

A VOICE FROM ZION

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

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Ye Cannot Drink the Cup of the Lord and the Cup of Devils

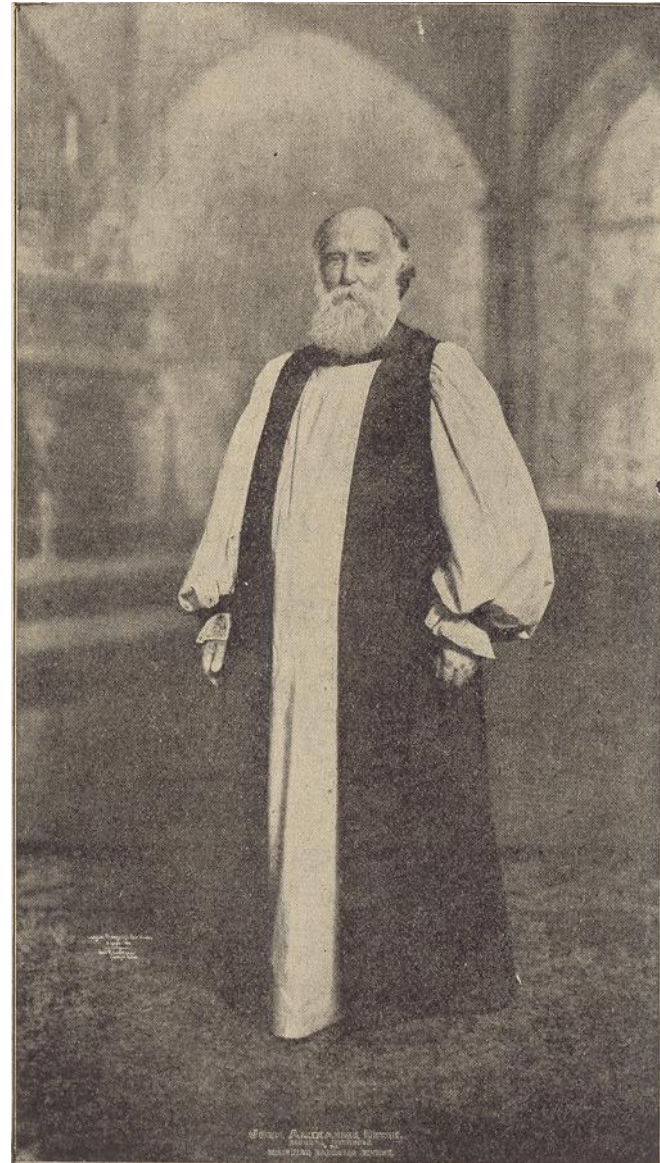


*Message No. 71. An Address, Delivered at the
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of them, on the ground floor and in the lower boxes, for the observance of the Ordinance of the Communion of the Lord's Supper.

It was a significant fact that, after the deep spiritual experience of the general assembly, the keynote of the Communion Season should have been expressed in the words of the first hymn sung, "Till He Come!" Zion's Watchword for 1903.

It was in the spirit of that Watchword that Elijah the Restorer renewed his command to Zion Restoration Host, to accompany him to New York in the fall, making clear the truth that all considerations of money, time and business duties were subordinate.

It was in the spirit of that Watchword that the members of the Host present renewed their vow to obey.

Chicago Auditorium, Lord's Day Afternoon. May 3, 1903.

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

PROCESSIONAL.

Love Divine, all loves excelling,
Joy of heav'n, to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breathe, oh breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find Thy promised rest;
Take away the love of sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty, to deliver!
Let us all Thy life receive;
Suddenly return, and never,

Never more Thy Temples leave.
Thee we would be always blessing;
Serve Thee as Thy hosts above;
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly secured by Thee,
Chang'd from glory into glory,
Till in heav'n we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

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

INVOCATION

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

PRAISE.

All then joined in singing Hymn 164:

Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—Behold, what manner of love!
What manner of love the Father hath bestowed upon us,
That we that we should be called,
Should be called the sons of God.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation

in the recitation of the Apostles' Creed

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day he rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then sang

TE DEUM LAUDAMUS.

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

O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in "Thee have I trusted, let me never be confounded.

SCRIPTURE READING AND EXPOSITION.

The General Overseer read, in the Inspired Word of God, the 10th chapter of the 1st Epistle of Paul the Apostle to the Corinthians.

Prayer was then offered by the General Overseer, after which the announcements were made.

Among other things the General Overseer said:

CHRISTIANS NOT DEBARRED FROM THE LORD'S TABLE BECAUSE OF DENOMINATIONAL DIFFERENCE.

After the public service is over we shall have the Ordinance of the Lord's Supper, to which we heartily invite every Christian, irrespective of denomination.

If you know that you have confessed and forsaken your sins, and are trusting God, it does not matter what church-roll you are on.

It does not matter if you are not on any.

If you know that you belong to the Christ, you have a right to eat at His Table.

We have no right to make any inquisition further than this: Have you repented of your sins; do you trust the Lord Jesus, the Christ, for Salvation; and are you willing to walk as He desires you to walk?

If your reply is "Yes," then you belong to God, and your place is at His Table.

That is the broad view I take of it.

The Table is the Lord's, and it does not belong to any particular gathering—*ecclesia* (ἐκκλησία)—or church.

I am glad that it does not, because if it did I should have to sit upon you like the churches do; and when a man gets sat upon by a church committee, he comes out very flat.

A COMMITTEE AN ABOMINABLE NUISANCES.

Oh, the miserable committees!

I am glad I have not a committee in Zion.

I have not had a committee since I ceased to be a Congregational minister.

