

A Voice From Zion

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

Volume VII

SEPTEMBER, 1903

Number 9

Price, 5c
50c Per Year

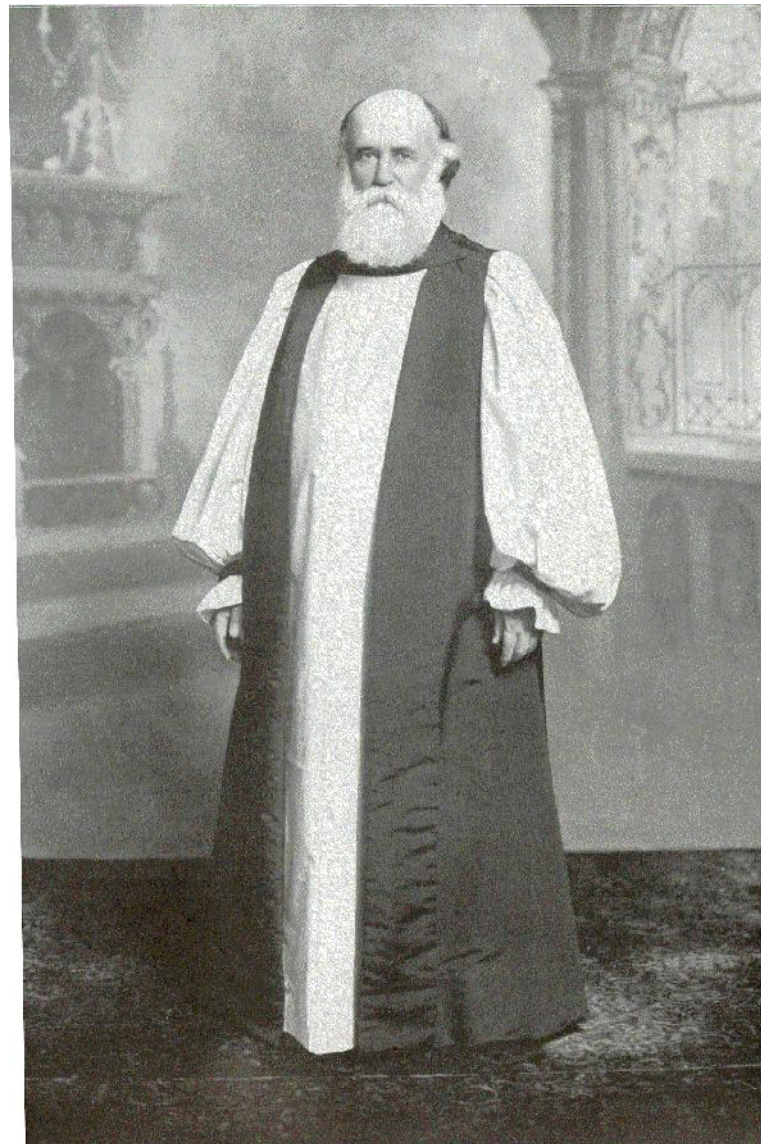


Peace—The Legacy of Jesus Peace—The Mission of Elijah

Messages Nos. 16 and 17

*Two Addresses, Delivered at the Chicago Auditorium,
Lord's Days, December 15 and 23, 1901.*

PUBLISHED MONTHLY AT
ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, ILLINOIS
U. S. A.



PEACE-THE LEGACY OF JESUS.

MESSAGE NUMBER XVI.

PEACE I leave with you;
 My Peace I give unto you:
 Not as the world giveth, give I unto you.
 Let not your heart be troubled,
 Neither let it be fearful.

It was with these blessed words of the Divine Master that Elijah the Restorer opened his third Message of Peace in the Chicago Auditorium, on Lord's Day afternoon, December 15, 1901.

It was in the declaration of the wonderful truth which these words contain that he spoke.

Words are but a poor vehicle, at best, for the glorious truths concerning the things of God.

The Peace of God is not a finite attribute, which can be glibly defined by human speech.

