes, and multitudes gather in the Valley of Decision, and the Last Day shall come, when the Voice of the Prophet will speak for the last time; and when the Wise shall enter in, and the doors shall be shut, and the King shall withdraw Himself, then the Consummation of the Age will have come, and the Terrible Day of the Lord, then this world, left to itself, will worship the Man of Sin, and the Lawless One, and glorify and praise the Beast. Until the Return of the Lord from the Rapture, the world shall be, for a short time, wholly controlled by the Devil.

There is a Time of Mercy.

From all the Ages, from Adam through to Moses, and Moses to Christ, and Christ to this day, Hosts of Spirits are gathering who shall witness the Final Conflicts between the Powers of Heaven and Hell.

Yea, more than that—they are taking part in it.

The Armies of Heaven are following Him who sits upon the White Horse and the Chariots of Heaven are sweeping low, ready to take the spirits of warriors slain for Christ’s Cause to their rest.

THESE DAYS OF PREPARATION ARE
COMPARATIVELY FEW.

They may extend into months and years, and possibly, as I think, twenty, but short are they; for although they extend so far, they cannot extend long. The intensity of the conflict will not permit them to extend long. The work has to be done.

The Tares have to be gathered and Burned, and the Wheat gathered into the Garner.

The Consummation of the Age comes, but until it comes

THERE MUST BE THE "SENDING FORTH" OF THIS MESSAGE FROM SHILOAH.

It must go to Every Ruler and Every People on Earth.

We must fight this fight, looking unto the Captain of our Salvation, who is the Perfecter of Our Faith, remembering how He fought and how He won; remembering that we must not be weary in well doing.

What! Wearied out with half a life,
Scared with this smooth, unbloody strife;
Think where thy coward hopes had flown
Had God held out the martyr's crown?
And wheresoe'er o'er earth's wide field,
You lift for Him that Red Cross Shield,
Be this your song, your joy, your pride,
My Champion went before and died.

These are the days when a Living Faith must be embodied in Action.

"Faith without works is dead," being alone. "As the body without the spirit is dead, so faith without works is dead."

If any man wants to show his Faith without his works, I say the thing is impossible.

There is no Divine Work without a Divine Faith.

There is no Divine Faith that does not embody itself in Divine Action; in a Knowledge that is instinct with Action, and an Action that is instinct with Knowledge; in the Knowledge that is full of Life, and the Life that is full of Knowledge.

THE KNOWLEDGE OF GOD IS THE GREATEST THING.

O, Rabbi Hirsch! Misunderstand me not in my criticisms this afternoon. How I love the Jew! All my life flows from a Jew.

O, Rabbi, why will you turn from Him who said, "Salvation is of the Jews"?

O, Rabbi, if you only knew what you miss in speaking of the Resurrection of Jesus in such unworthy language, when you might by acknowledging Him as your Messiah know Him, and the Power of that Resurrection to save, and heal, and cleanse, and keep you in Time and through Eternity.

O, Rabbi, if you would but follow in the steps of Rabbi Saul, who became the Apostle Paul and became nothing that Christ might become everything, what a power you would be!

Yes, and you must get to that place; for it is written, "they that pierced Him shall mourn over Him."

Now let me speak of

SOME OF THE EMBODIMENTS WHICH A DIVINE FAITH MUST TAKE.

It is a foolish thing to talk about a Faith that only finds its expression in weekly acts of worship, however beautiful and helpful to the worshipers that worship may be.

It is a foolish thing to talk of Divine Faith as if it only affected the spiritual nature of man, and left the psychical and physical nature untouched.

It is a foolish thing to talk of a Faith that does not enter into the daily business, and that does not enter into the social and political life; for we all have to live our lives among our fellow men, and we have to take our part in the daily life without which we would not be good citizens or good men or women.

IT IS A FOOLISH THING NOT TO BRING A

DIVINE FAITH INTO EVERY PART OF LIFE.

Therefore, the Christian Catholic Church in Zion demands of all its members that they shall be Christians, not only when they put on their Sunday clothes and go to worship, but that they shall be Christians all the time in their workshops, in their counting houses, on the way to work and back again; but more than all that, they shall be Christians in their homes, and that in these homes they shall realize the Power of Divine Faith and Hope and Love and seek that all therein shall live a Holy Life.

The man who is a saint abroad and a devil at home is a devil all the time; and he is the worst kind of a devil.

The man who pretends that he is very anxious for the purity of public life, and yet is living an impure life himself, is a scoundrel; he is a thief, he is a liar, he is a cheat, he is an unmitigated curse. Chicago has some of these.

You cannot have public purity and private vice.

PRIVATE VICE IS INCOMPATIBLE WITH
PUBLIC PURITY.

The man who would reform humanity, must first get reformed himself.

There is no use talking about a Faith that is not embodied in everything. Divine Faith must abide continually in every part of life. Let me say just a word about

SOMETHING THAT IS GOING TO HAPPEN.

I am glad that, in Zion, there is always something going to happen. That is the case in a lively family, where there are plenty of babies: there is something happening and going to happen.

I like to see a big family where there is always something going to happen; where the godly mother is

looking around upon her beautiful sons and daughters. She scarcely ceases being a mother before she is a grandmother, and then she is a great-grandmother, and there is something happening all the time. (Laughter.)

That is the right kind of a family.

WRETCHED CONDITION OF THE WILFULLY
CHILDLESS WOMAN.

The miserable, weazened, wretched creature who would not be a mother, and now she cannot if she would, is withered up, and she is neither a grandmother nor a great-grandmother, but a great old, painted, society Jezebel growler, whom the world wants to get rid of as soon as possible. (Laughter.)

The Lord have mercy upon her!
For her no minstrels' raptures swell;
High though her titles, proud her name,
The wretch, concentered all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down,
To the vile dust from whence she sprung,
Unwept, unhonored, and unsung

She has "forfeited fair renown" while she lives, and "doubly dying," she goes "down to the vile dust, from whence she sprung;" and she is "unwept, unhonored, and unsung": for she hated the Babes as did the royal murderer Herod when he slew them at Bethlehem.

There are no children or great-grandchildren to gather around her grave, and we are altogether glad to get rid of her.

That is true of many of your "400" you know. (Applause.) They are an abomination. (Applause.)

I am not sorry that they do not have any children; for, if they had children like themselves, they would perpetuate the abomination of desolation. But if they will even yet, God has a place for them in Zion.

Zion is like a very happy family where there is always something going to happen.

There is always something born and growing, and there is always something going to be born and go on growing.

The thing that is to be born tomorrow night is something that you will hear of in the days to come.

BIRTH OF THE THEOCRATIC PARTY.

For the first time in the history of the United States, and of the world, a Convention in Zion City tomorrow night will adopt a Platform for and nominate municipal candidates of the Theocratic Party. (Applause. Amen.)

When somebody asks you what you are in politics, you will not say with David B. Hill, "I am a Democrat," but you will say, not only in Zion City, but all over the world, "I am a Theocrat."

I will give you the Motto of that Party now. Listen!