I had so much trouble with them, that I used to tell the church that it would be best to appoint committees of three, and get two of them to stay at home and let one thoroughly capable and untrammelled person superintend or do the work.

I never saw any use for a committee.

In Zion God has enabled me to select men who could do things, when told.

If they did not do them properly, I put some one else in their stead.

Let me instance a Committee of that Talking Machine, the Legislature, at Springfield.

A committee was appointed the other day to investigate alleged charges of bribery.

Did any one ever see a report more ridiculous and inconsequential?

It was absurd.

They made no genuine attempts to find whether the charges were true or false.

All the work that this Legislature has done during its recent long and costly session could have been accomplished within a week's time by one capable, honest, common-sense businessman directing affairs.

I could guarantee to find three men in Zion who would have done better work for the State of Illinois than all the members of that Talking Machine.

The world cannot be ruled in this way.

The day of the political spouter will soon be over: for the misrule of a pack of unprincipled lawyers and political schemers must cease.

No man at the head of a large business ever puts a committee in charge of a department.

He has too much sense.

He puts one man at the head of the department, and holds him responsible for the conduct of that department and its profitable exercise.

You would get no profits in business if you appointed committees, and you get no profit in legislation with a big Talking Machine, and a number of little committee talking machines.

Endless circumlocution must give place to the period of wise and economic construction.

WHEN WILL THE PEOPLE BE WISE?

You would better have half a dozen good men to rule this State than all the trash in the Legislature.

Oftentimes they are the sweepings of the slums—the mere froth on the top of the saloon primaries.

It is a disgraceful and disgusting exhibition that Hinky Dink and Bathhouse John, first ward aldermen, should have compelled the Democratic party to set aside a lawyer whom the Iroquois Club appointed to see that there should be no election bribery or other dishonest work in the first ward.

They might as well try to scrub an Ethiopian white, or to make the leper change his spots, as to get honest elections in this city, so long as the present modes of election are in existence, which throw everything into the hands of the “wardworkers” and other disreputable persons who control the “primaries.”

In Fitzroy, near Melbourne, Australia, I once saw as a saloon sign the word “Endeavor;” and on the other side of the street another sign before a saloon with the words “Labor in Vain.”

On the “Labor in Vain” sign was an Ethiopian in a tub, who was being vigorously scrubbed.

They were trying to scrub him white, but could not do it.

On the other sign above the word “Endeavor” was also an Ethiopian in a tub, but one side of him had been scrubbed white.

I said to a man near me: “Tell me about these two signs. What do you think they mean?”

“I think,” he replied, “that one means that they are trying to skin him, and the other that they have half skinned him.”

You cannot scrub Hinky Dink and Bathhouse John clean: for they do business at the sign of the “Labor in Vain.”

The man who “endeavored” to do it was thrown off the judicial ticket.

May God grant that the Lord Jesus, the Christ, will come soon and put an end to all the Talking Machines of the World. (Applause.)

When He comes I shall be very glad not to talk.

I never care to talk unless I have to.

I would like to be silent for a while; and I am eagerly looking forward to a “rest” from speaking for a time, if God will permit.

No man who realizes the responsibility of words cares to talk unless he has to.

I shall close this series of services in this building on the last day of the present month.

Thereafter Lord’s Day morning trains will start for Zion City, that will take you there and back for thirty cents.

I trust to be able to receive in Shiloh Tabernacle all who come.

YE CANNOT DRINK THE CUP OF THE LORD AND
THE CUP OF DEVILS.

INVOCATION.

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

TEXT.

Ye cannot drink the Cup of the Lord, and the Cup of Devils.

These are the words of the Apostle Paul in the 21st verse of the 10th chapter of the 1st Epistle to the Corinthians.

They are words that have this connection:

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils.

Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot partake of the Table of the Lord, and of the table of devils.

Or do we provoke the Lord to jealousy? are we stronger than He?

The Corinthian church was in a peculiarly beautiful location.

THAT WONDERFUL CITY WAS NOT THE OLD
GREEK CORINTH.

That had been utterly destroyed.

The Corinth to which Paul wrote was the Roman colony that Cæsar had planted, the *Colonia Julia Corinthus*, and was a new city entirely.

The Greek Corinth had been destroyed one hundred and forty-six years before the Christ, by Roman anger and vengeance. It lay in ruins for a hundred years.

Julius Caesar had rebuilt it, and the Roman Corinth had now been in existence for fully a century, and had attained to even more than the attractiveness and power of its predecessor.

Situated upon the Isthmus of Corinth, it was the medium of communication between the East and the West.

On one side of the isthmus was the port of Cenchrea, on the other the port of Lechaëum, and Corinth was in the middle.

If the vessels were small they were dragged across the isthmus from one port to the other.

For the most part the vessels transshipped their cargoes.

Therefore Corinth was the medium of communication through which rich and valuable commerce was conducted.

The shameful worship of Aphrodite, or as the Romans called her, Venus, was established here on a vast scale of infamy.

The gilded statue of the goddess stood on the top of that great and wonderful hill, the Acro Corinthus, nearly 2,000 feet above the Sea, and was seen by mariners far away, shining in the sunlight.

The character of the people was very diversified.

The most successful merchants, the keenest philosophers, the sweetest singers, the greatest actors, and, above all, the greatest athletes of the world gathered in Corinth, where the Isthmian games were held.

At the time when Paul wrote this epistle, Corinth was second to none in interest and attractiveness to the masses of the people throughout the world.

THE WORSHIP OF APHRODITE THE CAUSE OF CORINTH'S DEGRADATION.

It would not be profitable to dwell upon the shameful worship of Aphrodite.