It is known in all its blessed fulness by those only who live it, through the Grace of the Lord Jesus Christ, who came to bring it to men.

Hence the Messages of Peace, in the Series of Messages of Purify, Peace, and Power, are not an attempt to define Divine Peace.

They are Restoration Messages, and their purpose is to lead the children of God to return unto Him, and to live His Peace.

God, by His Holy Spirit, is moving mightily upon the hearts or the people through these Messages.

Thousands and tens of thousands, not only of those who hear the Messages from week to week in the Chicago Auditorium, but of those, throughout the world, who read them, are turning to God, and with sincere hearts are seeking that Divine Peace of which Christ told as He was about to be crucified.

The man of God had opened the meeting by the reading of the chapter from which his text is taken, with most interesting

and helpful comments upon it,

Especially powerful was his teaching that God was not the author of sin, sickness, sorrow, death, or any other evil thing.

Never did the General Overseer put this blessed truth more clearly and forcibly than on this occasion.

There were new thoughts in his words for the thousands of his own people present, who were familiar with the teaching.

The doctrine was new to the many strangers who were present, and who had been taught the horrible lie that God, like a brutal monster, was the afflicter of His own offspring.

These listened with the closest attention, and many rejoiced as they saw the reasonableness and Scriptural proof for the new-found truth. Others became deeply thoughtful, and went away determined to search the Scriptures to see whether these things were so.

The General Overseer, in a brief prelude, referred to the battle which Zion had been fighting to protect her industries at Zion City.

He warned the people not to be deceived by the absolutely unfair and largely false reports of the trial by the Chicago daily newspapers.

The day was the coldest which Chicago had experienced this winter.

Many of the traction lines of the city were temporarily badly crippled or entirely stopped.

Very few people ventured out on the streets at all on this bitterly cold and windy day, yet there were at least three thousand people present in the Chicago Auditorium to hear the words of the man of God.

Praise and worship to God arose on the voices of Zion Whiterobed Choir, as the singers headed the Processional, singing the inspiring words:

O Word of God incarnate,
 O Wisdom from on high,
 O Truth unchanged, unchanging,
 O Light of our dark sky;
 We praise Thee for the radiance
 That from the hallow'd page,
 A lantern to our footsteps,
 Shines on from age to age.

The Church from her dear Master
 Received the Gift Divine,
 And still that Light she lifteth
 O'er all the earth to shine.
 It is the golden casket
 Where gems of truth are stored,
 It is the heav'n-drawn picture
 Of Christ, the living Word.

It floateth like a banner
 Before God's host unfurled;
 It shineth like a beacon
 Above the darkling world;
 It is the chart and compass
 That o'er life's surging sea,
 Mid mists and rocks and quicksands
 Still guides, O Christ, to Thee.

Oh, make Thy Church, dear Saviour,
 A lamp of purest gold,
 To bear before the nations
 Thy true light as of old;
 O teach Thy wandering pilgrims
 By this their path to trace,
 Till, clouds and darkness ended,
 They see Thee face to face.

Chicago Auditorium, Lord's Day Afternoon, December 15, 1901.

The General Overseer opened the service by pronouncing
 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 Nations, For the sake of Jesus. Amen.

Hymn Number 63 was sung:

"For God so loved!" Oh, wondrous theme!
 Oh, wondrous key to wondrous scheme!
 A Saviour sent to sinful men—
 Glory to God, the Father!

In love God gave, in love Christ came,
 That man might know the Father's Name,
 And in the Son salvation claim
 Glory to God, the Father!

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.

The General Overseer read the Commandments, the Choir
 and congregation singing the Responses:

Thou shalt have no other gods before Me.

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.

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.

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.

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

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

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 Christ saith

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

SCRIPTURE READING AND EXPOSITION.

The General Overseer read from the Scripture, St. John, the fourteenth chapter:

Let not your heart be troubled: ye believe in God, believe also in Me.