I think it will be adopted tomorrow night. At any rate, I am going to suggest it, and in Zion you have never disagreed with my suggestions.

My suggestion to the Convention tomorrow night is that they shall put upon the flag of the party, these words:

WHERE GOD RULES, MAN PROSPERS.

That is a good motto, is it not?

Voices—"Yes."

General Overseer—You can put it the other way, too,
MAN PROSPERS WHERE GOD RULES.

But I prefer to put it in the first way.

Do you believe that is a good principle?

Voices—"Yes."

General Overseer—I shall recommend it tomorrow night. I know what will be said:

"Dr. Dowie is going into politics."

That is a mistake.

I HAVE BEEN IN POLITICS ALL THE TIME.

I could tell these reporters a great many things they do not know, that would be surprising to them.

If I were to tell them of the interviews of political leaders, municipal and national, who have already come to see that Zion is a power in the city and in the State and in the Nation, they would open their eyes.

But you know I do not tell any more than I choose to tell, and I still have something in my heart I do not tell to any; because if I did not have something left, and you could know it all at one time, that would be a pity.

The best thing to be done is to keep going on from one thing to another. God never tells us everything at one time.

He slowly and kindly and lovingly unfolds His Will. We would not be able to stand it if He gave it to us all at once.

We can just take a little at a time; but the reason why we launch that Ticket tomorrow night is because an Act of Faith must find embodiment.

We have to elect a Mayor, Officers, and Aldermen, and we have to lay down, for the first time, in this country, the conditions upon which these officers will be elected. They must give their assent to that Foundation Principle, that the Rule of God is essential to the Prosperity of man.

THEOCRATIC PRINCIPLES IN ACCORDANCE WITH ALL GOOD LAW.

That principle will not bring us into collision with any good law of the United States.

It will not bring us into collision with any good law of any country; but mark my words, it will be more feared than an entire army—artillery, cavalry and infantry put together—in some countries.

When once the Nations see it, and receive it, and know it, and the people say, "God shall rule in my heart, in my home, in my business and in my thought, in my writing, in

my politics,” then woe to the men, the bloody men who delight in war, and who delight in strife of every kind, the lawyers, for instance, who live on senseless litigation: for their day is done and the Reign of God has begun.

That is our business.

We are attending strictly to our own business in Zion City.

After we have launched the Theocratic Party there, we will in due time launch it here and everywhere.

THE THEOCRATIC PARTY WILL BE
WELCOMED BY GODLY PEOPLE EVERYWHERE.

There are multitudes of godly men throughout the land who are ready to gather around a flag that says: “In the Beginning God, in the Middle God, and the very End God; God in everything, and God everywhere.”

Thank God for that.

If God is in everything, there will be evil in nothing; and, if God is everywhere, the Devil will be nowhere.

May God grant that that time shall come.

Help us to do our part.

You had better become a citizen of Zion, and, by God’s grace, we shall, in that lovely place that God has given to us, be a help to this great and mighty city, in which there are so many who are as sheep having no shepherd, either political, social, commercial, or religious. May God make Zion’s Banner a rallying Banner for all who want to do right in every city and land!

From the Battlements of Glory,
Holy ones are looking down,
We can almost hear them saying,
“Oh, let no man take thy Crown!”

SHALL WE LAY DOWN THE CROWN OF A
CHRISTIAN MANHOOD AT THE FEET OF A
POLITICAL RABBLE?

Voices— “No.”

General Overseer—Shall we lay down the crown of a Christian manhood at the feet of the Devil? Never.

God has given to us this Banner, and it will be the Banner of the Emancipation of the World.

WHERE GOD RULES, MAN PROSPERS.

May God rule in every combination of labor, and then I will be a labor unionist.

May God rule in every business, and I will approve of every business.

May God rule in every home, and every home will be happy.

May God rule in every newspaper office, and I will approve of every newspaper.

WHERE GOD RULES, MAN PROSPERS.

May the Power of the Living Faith be made manifest in us.

May we realize that the Captain of our Salvation was made perfect through suffering, and though we have to suffer, let us remember that suffering with Him eventuates in reigning with Him.

Let us realize that in Him we have spiritual, psychical, and physical Life; and

THE LIFE OF GOD IS A LIFE OF FAITH.

To him be the glory, who gave Himself for us, and loved us with such a love that today, as we sit at His table, our hearts overflow with gratitude and our spirits are elate with hope as we grasp His Banner and follow onward wherever He leads.

Yes, we love the Stars and the Stripes, and the old Flag of Britain, too; but higher than these banners is the Banner of the Cross of Christ our God; the King of Kings and Lord of Lords.

Lift high that Royal Banner, and Go Forward, oh Zion.
All who desire to follow the Christ, stand and tell Him

SO.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it cost; to confess to my fellowman whom I may have wronged, to restore, to do right to all men and unto Thee and in Thy sight. Oh, give me a Real Repentance, bringing forth fruit meet for Repentance; a Real Faith embodied in Action, a Real Knowledge, a Real Wisdom, a Real Love, a Real Hope; a Real Faith to Go Forward in the Power of God to the daily work of life. Help me. For Jesus' sake, the Lamb of God who taketh away the sin of the world, take away my sin. Give me Thy Spirit. Cleanse my whole being and help me to live out my life for Thy glory in Jesus' Name. (Amen.) (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean that?

Voices—"Yes."

General Overseer—And will you live it?

Voices—"Yes."

General Overseer—May God grant it.

The Choir and Officers then passed out singing the Recessional, while the great audience stood, with bowed heads, in silent prayer.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

That martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save;

Like Him, with pardon on His tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
Who follows in His train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the torch of flame;
They met the tyrant's brandish'd steel,
The lion's gory mane,
They bow'd their necks the stroke to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Throne of God rejoice,
In robes of light arrayed.

They climb'd the steep ascent of heav'n
Thro' peril, toil, and pain;
O God, to us may grace be giv'n
To follow in their train,

RECEPTION OF NEW MEMBERS AND
COMMUNION OF THE LORDS SUPPER.

After a brief intermission, during which the Christians present, to the number of about 2500, gathered on the main floor of the Auditorium, the General Overseer extended the right hand of fellowship to several scores of new members.

The service was a most impressive one, as the candidates, from all parts of this and other countries, passed across the stage and the General Overseer received them with the heartily-spoken words, "I receive you into the fellowship and communion of the Christian Catholic Church in Zion, and may God forever bless you," and the Church responded with a heartfelt "Amen."

The General Overseer, assisted by the Overseers, Elders, Evangelists, Deacons and Deaconesses, then

administered the Lord's Supper.

God's Spirit was present in great power.

The blessings of that quiet evening hour will not cease to be felt; but will live in the spirits of those present throughout eternity.

When the Supper was finished, and the Table had been again covered, the General Overseer stepped forward and delivered his usual

AFTER-SUPPER ADDRESS.

Beloved friends, I always have great joy, after the Communion, in saying the few words that I love to say to you, the people of God, my own dear people, over whom God has made me General Overseer.