It is enough to say that a thousand women, who were priestesses, were shameful prostitutes; so that when any one wanted to speak of a woman being of like character they called her

Κορινθία κόρη—*Corinthia kore*—a Corinthian girl.

To be called a Corinthian girl was equivalent to being called a woman of shame.

Yet hundreds of these women were trained in a way that made them the intellectual superiors of the other women of their time. Some of them were very wealthy.

They were all considered beautiful.

They were usually attractive physically, but many of them won the attention of men by the strength of their intellect, and their great artistic abilities as painters, poets, singers, and women of affairs, understanding the politics of the empire.

But they were debauched and degraded, whether cultivated or ignorant, through the shameful worship of that goddess of so-called love which in reality was a worship of lust—damning lust!

Love is pure, and unselfish.

Love seeks no gratification other than that which is lawful, pure and absolutely honest.

Love is not a lustful beast in either man or woman.

PURE, UNSELFISH LOVE IS OF GOD.

God is Love. Love seeketh not her own, but seeketh always the benefit of the object loved.

How far this is from Lust!

Lust is merely seeking gratification.

Love is seeking how to gratify and bless, not to satisfy bestial passions.

The Greeks knew nothing of Divine Love.

The very birth of Aphrodite is horrible in its details.

She was the offspring of a murder when Zeus or Jupiter murdered Uranus.

But it is in accordance with the facts that Lust leads to murder in one form or another.

Lust, damning Lust, is not Love at all!

That which is called Love by novelists is only accursed animal passion.

For Love is no mere soulless clod,

But transfigured in the light of God,

That Love which makes this life so sweet,

Will render heaven's joy complete.

Love, pure as God is pure, is the most powerful of all the attributes that make for the redemption of man: for “God is Love.”

EVEN CHRISTIANS WERE IGNORANT OF THE WORK OF THE HOLY SPIRIT.

Into Corinth, this city of sin and shame, where at the same time the brightest minds of Rome and Greece, Europe, Africa and Asia, and of the world generally, were gathered— a point through which they all had to pass to make the journey quickly between Imperial Rome and the Orient—the eloquent Apollos had come.

He had preached Repentance at Ephesus, but he knew nothing of the Holy Spirit.

Paul had followed him.

He had asked those who believed: “Did ye receive the Holy Ghost when ye believed?”

They replied that they did not even know whether the Holy Spirit was given.

Then he preached to them not only Repentance, but Faith, and the Gifts of the Spirit.

A wonderful thing happened.

Twelve men received the Holy Spirit as they had received that Wonderful Power at Pentecost.

They spoke with new tongues, and were a wonderful center of real Apostolic Power. This would have a profound effect upon Corinth.

IT WAS DIFFICULT TO MAINTAIN PURITY IN THE CORINTHIAN CHURCH.

This Corinthian church was always in difficulty because of its surroundings.

People professed to become Christians, but did not lay aside all their shameful practices.

Some of the things that the Apostle mentions in his epistles are unspeakably shameful.

They are horrible things!

They were so disgusting that he had to direct them to deliver judgment upon a certain open sinner in the following words—I

Corinthians 5:3-5:

For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing,

In the Name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus.

Hymenaeus, Alexander and Philetus, and men like these, who taught abominable doctrines, doctrines of devils, were in the very Church of God.

It was a hard Church to keep clean.

All churches are; but no attempt is even made to keep some churches clean.

The *Christian Advocate*, of New York, says: “Discipline is practically unknown in the Methodist church.”

WHEN CHURCHES ARE RULED BY LUST, NOT LOVE.

Honest witnesses would have to say the same thing concerning all the apostate churches, with but few exceptions.

In many churches men can do almost anything they like, and yet be considered in good standing, if they will only cover their transgression, and not make it too open.

It is not true Love that covers the “multitude of sins” in these churches, but Mammon, political position, or something of that kind.

Love would burn like a fire, and purify and cleanse the church; but when Lust rules—Lust of power and desire merely for ecclesiastical prominence—then the Love of God and Purity departs, and the minister becomes the mere slave of the community to whom he preaches.

They engage him to be their minister much as they would engage a cook.

They discharge him if he does not speak to please them, much as they would a cook who did not cook to please them.

The churches have become base and shameful.

The ministers are without independence; they are dependent upon the people for their salaries, and feel, and are made to feel, that they must please the people.

Dependence upon the people in ministers, judges, legislators, or rulers of any rank makes them less powerful and pure than the people.

The man who would rule in righteousness and be an effective judge, legislator, or executive must be placed above the people, and have the power to make the people obey.

When a man is President of the United States and knows that he cannot be reelected unless the people are with him, he is very liable to speak so as to adapt himself to the people, and to please the people, and only too often does not try to please God. He cannot please God and the politicians who never take God into account.

The people who want to change rulers every little while are very foolish.

IF YOU HAVE A GOOD MAN IN THE PRESIDENTIAL CHAIR KEEP HIM THERE.

Keep him for twenty years; keep him as long as he is useful.

It takes him about four years to begin to know anything about governing this vast Republic of probably eighty millions.

If he has to prepare for another presidential election in four years, he begins to think about it quite seriously when he is half way through his term of office.

Then he begins to stomp the country from end to end, that he may win popular favor and be reelected.

It is a pitiable sight.

It is a sight to be regretted; for it is often accompanied by great sacrifices of the proper dignity and self-respect which the National Chief Executive should never cast to political dogs.

May God make the people wise.

I do not think, however, that this prayer will be answered as long as the people imagine that they can select their rulers wisely by the votes of majorities; for only too often the best men and the best policies are to be found in the minorities. Majorities are seldom right for long, and often not at all. Majorities crucify those who are the purest and the best, and only see their fault when it is too late.