It is generally held that this translation is doubtful. The peculiarity of the Greek tongue makes the expression either indicative or imperative. It is, however, generally held that it cannot be indicative in the first part and imperative in the second. I think, therefore, we must translate it either indicative or imperative in both clauses; so that it would read either: "Ye believe in God, and ye believe also in Me"; or it would read as a command:—"Believe in God, believe also in Me."

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto Him, Lord, we know not whither Thou goest; how know we the way? Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me. If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith

unto him, Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My Name, that will I do. If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter.

Perhaps it might be well to pause here for a moment or two and ask just what this word "Comforter" means.

I fear there is very great misunderstanding, because the idea of the word Comforter is simply that of a Consoler.

That is not the idea in the original word, nor is it the original intention.

WHAT THE WORD "COMFORTER" IMPLIES.

The word in the Greek tongue, *Parakletos* (Παράκλητος), is the word here which is translated "Comforter." It does not primarily mean Comforter in the sense of a mere Consoler.

There are a great many people who are consolers, but they are not helpers. Their consolations are irritations. The very words they speak are an irritant. They are not a help at all. The idea here is that of a Helper, and a Helper in a definite sense.

The *parakletos* was an Advocate, one who pleaded for another who was in distress and needed a pleader, an advocate, a helper; one who, being learned in the law, was able to plead not only the evidence, but the law, and whose plea was authority in such a manner that he must win his case.

"Now, such an Advocate have ye." The Holy Spirit is God's Advocate with us.

The trouble with the Church has been that it has thought that there is only one Mediator, one Advocate, when the fact is

there are two.

There is only one Advocate with the Father, and He is Jesus the Christ, the Righteous.

There is only one Mediator between man and God, the Man Christ Jesus. That is quite true, but there is another Advocate.

The Holy Spirit, the *Parakletos*, is the Advocate not with the Father, but the Advocate for the Father with man.

That Spirit which comes into our hearts revealing to us in Christ, the Father, pleading with us, pleading for God, on behalf of God, is the Advocate for God; He is the Advocate who brings to the remembrance of God's children the things of God, the words of Christ, and the promises of God; He pleads with us, and teaches us how to pray, and raises our hearts, pleading on God's behalf with us, and showing us things we do not know.

DOUBTFUL CONSOLATION.

Perhaps a man comes to comfort you, when somebody has murdered your father, your mother, your brother, your friend; or when there was some cruel, so-called accident, which generally means that somebody got drunk, neglected his duty, did not inspect the railway line, was negligent in pulling points, or sent one train on the line against another by neglecting his duty, by failing to get a message as to whether the line was clear or not.

There is no such thing as an accident. All these so-called accidents are somebody's crime; a neglect of duty somewhere, somebody's crime!

If somebody comes to you when your father, or mother, or friend is brought back to you a charred mass, or broken, or bleeding and dying, and says, "Beloved, the Lord gave, and the Lord smashed him all up, blessed be the Name of the Lord. Thank God for smashing your father up. Thank God for smashing your mother up," that is no comfort.

THE BIBLE IS A RECORD OF BOTH GOOD AND EVIL.

Yes, and there is a great deal of trash and nonsense in the

Bible—a whole mass of it; God says so.

God says that Job talked nonsense for a great many chapters. God says to Job:

Who is this that darkeneth counsel
By words without knowledge?

God went for Job. And as for these three friends of Job, well, God was angry with them, and He told them if they did not get Job to pray for them after Job himself had repented, and unless they repented quickly, He would deal with them for all the nonsense they had talked about Him.

They had talked nonsense by the yard.

There is much nonsense in the Bible. The only thing that is wise is what God says. The only thing that is wise is what God does, or what men do who are inspired of God to do right. But the Bible is a record of what the Devil says as well as what God says.

I saw some time ago at the head of a poem these words quoted, "Skin for skin, yea, all that a man hath will he give for his life"; and the writer evidently thought God had said that.

Why, that was what the Devil said to God when God said "Hast thou considered My servant Job? for there is none like him," and so on.