Many of our dear ones, accustomed to worship with us here, have gone to Zion City; so that today there is a larger congregation, perhaps, of Zion people in Zion City than there is in this building.

It is a wonderful thing,

THE MOVEMENT OF THE PEOPLE TO ZION CITY.

It is growing more wonderful every day as we see the people coming from all parts of this great land; and now as the weather is beginning to get milder, coming from Europe, Asia, Africa, Australia, and from the Islands of the Sea, from scores and scores of Islands of the Sea.

I have many letters from these islands. Away down in the Islands of the Caribbean Sea, and on many islands on both sides of the Continent there are many members of this Church.

Away across in Hawaii, in the leper settlement of Molokai, and in the Fiji Islands, there are members of this Church.

In the great, broad Island Continent of Australia there are many members of this Church.

In Asia, Africa, and Europe, they are increasing, and many are coming to Zion City.

I thank God for the week that has just passed, and for the Spring that is now opening.

I have been working very, very hard; and yet, if I were to say that I was worn out I should sin. Yet I wonder that I am not, for I laid down my pen at ten o'clock yesterday morning, having been continuously at work, with the exception of four hours, for forty-eight continuous hours.

I am so thankful that I was able to do this, and do it without, so far as I can see, any hurt.

I used to think that such things would be impossible, but when God gives me certain work to do which has to be done within a certain limited time, I undertake to do that work until He says stop.

I stand today thankful for the many blessings which have enabled me to labor for the Christ, my Lord, my God, and my King.

I KNOW OF NO GREATER JOY THAN TO WORK FOR GOD.

I am going across the Lake, and take my work where the people cease from troubling, and the weary get a little rest.

I have a place there, or Mrs. Dowie has, where she is kind enough to take me in as a guest. There I spend, now and then, a few days, not in idleness, for I usually take stenographic help with me, as I do this time, two stenographers, and enough work to keep me going for several months.

I overtake sometimes, at Ben MacDhui, a little of the arrears.

I get a little rest from the strain of the continuous ring of the telephone and the piling up of the mail, and the large number of important officers who just must see me for a minute and a half which usually becomes twenty minutes, and from people who imagine that no one but I

myself will do, and who come and tell me things that could very well keep until I get leisure —and that will be in heaven.

I can take my work good-temperedly, for I love it, and only wish I could give you individually all the time you want, and all I would like to give; but then, I am only one man, and I have to remember that, and that the little treasure I have is in an earthen vessel; and thus “the excellency of the power” is always of God.

I desire to keep this earthen vessel in as good condition as I can for the work that lies before me. I hope that you will all pray that Mrs. Dowie will be able to help me from overworking.

I shall be away this week until Saturday night, and then, unless something very pressing demands my attention, I shall be away the whole of the following week, after conducting the services here next Lord’s Day.

I have many great, big fellows now in the Ecclesiastical, and in the Educational, and in the Commercial work of Zion, and I have taught them as well as I could how to do it, so I think I ought sometimes to leave them alone for a few days.

THE WORK OF THE SPRING WILL BE VERY HEAVY.

The work of the Midsummer, when we have our great Feast of Tabernacles in Shiloh Park, Zion City, for Ten Days at the Anniversary of the Consecration of the Site of the Temple, will be very heavy.

We are preparing many buildings, and planning for many buildings, in Zion City, and we have to keep every moment engaged.

Pray God to send us still larger resources for this work.

Then if you will remember these old stockings that you have somewhere, bring them out and invest their contents in Zion.

It is time, beloved friends, that all our people pooled all

their issues.

Zion is strong, thank God; she grows stronger daily, but we want Zion to be still stronger, and we want our people to be still more united.

Where can we make better investment of all our talents than in Zion, and in Zion City?

I do not know.

Even the world itself says “Zion City is all right.” Everybody says that. Did you ever hear anybody say the opposite?

I do not think even our bitterest enemies say otherwise, and if they did say it, it would not matter. It is all right anyhow. (Laughter.) Then they say even now, “Dowie is all right” (laughter), and “Zion is all right.”

Beloved friends, let God make us all right (Amen), and

LET US WORK TOGETHER.

The good opinion of multitudes who were our critics, and enemies, is very gratifying. But their saying we are “all right” does not make us so. Only God’s opinion really matters. Never let us rest on man’s opinion.

May God help you to all rally around the great Banner of Zion.

We will have a glorious Springtime.

I propose to have a Spring Opening. You can bring all your spring bonnets to it, too, and all your happy faces.

I INTEND TO HAVE A GLORIOUS OPENING OF THE DIVINE HEALING WORK IN SHILOH TABERNACLE.

May God send showers of blessing on Tuesday, the twenty-second day of April, at two o’clock, in Shiloh Tabernacle, Zion City.

Then the next night, Wednesday, April 23d, we shall have in the same place a Ratification Meeting, God willing, of the first officers of any City, in any age, elected

on a Theocratic Platform and Ticket. This will be a big opening of the City Government.

The citizens of the City of Zion will vote on that day for our Mayor, Our Officers, and our Aldermen. I could almost be quite sure who they will be. (Laughter.)

They are all right; and the citizens are going to vote tomorrow night in Convention for our Theocratic principles.

I have a little Convention myself tonight with some of the brethren to help them to make the little resolutions that will be adopted.

I did not say I would make a "slate," but I can only say that Zion wants me to make that "slate," do you not?

Voices—"Yes."

General Overseer—Yes, I know you do.

I expect to have in the Mayor, and in the Aldermen, and in all the Officers, men who will carry out the laws of the State of Illinois, and the principles of the Christian Catholic Church in Zion. (Amen.)

Let us pray that God will bless that important little Convention.

On the evening of April 23d I intend to have a special train from Chicago to Zion City, and a special Address in Shiloh Tabernacle on the Principles, Objects, and Methods of the Theocratic Party in the United States of America. I will introduce to you the Mayor of Zion City, and the Aldermen, and the City Officers.

That will be a good meeting. That is Zion City Wednesday night Assembly, and it is always a large and interesting Gathering.

May God bless us, and prepare us for the glorious Feast of Tabernacles which begins on July 14th and continues for Ten Days; and for the Encampment, which practically lasts all summer. In fact Zion City will always be full of interest all the year round. I have many things to tell you of in days to come: for this year will mark our first Great Shiloh Sending Forth to the Regions Beyond.

The audience then sang the first verse of Zion's parting song:

God be with you till we meet again!
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again!

Then all was hushed, as tender and clear arose the well beloved voice of the General Overseer in the loving words of that beautiful song-prayer:

God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threatening wave before you;
God be with you till we meet again!

The people were then dismissed by the General Overseer pronouncing the

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.

Restorer, is waging the final conflict against Baal worship, and it will pierce and hew until the monstrous thing is destroyed.

The Sword of the Spirit, in the hands of Elijah the Restorer, is causing the Thrones of Iniquity of the kingdoms of this world to totter; but it will not stop there.

It will continue its work until these accursed thrones have fallen, and "the kingdom of this world is become the Kingdom of our Lord and of His Christ."