Have you not learned that you cannot select your rulers under a Democratic form of government that enables and in fact really attracts men to play the part of political bosses and cheats?

Have you not learned that you are usually given the choice between two evils, of which you can sometimes choose the lesser?

It lies with those who create the candidate to elect the ruler.

The people do not do it.

It is the cunning political trickster who does it.

You will wake up to see it only when God opens your eyes, and by that time the Christ, Himself, will come to reign.

He will put, in the Executive chair at Washington, whom He pleases, and will not ask you what you think about it.

Human opinion does not weigh one straw with the Almighty God.

The Universe is ruled by Law, and men do not make the Eternal Laws of God.

When the Universe is ruled by Reason, Justice, Truth and Infinite Love, you will have to obey God.

When that time comes the world will be a part of the Universal Theocracy.

It can be now if you want to do right.

A CITY WHERE GOD IS THE HIGHEST AUTHORITY.

We have a little Theocracy of Ten Thousand people on the shores of Lake Michigan, forty-two miles from Chicago, in which I have yet to find the first division in the city council.

I have yet to find the first trouble among any of workmen.

We have not had a strike.

We have had no labor trouble.

We have had no difficulty.

God has enabled us to establish a city whose Maker and Builder is God, and where the Laws of God obtain supremacy in every heart.

You say that that is an impossibility, except in some faraway Utopia.

But the City of Zion is not on an island of the sea.

We are forty-two miles from Babel and forty-two miles from Beer.

We are midway between Chicago and Milwaukee.

A man came up to me this morning as I was leaving Zion City, and as he put his hand in mine, said: "One year today,

General Overseer.”

I thanked God as I looked at his clean, bright, intellectual face, and at his happy wife and children who stood around him.

They are here today.

Mr. Wickens, will you please stand? (*A fine-appearing gentleman rose immediately in one of the boxes, on seeing whom the General Overseer said jocularly, “Why, Mr. Wickens, you look like a millionaire!”*)

A LIFE ENTHRALLED BY SIN RESTORED TO USEFULNESS.

I will relate that man’s story briefly.

He is one of the brightest accountants in America.

He came from London to New York, and then to Chicago.

What could you do with him?

Nothing.

You gave beer and whisky to a man full of nerves, and you degraded him.

You made him the slave of Lust with your infernal liquor, until broken-hearted, having just escaped suicide, he left your city to go to Milwaukee.

On the way there he stopped at Zion City.

Nobody knew him.

He started to work, digging in a drainage ditch in the City of Zion one year ago.

Then we made him a time-keeper.

Today he is my Auditor-general.

What could you have done with him in Chicago?

You could only have ruined him.

But God in a little Theocracy made him obey.

He could not take liquor and stay there.

He found help in the restrictions of Divine Law—help in the restrictions that Divine Love had imposed.

He found help in the power of God.

Today he is a useful, Christian man.

I have no brighter man as an accountant in Zion City.

“Where did you get your clever men, Doctor?” I am sometimes asked.

I got some of the best of them out of the gutter down in the slums of Chicago.

I got them where you will find pearls—down in the beds of filth, at the mouths of rivers where the sewerage of great cities is deposited.

There I dredged for my oysters, as I am dredging now from the platform of the Chicago Auditorium, and found a pearl here and there.

I did not have angels with impossible wings, to build Zion City. I had men and women whom God had cleansed.

They were men and women who said: “We will come to Zion City, and will obey God, and His servant.”

Zion, have you been tyrannized over?

Voices—“No.”

IT HAS BEEN THE TYRANNY OF LOVE.

It has been the tyranny of Righteousness.

It has been the tyranny of the Law and of Love of our God and Father who sits on the Throne of the Universe.

But as for any other kind of tyranny, we know nothing about it.

My people are free to do right, but there is not one of them free to do wrong.

Let one try it, and we will dump him down in the middle of the road and make him get out of Zion City.

In this city of Chicago you are free to do wrong, and it is very hard to do right.

But in Zion City you are free to do right, and it is very hard to go wrong.

That is the difference between a modern Theocracy, with Dowie for General Overseer, and a modern Democracy, with Carter Harrison for Mayor.

It is the difference between Zion and Chicago.

It is the difference between the Rule of God and His Laws, and the Rule of the Devil and His Laws.

Every one in Corinth was absolutely free to do as he liked; therefore, they went to the Devil.

Many of those in the Church even thought they were free to do right after their own mind, as many do in the apostate churches today.

THE CURSE OF DENOMINATIONAL DIVISIONS IN

THE EARLY CHURCH.

One of them would say: "I am a Paulite. I should like to have you know that I am of Paul."

Another one would say: "I am of Apollos; I do not care a snap about your Paul, with his bald head and crooked legs, and his old rabbinical tyrannies. I am of Apollos."

Another one would say: "I am a Jew; I belong to Peter. You see, I have some of the old egg-shell sticking to me yet. I was hatched out of the Jewish shell."

Paul became angry with them, and told them that they were all wrong.

He told them that they were quarreling over definitions, and over people who were ministers and brought them to the Christ.

"Who is Paul? who is Apollos? who is Cephas?" Paul asked of them.

"Is the Christ divided? Was Paul crucified for you, or were ye baptized into the name of Paul?"

We hear on all sides today:

"I am of Luther."

"I am of Calvin."

"I am of Zwingli."

"I am of Wesley."

Was Luther crucified for you?

Are Calvin or Wesley or Zwingli the name of the Trinity into which you should have been baptized?

"Oh! but I belong to the church of England," one may say. You do? That is the biggest mess of all. (Laughter.)