"Yes," said the Devil, "but You put a hedge about him; You have given him everything he wants. We cannot break through the hedge. Doth he serve God for nothing? No. 'Skin for skin, yea, all that a man hath will he give for his life.' You touch his life? He will curse You. His love is only a cupboard love. Job loves you only for what he gets."

All that was false, as God and Job proved to the Devil and to the world.

When people quote the Bible, they had better be sure they are right.

SCRIPTURE TRUTHS NOT OBTAINED LIKE A PRIZE IN A GAME OF CHANCE.

One man came to me one morning who had opened his Bible just at random for a passage. He had received the direction

from God, he thought, and he had put it in a circular.

He was crying out for funds for something. He showed me the circular; he showed what he had received from God, and what do you think it was?

He had opened his Bible, and his eye fell upon the passage, “That thou doest, do quickly.”

“My dear fellow, that is what Jesus said to Judas Iscariot.” (Laughter.)

“Bless your life,” he said, “I didn’t notice that.”

“Well,” I said, “You send out that circular, and you will get people to laugh at you.”

This man was a teacher and a very prominent evangelist. He had gotten up that circular with that passage, because he had gone to his Bible and he had treated it just like some people do a lucky bag.

That is the most stupid thing in the world.

I knew a man who said in great perplexity—I know this to be true, and it was a very serious thing for him—“I will do, O God, whatever you show me, the first thing I light upon.”

He lighted upon the words, “And he went and hanged himself.” But you know that was dreadful; that was Judas Iscariot again.

It is a very serious thing for you to listen to people when they say such and such a thing is in the Bible. That does not make it true. Job may have said it. Eliphaz the Temanite may have said it. Some foolish man or woman may have said it.

THE VALUE OF A SCRIPTURE SAYING DEPENDS UPON THE ONE WHO SAID IT.

The Bible is a record. The only thing that is true in it and worth heeding is the thing that God says, or what some one authorized or inspired by God says.

There is much trash and nonsense and dirt and muck in the Bible. But there is also more glorious Divine revelation in that Bible, more wisdom and knowledge and power unutterable than in all the libraries of the world. Yet if you read the Bible in that stupid way of opening it and taking the first thing you come to, you may go and hang yourself, or do some other dreadful things.

When a man comes to you and tells you that God killed your father, or that when the cancer dug out your mother’s life it was God who did it; or when a child of yours has coughed away all its little life with tuberculosis, that God did it, you cannot help feeling that it was a mighty mean thing for God to do such a cruel thing. Especially is this so when some of these Job’s comforters tell you, as one minister did the other day to a man who was deploring that his child was dying “Why,” he said, “don’t you see God is taking away your child? He is digging his life out in order to punish you.”

“Well,” he said, “why don’t He punish me, the sinner, and not the poor innocent child?”

That was good sound sense. The disease was the Devil’s work.

AN EXPLANATION OF A COMMON MISUNDERSTANDING OF THE WORDS OF JOB.

The fact is this—when Job said that “the Lord gave and the Lord took away,” he told a lie. It was not true.

The first part was true; “the Lord gave,” but the Book itself says that it was the Devil who took away, but Job did not know that until afterwards. Then he repented in dust and ashes, and confessed his sin.

There are a great many people who speak in this way; they are no comforters from God. They want to do the best they can; but to tell you that God the Almighty put a cancer in your wife’s breast, and filled it with filthy poison, with the horrible parasites of cancer, and dug out her life, is horrible, shameful. That is not God’s work; that is the work of the Devil. Every evil thing is the work of the Devil. You may not be able to trace it, but you can just set it down that every evil thing is the work of the Devil; usually it is not very difficult to trace it, because the Devil always leaves a slimy trail of some kind, serpent that he is.

When you are told by some minister that it is God who is afflicting you, then you have the Devil’s comforter, somebody who is pleading for the Deil and trying to make you believe that the Devil is a good being and that God is a malevolent one, and that God is doing the work of the Devil.