The Thirty-fifth of Elijah's Restoration Messages of Purity, Peace and Power, delivered in the Chicago Auditorium on Lord's Day afternoon, April 27th was the ninth Message of Power.

God's Messenger spoke of "the Power of the Word of God."

The Sword of the Spirit was in his hand.

Fearlessly and yet lovingly it was thrust in.

It was "living and active."

Soul and spirit, joints and marrow were divided asunder.

The thousands gathered in the Auditorium felt the power of that Word.

It not only laid bare their inmost hearts before their Maker, but before their own eyes.

More clearly than ever before, perhaps, they saw, the terrible Baal-worshiping nature of the dominance of the flesh and the soul over the spirit.

Almost without exception they arose at the close of the address and most earnestly joined in repeating after God's Messenger a prayer for the Power of the Word of God to do its cleansing work in their hearts, vowing to God, by His help, to so live that the soul and the body should be guided, ruled and controlled by the spirit, so that the entire being might become pure and holy, a fit Habitation for God Himself.

Chicago auditorium, Lord's Day Afternoon, April 27, 1902

The service was opened with the Processional, choir and officers singing, as they entered, the words:

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

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

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

Crown Him the Lord of Years,
The potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

The General Overseer, coming upon the platform at the close of the Processional, pronounced the

INVOCATION.

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

PRAISE.

The Choir and Congregation then joined in chanting the *Venite*, after which all joined in singing Hymn Number 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS:—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

RECITATION OF CREED.

The General Overseer then led the choir and congregation in the repetition of the Apostles' Creed:

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

Commandment:

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

The Choir then chanted the *Te Deum*, with the beautiful Gregorian Chant.

READING OF THE HOLY SCRIPTURES.

The General Overseer read the first Psalm, and from the fourth chapter of Hebrews, closing with the prayer:

May God bless His Word.

Zion Choir chanted the *Gloria Patri*, after which all joined in singing Hymn Number 292.

The General Overseer then offered prayer.

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name, and in the Name of Thy dear Son we come and say, Father, Thy Kingdom come; Father, let Thy will be done in us on earth as it is done in heaven.

Father in heaven, for Jesus' sake, by Thy Spirit's power, transform these wills of ours in this very hour that we may will to do Thy Will.

May that Kingdom which is Righteousness and Peace and Joy in the Holy Spirit come into our hearts to reign and rule within us, and go with us into every step of our daily lives.

Help us not to go anywhere, or to do anything that will violate the Law of God, the Love of God, or that will lead us away from the Light of God, or that will diminish the Life of God within us.

For Jesus' sake let Thy Kingdom come, and oh, o'er all this earth, let Thy will be done!

PRAYER FOR DOING GOD'S WILL.

Let self-will be banished, and let men know that the Will and Law of God are always best, and that "where God rules, man prospers."

For Jesus' sake, then, take away the ruling power of sin in every heart, and take away the ruling power of Satan, and Sin, and Disease, and the powers of Death and Hell in this sin-cursed and disease-smitten city, and State, and Nation, and World.

For Jesus' sake, help us to understand more firmly Thy purpose, and to do our part in carrying out that for which Thou didst send Thy Son, to destroy the works of the Devil, to do the work of God, to heal the sick, and to cleanse the sin-smitten heart, and the polluted being, and to make us clean every whit.

For Jesus' sake, help us to love Righteousness and hate Iniquity, to love Purity and hate Uncleanness, to love the Light and hate the Darkness.

Help us to have no fellowship with the "unfruitful works of darkness," with the lodges of darkness and their dark, hateful symbols of death.

PRAYER FOR DESTRUCTION OF WORKS OF DARKNESS.

O God, we thank Thee that Thy Gospel is a Gospel of Life, and Light, and Love, and Liberty.

Help us, we beseech Thee, to fight against the false teachings of death and darkness and bondage, with all kinds of accursed oaths and dark mutterings and silly secrets.

Help us to walk in the light as Thou art in the light, and not only to have no fellowship with, and not only to reprove the "unfruitful works of darkness," but, in the strength of God, to destroy them.

Give us grace today to understand more and more the Mighty Power of the Sword of the Spirit, which is the Word of God, and help us to speak regarding this as Thou shalt direct us.

PRAYER FOR THE, HOLY CATHOLIC CHURCH.

Bless, we beseech Thee, the Holy Catholic Church throughout the world. (Amen.)

Bless every member of that Church, no matter in what apostate Roman, Greek, or Protestant denomination he may be.

Save the people, and destroy the organizations that keep them back from blessing. (Amen.)

Help us, we pray Thee, to realize that any organization, that any form of words, that any compact or association that keeps back the Power of God must be destroyed.

Help us to walk in the light, and in the good order of the Holy Gospel.

PRAYER FOR THOSE IN AUTHORITY.

Bless, we beseech Thee, this City, this State, and this Nation.

Grant unto the President at the head of the Administration that he and his associates shall do their part fully, as God-fearing men in the sight of God, and for the best interest of humanity, utterly regardless of party.

We pray Thee to bless the Legislature in all its branches in every State, and at the National Capital.

Take away the men who simply make the possession of power a means of promoting party.

O God, help them to realize that in this great land there should be one party, the party that seeks for Righteousness, and Purity, and Progress, and that hates and destroys everything evil.

Look upon the judiciary, that third part of the great power of government.

Grant that the Bench may be kept pure, even down to its humblest members.

O God, save us, in the Bench, from the control of a set of godless villains in bar associations.

God save the people, and let them elect Judges irrespective of the wire-pulling of ungodly lawyers.

O God, give us good men, good judges, that are not elected by popular votes, but are appointed calmly by those upon whom the great responsibility of office devolves.

Father, grant us, we beseech Thee, a pure judiciary in all its branches.

PRAYER FOR THE PRESS.

Look upon that fourth estate, which has fallen into such deep degradation, the Press.

In Thy mercy, clean out the villains who make the Press such a disgrace to the land.

Grant to us, O God, that the mighty power of the Press may be chained to the Chariot of God and Righteousness, and that all iniquity shall stop her mouth.

We beseech Thee, O Father in Heaven, to cause the people to seek for a pure Press; therefore let them be pure.

PRAYER FOR A CLEAN PEOPLE.

Destroy the intemperance, the filthiness, the alcoholic drinking,

the poisoning of brain and body; the filthiness of nicotine-smoking, destroying life and making men unclean and disgusting; the filthiness of swine's flesh, creating scrofula, and tuberculosis, and trichinosis, and all the filthy, disgusting diseases which come from eating that scavenger of the land and the filthy scavengers of the sea, the stinking, foul oysters.

God help the people to eat what is good, and not defile their bodies by debauchery in their lives, and by filthy thinking.

God save the people from their passions, and from the rule of their unclean bellies.

Save us, our God, every one of us, from the dominion of the flesh, and let the spirit prevail.

Purify our spirits.

In Reason, and Righteousness, and Purity of Life, help us to live and do right.

PRAYER FOR THE NATIONS AT WAR AND THEIR PEOPLE.

God, Our Father, bless the wide world in all its darkness and sorrow.