Where did the royal head of the church of England, recently crowned at Westminster as "Defender of the Faith," go a few days ago?

Do not forget that in his Coronation Oath King Edward VII. swore "to maintain the Laws of God, the true profession of the Gospel, *and the Protestant Religion established by the Law.*"

Do not forget that the word Protestant applies specially to the "impious, and heretical, and damnable doctrines" of the Pope of Rome, all of which the present King of Great Britain and Ireland, Emperor of India, etc., said "I do from my heart abhor, detest and abjure."

Have you thought of it?

THE "DEFENDER OF THE FAITH" IN PRIVATE CONFERENCE WITH POPE LEO XIII.

"Oh, he was only taking a tour," you say.

It was a queer tour.

He started at Lisbon, went around to Naples, and then to Rome.

He is the head of the church of England by law.

He was crowned "Defender of the Faith," and where has he wound up?

To please the Pope of Rome he would not go front the King of Italy's palace to the Vatican. Oh, no!

In order to show the apostate church of Rome how much he honored the "Man of Sin" who claims infallibility, and who holds England as under the Papal Ban, he went to the English Ambassador's house, and started from there to the Vatican. The press dispatches say that he was twenty minutes in absolute privacy with Pope Leo III. Alone with God's and, England's greatest enemy!

Can any of you tell me that he did not become a Roman Catholic in that twenty minutes?

Will he swear that he did not?

And, if he did, remembering the Lady Mordaunt case, and his recent Coronation Oath, of what value would his swearing be?

Charles II, who was supposed to be a Protestant monarch, became a Roman Catholic in less than twenty minutes.

Edward VII., the head of the church of England, was shut up for twenty minutes alone with the head of the church of Rome, and in so doing he trampled on his Oath as a Protestant monarch.

WHAT WAS THE KING'S OBJECT IN HIS VISIT TO THE POPE?

I would not trust Edward VII.

He never has been worthy of trust.

I do not hesitate to say that it is most likely that he came out of that private audience a Roman Catholic.

Rome has been working upon Albert Edward, Prince of Wales, for years.

She has told him that she can wash away his sin and get him to heaven.

She lies.

But he was shut up with that old Harlot, and Mother of Harlots, and murderer of hundreds of thousands, for twenty minutes.

If I were to go, in any city, to the private rooms of a notorious harlot, and be shut up with her for twenty minutes, my character would be gone, and rightly gone, too.

I say to the People of the British Empire, that the character of your King, as the head of your church, is gone.

He went into the private room of the Mother of Harlots for twenty minutes, and my opinion is that he committed the unspeakably shameful act of the Complete Spiritual Adulterer.

I may be wrong.

However, that is my opinion.

I have something to base it upon.

I base it upon the fact that he has lived the life of a Henry VIII. in many things.

He has lived the life of a Charles II. in many things.

I have never known a man to live that kind of life who could find any other way out of it than through superstition and groveling degradation, unless he got a sound conversion, which Edward VII. has never been accused of experiencing.

YOU CANNOT DRINK THE CUP OF THE LORD, O
YE KINGS AND EMPERORS, AND THE CUP OF
DEVILS.

You cannot hobnob with the pope, the Man of Sin revealed, who sitting in the Temple of God, has declared his infallibility and blasphemed his God, and says "I am the judge and director of the consciences of men—the sole, last, supreme judge of what is right and wrong," pronouncing an anathema upon all who are of a contrary opinion.

You cannot drink the Cup of Devils with one who declares that he and his priests can hocus-pocus a bit of wet flour into the Living God.

Rome, Papal and Pagan, is the Beast and the Harlot of the Book of Revelation, drunk with the blood of the saints, who would like to take my blood this minute for saying what I say

now.

Almost every time I stand upon this platform I am threatened with a bullet by some one who does not like what I say about the pope.

Nevertheless, I shall say it, and no Devil in hell or man on earth is able to keep me from speaking the Truth as God shows it to me. (Applause.)

PAUL WAS VERY PLAIN.

Paul, I like you. You do not mince matters.

Paul, you told these Corinthians that they could not engage in heathen worship and drink the cup of Venus, the Cup of Devils, and then drink the Cup of the Lord.

You told them that you would not tolerate their sitting at the Table of Devils, and at the Table of the Lord.

Listen, you apostates in all the churches, who sit at tables at Masonic banquets, where you do not dare to mention the Name of Jesus, you cannot drink the cup of Baal at the Masonic feast and drink the Cup of the Lord in your church, any more than you can take the Cup from the hands of the pope of Rome, and then take it at the Table of the Lord.

All the waters of Lake Michigan, all the cleansing of a thousand Niagaras, cannot cleanse the Masonic Order or the church of Rome.

There were many beautiful things about the worship of these gods and goddesses.

The music was beautiful and the scenic panorama was beautiful.

The heathen plays of Euripides, Sophocles, and Eschylus were very beautiful.

The heathen plays that represented the wonderful doings of the gods, who were really devils, were very attractive.

Paul said: "You cannot drink there and also drink the Cup of the Lord.

"You cannot eat at that table, and at the Lord's Table, for these gods that the Gentiles worship are devils."

I say the same today.

YE CANNOT DRINK LIQUID FIRE AND DISTILLED
DAMNATION AT THE DEVIL'S BANQUETS AND SIT

AT THE LORD'S TABLE.

You think that you can be a Christian and drink that wine of Sodom? You cannot.

Why? Look upon it! It is red like blood!

See, it is moving! See it down at the bottom; there lurks the deadly viper!

“At the last it biteth like a serpent, and stingeth like an adder!”

If you are an out and out Christian you will dash that cup to your feet and say, “never!”