CHRIST ATTRIBUTED EVERY HUMAN MISERY TO THE DEVIL.

When Christ was here on earth, every human misery that He saw He said was the work of the Devil.

It is plainly written that He “came to destroy the works of the Devil,” and that He “went about doing good, and healing all that were oppressed of the Devil.”

He never said to anybody, “Your Heavenly Father made you sick.” He came to destroy the works of the Devil, and He went about it all the time.

There are some people who let up on the Devil. I never let up on the Devil. That is the reason the Devil never lets up on me. (Laughter.)

I do not blame him. If I were the Devil I would do the same thing. I do not blame the Devil. That is the reason I am not surprised at the Chicago newspapers, because they belong to the Devil, every last one of them. (Laughter.)

They are the Devil’s own from start to finish, from the business office to the smallest printer’s devil that runs around the composing room. (Laughter.)

They like to do the Devil’s work. They make a business of it, and it is great fun for them when they have told a lie.

They say, “Didn’t we get at him?” Why, they are like just so many impudent little devils! And as for their lying, surely everybody in Chicago knows what they did this last week.

THE NEWSPAPER LIES OF THE PAST WEEK.

One of them, the *Daily Spews*—you may call it the *Daily News*, but I call it the *Daily Spews*, because it spews out all its lies every night, the vile paper! Well, it and Hearst’s *American Cesspool* and others have been lying all week, and have not been able to tell the truth even by chance.

They did not want to tell the truth. They perverted all the evidence. They said that the Judge gave rulings that the Judge never gave.

They invented letters that never existed, and they invented

stories that never were true, and they helped the man who has been in the witness box telling lies all week to tell these lies still more.

Last Tuesday the *Daily Spews* came out with an article in which it said that at about one or two o’clock, two foaming white horses and a carriage drove up to the Ashland Block, and out of it there stepped the General Overseer, and, attended by a great array of his Guards, he went up the stairs to his attorney’s office, and then, by the same Guards attended, he swept across the streets and went up into the Court-room, a most imposing procession—all of which was a most imposing lie! (Laughter.) I was at Zion City all that time. (Laughter and applause.)

I never was in Judge Tuley’s Court-room any time on Tuesday, not once, and I was not there on Wednesday until about three o’clock in the afternoon. It was all a lie.

They are also prophetic liars (laughter); they can write up not only what you have done, but what you are going to do.

Yes, it might have been in the papers, but it is best to consider that everything you read about Zion, in the Chicago papers especially, is a lie until you find it to be true. Set that down: if it is not all a lie, it is probably so largely a lie that it is even more dangerous than if it were all a lie.

If I were to string out the lies that the papers in this and other countries have told about me, taking each particular copy of the paper in which the lie has been told, I could twine a band sixty to seventy thousand miles long.

The wonderful thing about it is that I exist at all.

But somehow I have always had faith that a lie would come home at last to roost, as it has come home, again and again, to these wretches. And Truth lives: for God lives.

A CENSORSHIP OF THE PRESS NEEDED.

Some day the people of this land will rise up and say, “We are going to take that lying press by the throat”; and they will appoint a public officer to defend the people.

It is time that the newspapers were taken by the throat, and that this generation of vipers was punished.

To see a thing in the papers does not make it true, or to say

a thing is in the Bible does not make it true, because it depends on who said it.

If the Devil said it, it is a lie.

If any of those wicked Lawyers of Christ's time said it, it is a lie.

If the Scribes and the Pharisees said it, it is a lie.

Occasionally, however, they did speak the truth. They did not intend to do Him any good by it, but they did speak it, and it is astonishing how much you can get out of the Devil, and out of a foolish lawyer. (Laughter.) Astonishing!

Now, let me say that in all this matter you have to remember where the consolation comes from. Job is not a good comforter, because he tells you himself—he told God at the end of that Book:

Behold, I am of small account; what shall I answer Thee?
I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Wherefore I abhor myself, and repent
In dust and ashes.