Look upon the nations where a few clever aristocratic politicians have seized the reins of power, and armed the citizens in millions to murder each other in battle.

Scatter the wicked and bloody men who delight in war.

Grant, O God, Peace and Purity in the administration of public affairs throughout the world.

Oh, that Thy Kingdom might come.

Oh, that Thy Will might be done in the government of the nations.

Father in Heaven, help us as a people to do our work.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Bless the Christian Catholic Church in Zion throughout the world. (Amen.)

Bless Zion City, where its headquarters are.

Bless the thousands who are gathering there now and making it their home.

Bless the schools and college that are rising there, and the industries that are there, and the people that have come there to plant homes where they can bring up their children in purity for God.

Bless Zion, therefore, everywhere today throughout America.

(Amen.)

Bless Zion in Europe. (Amen.)

Bless Zion in Asia. (Amen.)

Bless Zion in Africa. (Amen.)

Bless Zion in Australasia. (Amen.)

Bless Zion in every Island of the Sea. (Amen.)

Bless us here today.

Bless the Little White Dove that carries forth the Message in many lands and to many nations.

PRAYER FOR THE SICK AND SORROWING.

Be with us as we present to Thee the cries of the sorrowing and of the sick, and sinful, and weary, who are desiring to be set free from the burdens and oppressions of the Devil.

God help these people.

Help them to put away the things that hinder.

Help them to put away the poisons that Thou didst never prescribe, and grant to them to remember that Thy Word thirty-three centuries ago said: "I am the Lord that healeth Thee"; that Thy Word is true, and that Thou dost never change.

Jehovah, our Healer then, Thou art our Healer still, and Thou wilt be so forever.

Let men put their trust in Thee and do right.

Bless the sick.

Bless the sorrowing; the mothers who stand over the dying beds of sons and daughters, and the wives who are standing over dying husbands.

Bless the little babes who are being clasped to the mother's breasts, but are getting colder as the chilly death clutches them in its cruel grasp.

O God, let them put the babies, as they did of old, into the arms of Jesus, the Christ, (Amen) the Son of God, who is "with us all the days, even unto the Consummation of the Age."

THANKSGIVING FOR ESCAPE FROM PESTILENCE.

We thank Thee today for the 250 and more who went into quarantine rather than be infected with the filthiness of vaccination.

We thank Thee for those who are now in Thy presence today, who have been in quarantine for thirty days.

We bless Thee for many blessings Thou didst give unto them during that period of isolation.

Bless the four or six, as it may be, who were infected with that

disease that came into Zion College Home from the outside.

We thank Thee that they are nearly all well.

We pray Thee that none of them may die.

We hope that they will do right and be delivered.

Bless us, and give us grace to pray to Thee with one heart and voice in the words that our Lord Jesus Christ taught us when he said: "After this manner therefore pray ye."

(Choir and Congregation joined the General Overseer in chanting the Disciples' Prayer.)

The announcements were then made by Overseer Piper.

The General Overseer then said:

Next Lord's Day there will be an Ordination Service in this Auditorium, but the principal Ordination Service in the near future will be in Shiloh Tabernacle on June 1.

THERE WILL BE A SPECIAL EXCURSION TO ZION CITY ON FRIDAY, MAY 30TH, DECORATION DAY.

There will be a service in Shiloh Tabernacle on that day, and a discourse concerning those who gave their lives that the Nation might be preserved and the slaves set free.

I have something to say from a Theocratic point of view upon both these points.

There have been a great deal of flattery and foolish talk about the South.

The South will have to repent in dust and ashes before it will ever get the blessing of God upon it.

They must not only cease to be rebels in outward deeds, but they must cease to be rebels in their hearts—that is where rebellion is.

They must be loyal to the decision of the war and of the Legislature, and no longer cheat the black man out of his education and his franchise.

May God give us a National System of Education. (Amen.)

I will speak plain words on May 30th on that subject—plain words, loving words.

Men gave their lives, and bled and died for that which has been stolen away.

The services in this Auditorium will close with the service on Lord's Day, the 25th day of May, next month.

We shall resume them on the first Lord's Day in September, if we can arrange matters properly in connection with a continuance of our lease.

The arrangements have not been quite satisfactory.

We will have them satisfactory, and will have all the time we need for our services without any bother from anybody, or else we shall not continue them here after the last Lord's Day in May.

We hope that every one of the members of the Church, who can be here, will be here next Lord's Day at the Ordinance of the Lord's Supper.

It will be the last Communion Service before we leave this Auditorium for the summer, God willing.

I SHALL SPEAK IN SHILOH TABERNACLE IN
ZION CITY THROUGHOUT JUNE, JULY AND
AUGUST.

I may tell you that I have arranged with the Chicago North-Western Railway Company to take the people out to Zion City *every Lord's Day during that period*, on through trains, *for twenty-five cents round trip ticket.* (Applause.)

I have the nickel which I said I would get, at last, for the round trip on the Lord's Day!

I have not gotten it on the other days yet, but I will get it.

The round trip fare is still thirty cents on other Excursion Days.

The same rate, by the way, obtains for children on the Lord's Day as on the days when the return fare is thirty cents: fifteen cents for children between five and twelve, and nothing for children below that.

I have a nice place for children out at Zion City.

When Shiloh Tabernacle was opened there were about two hundred babies there. They were altogether too many for me; so I instructed Superintendent of Construction Harper to erect me a "Baby House."

It is now nearly finished. It is beautifully situated in the midst of Shiloh Grove.

There we shall receive the babies and give checks to their mothers, so that they can call for them after the service.

All the "unclaimed blessings"—that is, the ladies that are not married—or as many of them as are necessary, will take care of the babies, and we hope that the bachelors will pay for the house.

The other day somebody called it "the General Overseer's Baby Cage."

It is not a cage, except for these beautiful little beings that are more beautiful than all birds.

I trust that God will greatly bless the babies, and let their mothers have peace and attend the service.

I say this because mothers will be able to bring out their babies and know that they will be cared for in cradles and hammocks, and fed with milk, etc., and there will be nothing to pay.

May God bless the mothers and their babies.

The tithes and offerings were then received, and Zion's White-Robed Choir sang Stainer's stirring anthem, "Oh, Clap Your Hands!" with splendid harmony and expression.

THE POWER OF THE WORD OF GOD.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and

all the coming time, till Jesus come. (Amen.)

TEXT.

In the fourth chapter of the Epistle to the Hebrews, and in the twelfth and thirteenth verses, will be found these words:

For the Word of God is Living, and Active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do.

The word which is here translated “Word” is the Greek *logos* (λόγος), which is the same word used in the first chapter of John’s Gospel to describe the Eternal, Pre-existent Son of God, who became incarnate, and was born at Bethlehem, Jesus, the Messiah, the Christ, the Anointed of God and the Savior of All Men. I desire to speak to you today concerning His Power, the Power of the Word of God.

Stronger than steel is the Sword of the Spirit.
Mightier than anger is Love, and subdueth.

I speak today concerning Him when He spoke the Word of God, of whom it is written:

In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. . . . There was the true light, even the light which lighteth every man, coming into the world.