How the literature of our race, even apart from Christianity, is full of the warning!

How one agonizes as one reads Elia's cry—Charles Lamb—who, standing with the cup in his hand, apostrophizes it some what as follows:

Could the youth, to whom the drinking of this first glass of wine is as the opening of some newly discovered paradise, be made to look into my desolation, and see what a fearful thing it is when a man shall feel all hope gone out of him— could he see my fevered eye, feverish with the last night's drinking, and feverishly looking forward to this night's repetition on the following—could he feel the body of death out of which I cry with feeble and feeble outcry to be delivered —could he feel all goodness emptied out of him, and yet notable to forget a time when it was otherwise, he would dash that cup to his feet, in all the pride of its mantling temptation!

The man who drinks, or gives to his neighbor, the alcoholic poison-cup has no right to touch the Cup of the Lord.

The Cup of the Lord is of unfermented wine.

The Cup of Devils is the fermented wine of Sodom and Gomorrah!

PARTICIPATION IN ANY OF THE WORLD'S SINFUL PLEASURES DEBARS YOU FROM THE LORD'S TABLE.

You cannot gamble.

You cannot fool your time away with cards.

You cannot visit the house of her whose house is the gate of hell.

You cannot sit there and listen to a woman who shamelessly sings the song of a Marguerite, the Harlot; or a man who sings

the song of Mephistopheles, the Devil; or a man who plays the part of Dr. Faust, the Seducer.

You cannot pay your money, and sit there and praise your God while you listen to three people acting the part of a Harlot, a Seducer, and a Devil, and then be fitted for the Communion of the Lord's Supper.

You have no place at the Lord's Table.

You have drunk the Cup of Devils.

The Opera is the Cup of Devils.

Is that a place from which to go to heaven?

Is it the fitting preparation for a woman to bring her children up in virtue—to sit and listen to the songs of the Devil, and the Harlot, and the Seducer; or to Lucretia Borgia, a poisoner, and all the horrible incest of the filthy Italian opera?

It is the Cup of Devils.

“Cannot I go to these things and be a Christian?” some may ask.

Can I steal and be an honest man?

Voices—“No.”

General Overseer—Can I commit adultery and be pure?

Voices—“No.”

General Overseer—Can I be a Christian and sit at the Table of the Devil?

Voices—“No.”

I have no place there.

Neither have you.

The man who thinks that he can sit in the Devil's Theatre on Saturday night, and be an officer in God's church on Sunday, has deceived no one else in all the Universe, but his own poor, stupid self.

YOU CANNOT DECEIVE GOD OR THE DEVIL OR ANY HONEST MAN.

He cannot deceive the Devil who has deceived him. He cannot deceive God.

The day will come when he will wake up and find that he has not been able to deceive himself.

He cannot drink the Cup of the Lord, and the Cup of Devils.

Put the Cup of the Devils away. Do right.

Confess sin; ask the Eternal Father through the Messiah to

forgive you, and the Holy Spirit will help you and cleanse you.

“Life would be pretty dull if I did not have some of these things,” some may say.

You who are in Zion, tell me, are we dull?

Audience— “No.”

General Overseer—I think that we have more fun than any one in the world; but it is pure.

We have more real happiness, but it is pure.

We do not go to the Devil for real mirth.

No, the joy of the Lord, albeit that we have to crucify the flesh, brings to the spirit an abounding bliss, and, purity to spirit, soul and body.

At last we are full of laughter for the very joy of health.

There is nothing compared to the joy of living a pure life.

Who want to live it?

Who want to lay down the Cup of the Devil and take the Cup of the Lord?

All who want to do so, stand and tell Him so. (Nearly the entire audience rose.)

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 and in body. Give me power to do right, no matter what it costs. Help me to put away the Cup of Devils no matter how attractive to the flesh. Let the spirit rule. Let Thy Spirit rule in my spirit, in my soul, and my body. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean this?

Audience— “Yes.”

After Hymn No. 20, “They that be wise shall shine,” was sung, the service was closed 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless

you and keep you, and all the Israel of God everywhere, forever. Amen.

COMMUNION OF THE LORD'S SUPPER.

After a brief intermission, the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the Communion of the Lord's Supper to about three thousand Christian People.

The General Overseer delivered the regular Communion Family Talk, in which he said:

If we eat this bread and drink this cup in an unworthy manner we shall be a mass of hypocrisy.

If we eat with a deep humility, a simple faith, an adoring love, and with a determination by the grace of God to serve Him in all things, and to seek the Bread of Life, and the Cleansing Power of the blood of the Christ in this Ordinance, then we shall eat in a worthy manner.

Let God give us this, which is the true, worthy spirit—the real humility of a simple faith and of a pure love.

I pray you to take this cup and this bread today with grateful hearts, that God has permitted you and me to labor in this Auditorium for two years.

CHICAGO AUDITORIUM REMARKABLE FOR ITS VARIED AND CONTRASTING SCENES.

I consider this Auditorium to be a very remarkable place.

Here, some of the best and wisest men have spoken. Here, some of the vilest men and women have spoken. Here, the walls have reëchoed with the joyful song of thousands and tens of thousands singing the praises of God.

Here the hoarse cries of the politician have been heard.

The applause of the filthy-minded mob, whether they were rich or poor, have been given to unclean people who have acted in the unclean drama and filthy opera.

It has been a place where presidents who are now dead have spoken.

President McKinley and President Harrison spoke in this place.

They have passed on, with thousands of others, to the judgment Seat of God.

A strange conglomeration of great orators and earnest ministers have spoken here; but none has ever held this platform so long as I have.