Job spoke thus about all that he had said; so you see you cannot go upon what Job said, because he had talked nonsense, and he repented of it, and God forgave him, healed him, blessed him with a good family and immense wealth, and gave him an addition of one hundred and forty years to his life, and then a glorious departure to a better life beyond.

There is no greater nonsense that Job ever talked than that passage which you will find upon so many tombstones: "The Lord gave, and the Lord taketh away. Blessed be the Name of the Lord."

Half of that was a lie. It was true the Lord gave, but it was not true that the Lord took away; it was the Devil that made his sons and daughters lose their lives at a drunken revel; it was the Devil that got his wife to say, "Curse God and die"; it was the Devil and his bands of thieves that stole Job's cattle; and yet Job actually blessed the Name of the Lord for what the Devil had done. That was his ignorance. When God enlightened him he was indeed of "small account": but he repented and was blessed.

A STORY ILLUSTRATIVE OF THE FALSE TEACHING PREVALENT IN THE CHURCHES.

When a minister comes to you, and asks you to bless God Almighty because your wife has a cancer, make him go to school in Zion.

Send him to some Zion Junior Seventy School where he will learn something. He does not know what he is talking about. There is not a child in Zion who could not teach that man—not a child in Zion.

The children in the Sunday Schools are taught lies on these subjects from the very start; their minds are so crammed with it, that no matter what bad thing happens, God Almighty did it.

Here is a man, for instance, who gets drunk at a Masonic banquet. He is going home. He gets drunker when he gets out into the air, and he does not know what he is doing.

He goes up against a lamppost, embraces it, and says, "Betsey, how are you?" (Laughter.) He fancies he is at home.

Then he says, "Let me go to bed," and rolls down into the gutter, and tries to make a blanket of the paving stone.

A policeman comes along, and finding he has the same badge as himself, the policeman says, "Well, I cannot take him to the police office because he is a Mah-hah-bone like myself. I will have to get a wheelbarrow, or a cab, and take him home," and he takes him home.

The man wakes up to find rheumatism in every limb, and a first-class fever on him, and he gets sicker and sicker.

They send for a doctor, and the doctor comes, and then he gets worse and worse.

When they think he is about to die, they send for a minister, but the minister is too late; the undertaker gets there before him. The man is dead.

But if the minister should happen to get there before the man dies, what does he say? If he is an Episcopalian minister he whips out his prayerbook and says: "Forasmuch as your Heavenly Father has laid His afflicting hand upon you for your good" the man knows God had nothing to do with it.

The man knows he was a fool, and went to a Masonic banquet, and that he was blindfolded and cable-towed; that he lay

down for a long time and pretended that he was the dead Hiram Abiff, and that his stinking body was resurrected by a fool who pretended he was “King Solomon,” who seized him with “the lion’s paw,” whispered “Mah-hah-bone” into his ear, and raised him from the stinking grave upon the five points of Masonry.

Then he was rushed through a lot of other degrees. Then when he had gone all through that work for the Devil, he went to supper, and he drank a quantity of champagne. Now he has real pain, and he knows that it was the Devil’s own work right through, doesn’t he?

Voices—“Yes.”

General Overseer—Why, yes, and he laughs at the minister. “Why,” he says, “you are a fool. God Almighty never did that. That was my own folly. I went away riding goats, and into all kinds of folly, and I just got what I deserve.”

Then after he is dead, when the minister starts to pray with the widow he says: “Bless the Lord. The Lord gave you a dear husband, John Jones, and the Lord led him all his journey through, and the Lord rolled him into the gutter, and he got rheumatism, bless the Lord. Now he is moldering in the grave, twenty years before his time, but bless the Lord and give praise to Mah-hah-bone! Blessed be the Name of the Lord. The Lord gave, and the Lord hath taken away.”

That is no comfort, is it?

Why, it is enough to make a horse laugh. (Laughter.)