That man who long ago came from God, whose name was John, was not that Light, but yet bore witness of that Light.

I who stand before you today am not that Light, but I bear witness of that Light. Today, I say, that Jesus, the Christ, the Word of God is the Light of the World.

THE LIGHT OF THE WORLD IS JESUS, FOR HE IS THE LIFE OF THE WORLD.

He is the *Logos*, the *Ratio*, the Source and Cause of all created things. He, who is our Redeemer, is also our Creator.

Make no mistake, the Apostle is speaking of Jesus when he says, “the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do.”

We have to do with God in Christ.

We shall stand when earth and seas are fled before the Judgment Seat of Jesus the Christ, the Son of God.

The Lamb will sit upon the Throne, and the Christ, the rejected, the neglected, shamefully crucified and despised, will then be your Judge, for Him hath God the Father from all eternity made the Creator, the Redeemer and the Judge of men.

This also refers to the Word which comes from His lips, and which is inspired by His Spirit; for He Himself in the days of His flesh said,

The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

The words that I have spoken unto you are Spirit, and are Life.

They never die. They never grow old.

THE WORDS OF JESUS ARE NEVER OUT OF DATE.

The Words of Jesus Christ are always up to date.

The Words of Jesus Christ will fit this age and time just as well as any age or time.

It is you who are out of date who talk about the Words of Jesus Christ being out of date.

They may be out of keeping with your dirty, tobacco-soaked and alcohol-soaked bodies and filthy, gluttonous souls and unclean spirits.

They may be out of date with your filthy infidelity; for it is the fool who has said in his heart there is no God. "Corrupt are they; they have done abominable works."

There never was an infidel yet who was not, more or less, in heart a debauchee and oftentimes one in actual life.

How need they to care for the honor of woman who never regard the honor of God?

What need had they to mind whether a woman's heart was broken, when they cared not that the heart of the Eternal Father was grieved

They cared nothing. "The Unjust Judge" who does not "fear God," has never really "regarded man," except when his eye was on the political crib at election time.

Infidels have trampled under feet the beloved Christ. It were little to trample a woman's heart and her blood under their filthy feet.

You incarnate devils who talk about there being no God: you are speaking an infidelity that proceeds from your own intemperance and impurity. That trinity of iniquity within you: Intemperance, Impurity and Infidelity is a trinity of Devilry. The words of Jesus Christ are up to date.

THE WORDS OF JESUS ARE FULL OF DIVINE ENERGY.

They are living.

They are active. The word in Greek is the Greek word *energes* (ἐνεργής) and means "energetic."

The Word of God is living and energetic and sharper than any two-edged sword; keener than any Damascus blade, and piercing even to the dividing asunder of *psyche* and *pneuma*, the soul and the spirit, the animal life and the

spiritual being, and dividing even the joints and marrow, and discerning of the thoughts and intents of the heart.

There is no corner into which you can creep where you can evade the penetrating Eye and Invincible Power of that Word.

There is no created being that is not open, laid open and naked before the eyes of Him with whom we have to do.

You may cover your diseases by silks and satins.

You may deck the breast that is a mass of cancer with a blaze of diamonds, but the Eye of God sees the disease, and sees below all physical diseases the filthy and diseased spirit.

First of all I desire to speak to you concerning Christ as

THE LIVING CHRIST.

He is not dead.

No Syrian tomb holds His dust;

He lives; He lives that made the world, that spread the flood; and the dark regions of the dead are ever before His eyes.

He lives, and because He lives, we live.

He speaks to us here today, as to John in that apocalyptic vision:

"I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore.

"I burst the bonds of death and broke the Gates asunder. I arose. I had the authority from the Father to lay down My life and I laid it down, and I took it up.

"I opened the Gates of Heaven to all believers and set the Gates of Hell open and preached after thousands of years to the spirits in prison that were damned, and that had been disobedient in the days of Noah.

"I led captivity captive and reascended into the heavens, and gave gifts to men.

"John, I am that very same Jesus.

"I lived. I live again. I was dead, but now I live for ever-more.

“I have the keys of hell and of death. I open and no man shutteth. I shut and no man openeth. That is the Living Christ. He is not dead. His eyes flash, and from His mouth a sharp sword proceeds.

In His hand is the scepter of the world and of the universe, which will dash in pieces every kingdom and man that resists His will. He is living and He is active—living and energetic.

Those who think the Christ is dead are the very same people who tell you that the Devil is dead.

The Devil is not dead, and the Christ is not dead. He is very much alive, and He says it: “And I am alive for evermore.”

Let me read to you the description of Him by John the Revelator in Revelation Chapter one, verses twelve to twenty:

And I turned to see the Voice which spake with me.

And having turned I saw seven golden candlesticks;

And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

And His head and His hair were white as white wool, white as snow;

And His eyes were as a flame of fire;

And His feet like unto burnished brass, as if it had been refined in a furnace;

And His Voice as the voice of many waters.

And He had in His right hand seven stars:

And out of His mouth proceeded a sharp two-edged sword:

And His countenance was as the sun shineth in his strength.

And when I saw Him, I fell at His feet as one dead.

And He laid His right hand upon me, saying, Fear not;

I am the first and the last, and the Living One;

And I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks.

The seven stars are the angels of the seven churches: And the

seven candlesticks are seven churches.

I speak to you concerning Him who has never left us; who, when He spoke to His disciples just before that cloud received Him out of their sight, said, “Lo, I am with you All the Days, even unto the Consummation of the Age.”

JESUS IS WITH US ALL THE DAYS.

Jesus, Jesus, Thou art with us now!

O Jesus, make Thyself to me
A living, bright reality,
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than even the dearest earthly tie.

Jesus, Jesus, we dare not think Thee absent; Thou art with us every day and all the way. Thou wilt never leave us.

Thou hast never forsaken us. In Spirit and in Power Thou hast been with us every hour, and Thou art with us now.

EVERY HEART IN THIS PLACE IS OPEN AND NAKED BEFORE HIS EYE.

He sees the adulterer and the adulteress. He sees the thief. He sees the false swearer. He sees those today whose hearts are stained by the blood of murder. He makes no mistake.

You may think that you have concealed yourself from all, because you have gone unwhipped of man's justice, but today your hearts are naked and laid open.

If you do not make your peace with God through Him whose eye of stern justice—and of kindest love, too—is looking into your hearts, you will perish in your sin.

I speak of Him now as Living. I speak of Him as

Active.

JESUS CHRIST IS ACTIVE IN HIS OWN WORLD.

Multitudes of people talk as if God had left His own world; as if the Creator of everything that we see, and every good thing that we receive, had set it all going, and then gone off and left it to man's foul imaginations, and to the Devil, to run it without His having anything to do with it.

You are quite angry and very much disgusted to be told that the God that made this world, and the Christ that redeemed this world, has some interest in it.

He is coming to take possession finally of His own property, and you have only a short lease, you are only a tenant at His will.

You had a notion that it was all yours and all man's, and belonged to whoever could grab it and bring it under man's law in some kind of a way and possess it.