It is estimated that at least half a million have come into this place within the two years of my ministry in it.

I do not say that they have been separate individuals, but there have been probably over that number of attendances.

Over and over again Chicago's millions have been reached on the Lord's Days by the Messengers of Zion.

When we leave this place Chicago will lose something.

I cannot be in two places, and I would rather be in Zion City.

However I went out to Zion City a year before I had intended.

I did the best I knew.

I went out to Zion City to establish the city earlier by a year than I had intended.

When I took this Auditorium my own intention was to have gone to Zion City permanently about the end of this month.

But God has permitted many strange things, and has moved in mysterious ways.

ELIJAH THE RESTORER'S DECLARATION OF JUNE 2, 1901, MADE IN CHICAGO AUDITORIUM.

This place, wicked though the city is, will never be forgotten as the place where Elijah the Restorer made the Declaration on June 2, 1901, and where he delivered the Series of Messages which have covered eighteen months of the two years between.

May God grant that this place may yet be captured finally for God, and used for Him alone.

At the end of this month we close our great Lord's Day afternoon Rally in this Auditorium.

But God does not leave Chicago, and Zion does not leave Chicago.

The center of my ministry, however, will now be at Zion City.

Let us ask God to help us surrender ourselves fully to Him for the final month's work in Chicago.

Overseer Mason whispered to me a few minutes ago: "General Overseer, wherever I go I find that a total change has

come over the people of Chicago.

"The Message is received not only kindly but with hearty thanks and appreciation.

"The people begin to understand."

Alas! alas! it is true once more, the people only begin to understand when the Messenger is about to depart.

But we do not go so far that Chicago cannot come.

May God bring out vast numbers from among the millions of Chicago to Zion City, and may we be a blessing to them there.

FOLLOWING MONTHS TO BE SPENT IN EARNEST PREPARATION FOR NEW YORK MISSION.

Let us do such a month's work as shall be a splendid preparation for New York.

During June, July, August and September, we shall spend the time principally in preparing Zion Restoration Host; in the spiritual cultivation of all the people in Zion City; in a thorough drilling and getting ready for the most momentous movement which has ever been made in Zion, and perhaps one of the most momentous of its kind—if indeed there were ever any of its kind—in the world.

Friend and foe are alike looking for it.

Elder Lee, who returned only a few hours ago from New York, says that the people there are being wonderfully prepared and are eagerly looking for Zion's Mission, in the greatest Auditorium in America, which seats sixteen thousand (16,000) persons.

They are eager to hear my voice, and to receive the Messages from our people.

Evangelist Hill says in a letter written last week: "I gave a Message to a gentleman on the train who looked like a clean, commercial man of high standing.

"He thanked me, and although he was reading his morning paper, he immediately put it down and read every line of the Message."

May God be thanked that many busy business men put down their papers and read the Message of God from Zion.

May we all remember that it is a great privilege to be the King's Cupbearers in carrying the Cup of Blessing to millions.

YOU CANNOT AFFORD NOT TO GO NEW YORK.

Some of you have been thinking whether or not you can afford to go to New York.

You cannot afford not to go.

You would better sell your coat to go.

You would better sell your cow to go.

You would better sell your lot to go.

You would better sell your fishing boat, as the apostles did, to go; but you cannot afford not to go.

If you say to God, "I cannot afford to go," God may say that He cannot bother with you any more upon this earth.

A strange thing happened out in Zion City. A man said: "I cannot afford to go."

He could have afforded to go but he would not.

The next day he fell in the Educational building and nearly broke his back.

He is the only man who has ever fallen there and got hurt. I think that he is not well yet.

Six weeks ago tomorrow night I commanded him, as a member of the Host to enroll.

He disobeyed.

He has not worked one stroke since.

He has lost in wages more than three times the money that he would have spent in going to New York.

I am sure that you cannot afford to disobey the command.

You said that you would go where I told you to go in the Name of God, and if you are absolutely without means let me know, and I think that we can fix it up that you shall get there if we think you reliable.

I will help you to go, but I am going to find out first whether you cannot sell something.

In distant Australia I once sold my library, my pictures and as good furniture as I have now in Shiloh House, to serve God.

If it were necessary I would sell everything again.

You would better do a little selling this time.

YOU WOULD BETTER SACRIFICE SOMETHING FOR GOD.

You would better save a little, and not carry around quite so

expensive a flower garden on the top of your head. (Laughter.)

Make a little change in things.

Many a time Mrs. Dowie has done without a new dress or a new hat or bonnet, turning them from year to year, that she might serve God.

If God has given to us now, it never came out of your toil.

It came out of our own, and from the goodness of God.

Some one said the other day to a friend: "Has Dr. Dowie all your money?"

He properly replied: "Dr. Dowie has not a cent of it, but I have a good deal of Dr. Dowie's money. I have improved in circumstances very much since I came to Zion City."

As I look back now at life I believe that I could have made in business ten times the estate of Zion.

I could make money when I was very young.

Looking back I see what I could have done, and I could do much in that way still.

I am as young in business capacity as ever.

I can plan and execute better than ever.

I want you to do something.

If I could pay all your passages, would it be as good as for you to pay them yourselves, tell me?

Audience— "No."

General Overseer— Would it not be well for you to sacrifice something?

Audience— "Yes."

General Overseer— The entire amount that many of you will spend in going to New York would not come to the average of your old expenditure for doctor's bills in one year.

ELIJAH THE RESTORER'S COMMAND TO GO TO NEW YORK MUST BE OBEYED.

If you cannot spare the money for God may the good Lord take you out of Zion quickly.

I tell you frankly that I do not have any use for you.

If any of you really cannot go because of some lawful impediment, pay the way for some one else.