While there was a God in some far off place in the heavens and sky, you had never seen Him, and had never had anything to do with Him ; in short, you would rather not have anything to do with Him. I am speaking the Message of God. Christ is Living. Beware, ye who have counted Him dead!

He is active. You thought He was asleep.

His Word is sharper than any two-edged sword, and you think it does not matter much about what His Word is.

His Law is not very much to be considered, you think.

GOD SOMETIMES SUSPENDS SENTENCE UPON EVILDOERS.

You knew that He had said these things, but you know you did not think that He would do them.

Because sentence against an evil work is not executed speedily,

therefore the heart of the sons of men is fully set in them to do evil.

These are the words of the teacher, Koheleth the Preacher, in Ecclesiastes.

God sometimes suspends the execution of His own sentence against you adulterers; against you thieves; against you murderers; against you liars; against you who are engaging in traffics that are stained with blood.

Do you think that you can sell Liquid Fire and Distilled Damnation and not be damned?

Do you think that you can sell that which intoxicates, fills men with madness and causes them to commit crimes, and covers a woman with shame, and lands her in hell, and you have nothing to do with it? Your hands are covered with the blood of every drunken suicide! You will have to give an account in the Day of Judgment for every harlot which your drink has made. Do you think that you can escape? Not unless you do right. Not unless you forsake your sins.

Not unless you do that which is the only thing that God will take from you, Repentance and Fruits meet for Repentance.

Christ is Living. Christ is Active.

Christ's Word is sharper than any two-edged sword. It is piercing the false mixture, that heathen philosophers and apostate preachers have made, that the soul and spirit are one.

They are not.

THE WORD OF CHRIST DIVIDES SOUL AND SPIRIT.

The soul, *psyche* (Greek ψυχή), is only the Animal Life.

The spirit, *pneuma* (Greek πνεῦμα), is the Spiritual Being that is the Offspring of God.

The animal life is simply a procession of generation after generation, by mere animal procreation.

The soul of a man, the soul of a beast, and the soul of Christ Himself, died, but the spirit never dies.

Souls die. "The soul that sinneth, it shall die." Every man dies who sins.

Even the Christ, who died for sinners, "poured out His soul unto death."

He, Himself, said, "My soul is exceeding sorrowful, even unto death."

The spirit never dies.

You have confounded soul and spirit.

You have confounded the merely intellectual and animal being, and mere powers of reflection and thinking, with an immortal spirit.

An immortal spirit exists independent of brain; independent of body.

SOUL AND SPIRIT HAVE TO BE DIVIDED.

Let me divide them now.

Keep clearly in mind that you have two kinds of life in you.

The animal has only one kind of life; it is *pysche* ($\psi\upsilon\chi\eta$) the animal life.

Man has two kinds of life. He has the *pneuma* ($\pi\nu\epsilon\upsilon\mu$) as well as the *psyche*. He has the spirit as well as the soul.

He has that which no animal has.

Do not teach or think that the animal is endowed with it.

I am always angry, right down to the tips of my toes, when I see people in any way imputing a spiritual and moral nature to dogs, or horses, or cats, or anything else, as if they were responsible and spiritual beings. They are not.

ANIMALS ARE NOT MORALLY AND SPIRITUALLY RESPONSIBLE BEINGS.

Animals are brutes, belonging to the earth, earthy, and

viewing them from the standpoint of Christian morality, all animals are essentially immoral, indulging in absolutely promiscuous intercourse. It is their nature. It is also the nature of all birds, fish and plants. Never argue from lower forms of nature than man in teaching the laws of procreation to children, or they will be taught promiscuous intercourse as the heathen are, and fall into the deepest depths of vice.

However intelligent animals may be, and however often we may be tempted to say that there are a great many dogs that are much more respectable than a good many men or women; however we are tempted to say sometimes that dogs behave themselves better than human beings, it is not a fact that a man and a dog can be put upon the same level.

A dog has a soul and a body, but a man has a spirit and a soul and a body. Man is made in God's Likeness, and He is a Trinity. Animals are a Duality, and nothing more, so far as is now revealed.

The Word of God, which is living and active, and which pierces with the Sword of the Spirit, sharper than any two-edged sword, divides these two kinds of life, and tells you that you are responsible, as a dog is not.

You are responsible for the kind of animal life you live; because you are a spiritual, reasonable, responsible being, whose life comes from God, the Father of Spirits.

God holds you responsible for the kind of life that you live in the flesh.

He holds you responsible if you let the flesh triumph over the spirit.

He bids you to keep under your body and bring it into subjection, else that body will triumph over the spirit.

He says to you, that if you will allow your spirit to be the slave of an unclean, hellish passion, that He will judge and damn you for it; that you shall not enter into heaven, no matter what that passion may be, whether it be the lust of wine or the lust of woman, or any filthy lust of the flesh of any kind.

It is a damning thing for you to allow it to rule you.

You must be superior to your soul and body. You must let your spirit be purified, and cleansed, and revived, and regenerated, and quickened by the Christ of God, in whom is Life.

Therefore, my text goes on to say that, “the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow.”

THE EFFECT OF THE WORD ON JOINTS AND MARROW.

Do you think that your joints and marrow are of no account to God?

You are his children.

Your joints may be stiffened with rheumatism. Your marrow may be diseased.

Your backbone may be flabby.

Paralysis may strike you.

Look at the misery of a man whose joints and marrow are all diseased, and who is a poor miserable creature, with life but no power to use it, and scarce power to talk, sometimes.

God’s Word has power to pierce joints and marrow and make the man whole and well.

A PITIFUL CASE, THE RESULT OF NICOTINE POISONING.

I saw the other day a man blind, deaf and dumb, unable to walk, or talk, scarce able to think.

There he was, the joints, the marrow all diseased because he had sinned. How?

All he had ever done to bring upon himself that calamity was to be a first-class smoker. That was all. He was neither a drunkard, thief, gambler, adulterer, or liar, as men reckon. He was only a “Stink-pot.” He smoked

morning, noon and night.

He stunk the whole house.

He stunk his office, and last of all, when he had stunk his own body full of the nicotine poison he said one night, “Who put out these lights?”

“Why,” they said, “the lights are burning.”

He said: “They are not. I am writing. Somebody has put out the light in this room,” and he was very angry.

But the lights were all burning, they told him, and they proved it to him as he passed his finger through the burning gas flame.

Then he cried: “My God, I am blind!”

In the next moment he fell to the ground, for he was paralyzed, and he found afterward that he could not speak.

He was dumb. Now he can scarcely tell what he wants, only by endeavoring to write it, with a little power left him in one hand.

Dumb, deaf, almost blind, joints and marrow are all dried up. He thought it was fine fun to smoke, and thought it made him think.

He sneered at me; but he stopped mocking Dowie or Elijah, and Elijah’s God, when the lights went out that night. He has never sneered at anybody since that time. Now he is seeking “with tears” for the Place of Repentance, Faith and Obedience. He is seeking Salvation and Healing; but he has not found the Place, for he has not sought God with all his heart.

The Word of God is quick, living, active, and discerns the thoughts and intents of the heart, and makes it plain to you that the joints and marrow of your being are in the condition that they are today through your sin.

THE TERRIBLE EFFECT OF SIN.

Vast multitudes have no use of their joints. They have no marrow in their bones. They are poor, useless creatures, even while they live, dried up, half alive, without any real life or light in their brains, and altogether

destitute of spiritual vigor.

God is speaking. You had better be still, God is speaking.

He is speaking to you boys who smoke, and chew, and drink, and stink, and lie, and hate to think. He is after you.

You can go out from this Auditorium mocking at Him, but He is after you.

He is after you, and His Word is Living, and it is Active, and it is sharper than any two-edged sword.

There is no creature—do you hear that? no creature—men! women! do you hear it?—no creature that is not manifest in His sight.

WE ARE ALL NAKED AND OPEN TO GOD'S SIGHT.

You think you can do as you like, but you cannot. You are open to His sight.

Your eyes may be shut, and you may act like an ostrich.

You know how an ostrich does when it is hunted.

When an ostrich is hunted, if it were to go in a straight line, it could outrun its pursuers; but an ostrich gets afraid just like some of you here who are getting afraid now.

Instead of making a straight line, and doing what God wants you to do—make a straight line—you, like the ostrich, run around and around in a circle.

The hunter can easily cut off the mad flight of the ostrich; for he has only to ride across the circle, and he will meet it somewhere.

When the ostrich suddenly finds that the hunter is near it, it dashes off again, and makes another circle.

Then it is cut off again. When it gets in a real close place, and sees it is going to be caught, it puts its head into the sand, or a bush, and says, "Now I am safe. I do not see the hunter, and therefore the hunter does not see me." (Laughter.)

YOU CANNOT HIDE FROM THE WORD OF GOD BY SHUTTING YOUR EYES.

Now, that is the way with a great many people who say, "Now, I am going to get away from Dowie. I will not listen any more. He was at me and nearly caught me, but I am off." You are not off; my Message will go after you. You may go around and around in circles, but you will find that sticking your head in the sand or in the bush will not save you.

There is no creature that is not manifest in His sight.

How delightful a thought that is for us, who love Him, to think that we are not too small, and we are not hidden from His sight! How delightful a thought that is to His children to know that the eye of God sees us, and that we are not so infinitely little but that He cares for us.

God cares for the microscopic creature which lives in the bottom of the ocean in a shell so small that you cannot see any beauty in it other than in a grain of sand; but when you have put it under the microscope it becomes a beautiful palace.

The God who made the heavens made that microscopic house for a microscopically small animal.

The same God reaches down to poor miserable men and women who cry to Him "out of the depths" of the ocean of sin, shame, sickness and sorrow.

THERE IS NONE OF YOU, NO MATTER HOW YOU HAVE SINNED, WHOM GOD DOES NOT LOVE.

He knows you so perfectly that you never can deceive Him; that there is not a moment in all of your life, in all your past, and all your present, that he does not see. Every thought lies unfolded to His sight. There is no night that can hide you.

The darkness cannot cover you, and none of the past can ever be blotted out until you have repented of it and have done right and been forgiven. Today the Christ stands pleading with you.

He says, "I see you, I know you; you cannot escape Me; you ought not to seek to run away from Me: for I love you, and My search for you is because I made you, because I formed you, and because I want to save you.

"The care that I take, and the interest that I take in you today is because I am pleading for that King, Creator, and Redeemer, and Judge, the Word of God."

Listen again to the words of John the Revelator:

And I saw the heaven opened;

And behold, a white horse, and He that sat thereon, called Faithful and True;

And in righteousness He doth judge and make war.

And His eyes are a flame of fire, and upon His head are many diadems;

And He hath a Name written, which no one knoweth but He Himself.

And He is arrayed in a garment sprinkled with blood and His Name is called The Word of God.

And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure.

And out of His mouth proceedeth a sharp sword, that with it He should smite the nations:

And He shall rule them with a rod of iron:

And He treadeth the winepress of the fierceness of the wrath of Almighty God.

And He hath on His garment and on His thigh a Name written, King of Kings and Lord of Lords.

All of you here today who are determined that you will do right, that you will follow the King of Kings, cost what it will, stand and tell God that. (Nearly all arose.)

Now pray, and ask God to help you to do right. Those who want to do wrong, sit still. The Devil knows you, and God sees you, you who are obstinate and will not do right.

Now pray. Every one do right.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, to forsake sin, to repent of sin, to restore what is not mine, to make every wrong right to the utmost extent of my power. For Jesus' sake, the Lamb of God, the Word of God, my Redeemer, my King, my Creator, who will come back to reign, prepare me for His coming. Cleanse my being in spirit, in soul, in body. Let His Word be in me. Make me to live. Make me active. Make me know how to use the Sword of the Spirit, not in anger but in love; to make plain the distinction between an animal life, and a spiritual life; to make plain the great fact that all things are open to the eyes of Him with whom we have to do. Oh, help us not to be afraid to have to do with our Father, our Saviour, our Comforter, but let us always want to do business with God, to be in communion with Thyself our Father, by Thy Spirit, for Jesus' sake. (*All repeat the Prayer clause by clause, after the General Overseer.*)

Now did you mean it?

Audience—"Yes."

General Overseer—And will you live it?

Audience—"Yes."

General Overseer—Well, then, may God bless you.

The Congregation then stood with bowed heads while the Recessional was sung, at the close of which the General Overseer pronounced the

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.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days, of which men may know and avail themselves?

B. That is exactly my meaning and I wish very much that you should know God's Way of Healing as I have for many years.

A. What is the way, in your opinion?

B. You should rather ask WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way and the Truth, and the Life: no one cometh unto the Father but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said. "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that

He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, it is written of Him, "Surely He hath borne our griefs (Hebrew, *sickness*) and

carried our sorrows: . . .and with His Stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish as to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will. Since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10: 38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church. "I am the Lord that healeth thee" (Exodus 15:26) and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew, 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn from the true Church of God: for it is written. "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians 12:8-11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's Servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church praying as the Centurion did in Matthew 8:5-12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the Elders and the prayer of faith, according to the instructions in James 5:14

and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers many of whom are living witnesses in many countries, who have testified publicly before thousands and who are prepared to testify at any time. This ministry is being, exercised by devoted Christians in many parts of America, Europe, Australasia, and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly Antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which, you cannot be healed through faith in Jesus. All the costs of this work are covered by the freewill offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend: but under no circumstances do we claim the power to heal any: for "power belongeth unto God,"

A. Have you any writings upon this subject which can be

purchased?

B. Yes: these can be obtained at the office of Zion Publishing House, 1254 Michigan Avenue, Chicago, Illinois, U. S. A. But the best book on Divine Healing is the Bible itself studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

“The Healing of Christ’s seamless dress
Is by all beds of pain;
We touch Him in life’s throng and press,
and we are whole again.



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EDITED BY REV JOHN ALEX. DOWIE.

General Overseer of the Christian Catholic Church in Zion.

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