Pay for some of Zion Junior Choir.

Stay at home and take care of some one's household.

I am going to get down to business, and remove from Zion

Restoration Host every disobedient member.

If you will not obey you cannot stay. Is that not fair?

Voices—"Yes."

General Overseer— That is giving you fair notice.

You would better go to the meeting tomorrow night, and if you have not enrolled, enroll then.

Make your vow to God that you will do it.

There is no use saying that you cannot go. You can go.

I expect to take not one less than four thousand Restorationists to New York, do you hear?

Will you go?

Voices—"Yes."

General Overseer—God bless you and all to whom you go.

The service was closed 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 coating of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

CATALOG OF ZION PUBLISHING HOUSE ZION CITY, ILLINOIS.

A Woman of Canaan: With its Applications. 32 pp. With author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$1.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed: as an Anti-Christian Imposture.

32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

"Christ's Methods of Healing." Five cents per copy, 12 for 50 cents, 100 copies, \$4.

A reply to the exposition of the Sunday-school Lesson by the Rev. Dr. John Lindsay Withrow, Pastor of the Third Presbyterian Church, Chicago, in the Record of Jan. 8, 1898. Delivered in Zion Tabernacle, Chicago, on Lord's Day, Jan. 8, 1898.

The false teaching of the Modern Pharisees fully met and clearly refuted.

Conquests for Christ in America. Past, Present and to Come, 32 pp. with author's portrait. Price 5 cents, 12 for 50c. 100 for \$4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 32 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union; Delivered in the first Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1898.

Doctors, Drugs and Devils: or, the Foes of Christ, the Healer.

32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for \$4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His Work.

Ethiopia Stretching Out Her Hands to God. Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price five cents, 12 for 50 cents, 100 for \$4

Story of the lynching in 1835, of a Cincinnati student, in Nashville, Tennessee, by the committee of vigilance and safety, comprising seven riders in the Presbyterian church, one Campbellite minister, and other prominent citizens. With introduction by the Rev. John Alex. Dowie.

General Overseer of the Christian Catholic Church in Zion.

A beautiful engraving from a recent life-size photograph of the Rev. John

Alex Dowie.

Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price, ten cents.

How to pray. 32 pp with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24, 1896. Price 5 cents, 12 for 50 cents. 100 for \$4.

This Sermon as published in LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended

"I Will." An Address on Divine Healing with Answer to Questions.

48 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for \$4.

This address was delivered at a conference with Mennonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has led to the healing of many. A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for \$4,

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted wide-spread attention. In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Job's Boils: or, Objections to Divine Healing Considered. 32 pp. with portrait of author, Do you know God's Way of Healing? etc. Price five cents, 12 for 50 cents, 100 for \$4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1897, and published in LEAVES OF HEALING The difference between permission and commission is clearly shown, and the general objections to Divine Healing are fully considered.

Organization of the Christian Catholic Church. Containing verbatim reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb. 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for \$1, 100 copies for \$8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy

(30 cents postpaid); 10 Copies postpaid, \$2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, with an appendix containing; Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth." Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing, 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for \$4

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. THE LEAVES OF HEALING in which it was first published has been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Inquirers Concerning Divine Healing Teaching.

32 pp. with portrait of author. Price 5 cents, 12 for 50 cents. 100 for \$4

A Sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the reaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alexander Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

A sermon by the Rev. John Alexander Dowie, delivered in Zion Tabernacle, Chicago, November 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God. Dr. Hillis took for his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. with portrait of author. Price 5 cents, 12 for 50 Cents.

A sermon by the Rev. John Alexander Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus the Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alexander Dowie, delivered in Zion Tabernacle, Chicago, February 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Secret Societies: the Foes of God, Home, Church and State.

96 pp. with portrait of author. Price 10 Cents, 12 copiers for \$1, 100 copies for \$8.

A sermon by the Rev. John Alexander Dowie delivered in Zion Tabernacle, Chicago May 23, 1897, accompanied by the testimony of Past Master Edmond Ronayne, who came out of Keystone Lodge 639, A. F. & A. M., and the testimonies of many others

who came out of various Secret Societies, when they became acquainted with the Lord.

Talks with Ministers. 32 pp. Five cents per copy; 6 cents postpaid., 50 copies postpaid, 2.

Being two addresses on Divine Healing, delivered by the Rev. John Alexander Dowie and Mrs. Dowie by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, December, 17, 1888

The Christian Ordinance of Baptism by Triune Immersion. A sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed: Or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible head of the Church of our Lord Jesus Christ. 32 pp, with author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities and how the Word of the Lord reveals and rebukes the Man of Sin.

Tobacco: Satan's Consuming Fire and Its Allies. 24 PP. 5 cents per copy. 12 for 50 cents. 100 copies \$4.

The prelude of this address contains, among other items of interest, an incident showing the evil influences of secret societies. The address itself is a terrible arraignment of those who have so defiled themselves with Tobacco as to merit the name of "Stinkpots," and "Spewing Buzzards."

What Should a Christian do when Sick? What Constitutes an Elder? 20 pp. with portrait of author. Price, 5 cents, 12 for 50 cents, 100 for \$4.

A sermon delivered by the Rev. John Alexander Dowie in Zion Tabernacle, Chicago, July 11, 1897, containing many plain and practical instructions respecting the proper obedience of a Christian to the commands of God.

"You Dirty Boy!" With some remarks on Dining with the Doctors. 52 pp. 5 cents per copy, 12 for 50 cents, 100 for \$4.

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EDITED BY REV. JOHN ALEX. DOWIE

Elijah the Restorer

General Overseer of the Christian Catholic Church in Zion



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