Any woman of sense would say, “You get out of here. I know the Lord gave me the husband, but it was you who led him to his death; you are chaplain of the Freemason’s Lodge where he got drunk! Get out!!” She does not want that kind of a minister, nor that kind of consolation.

THE MISSION OF THE HOLY SPIRIT.

I want you to understand that the Holy Spirit pleads with us for God; that He is the *Parakletos* for God, and He shows us that a great many things that we blame upon God we ought to blame upon ourselves and upon the Devil.

He pleads for God. Somebody has done wrong, a death follows, and they want to foist that thing on God. Now, let the

Devil bear the blame for his own bad work. Death is of the Devil always.

By sin came death; and the great thought to me about Jesus is this: “I am the Resurrection, and the Life: he that believeth on Me though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die.”

“If a man keep My Word, he shall never see death.”

He shall lie down in peace and sleep when his day’s work is done.

Death shall not touch one holy hair
Nor mar one face so sweet,
Death shall not touch what God makes fair,
For death is at Christ’s feet.
And countless voices far and wide
Sing sweet beneath the sky
All that is beautiful shall abide,
All that is base shall die.

The only thing that dies is the bad thing; but that which is good is God’s, and that is eternal.

I am so glad that He gives us Eternal Life, and that He hath abolished death, and that He has cried out with the cry of the Victor, “Oh death, I will be thy destruction!” He is the destroyer of death.

THE AUTHOR OF DEATH IS THE DEVIL.

You talk about death as coming from God. It never did.

Death, with its horrid, fetid breath, is the work of the Devil, the work of sin, the work of disease.

Death never entered heaven, and it never shall. There is no death here.

By and by, when this earth is reconstructed, thank God, there will be no death here. (Amen.)

Get some of these plain, common sense truths into you.

The Devil’s work is to deceive, and the Holy Spirit’s to undeceive.

The Holy Spirit is a very simple Teacher, a very plain Teacher, a very emphatic Teacher, a very forcible Teacher, and He is a mighty Helper and a glorious Advocate. He pleads for

God, and He will not allow you to think bad things about God.

I think it is a great comfort to have God the Holy Ghost put us right when we make great big blunders through these wretched parsons and miserable prayerbooks that have taught us to thank God Almighty for the Devil's work.

I might just as well thank God Almighty for the Chicago press. God Almighty never had anything to do with the villainy and filthiness of the Chicago press. He never would be guilty of such foolishness.

Ugh! God having anything to do with the *Daily Spews* or the *American Cesspool* or the *Record-Mortgage*, or that wretched mass of lies, the *Chicago Tribune*, or the Devil's own *Chronicle!* Liars, every last one of them!

They do not know how to speak the truth, and they are fighting this battle against the people. They are trying to deceive them, but I will knock them out. I have knocked them out before, and I will knock them out this time. (Applause.)

I never knew God to lose a fight, and God is in this fight.

Get it clear in your mind that when Christ left us, He sent this good Spirit, the Spirit of Wisdom and of Understanding and of Knowledge and of the Fear and Love and Power of God; the Spirit that makes men of quick understanding in the Lord who pleads for God, and shows men God's ways and justifies God's ways to men.

TRUTH, AND NOT INSIPID NONSENSE, WILL COMFORT.

Get that thought about it, There are some people who seem to think that the Holy Spirit is made of maple syrup spiritually. Their idea of comfort is insipid nonsense.

I want somebody to show me what is right, and God's Truth will comfort me.

I will get more comfort out of the Spirit of Wisdom in one minute than I will get out of certain prayers in the visitation of the sick all my life.

Get this thought:

If ye love Me, ye will keep My commandments. (You will do what I tell you.) And I will pray the Father, and He shall give you another Comforter.

It is not that He will pray the Father to give comfort in their sinful lives to a set of rebels who will not keep His Commandments. Such belong to the Devil. If you say that you must break those Commandments that we have read today, that minute you belong to the Devil.

Christ is not praying for you until you repent, until you return to Him. You are not going His Way. You do not want Him to pray. You belong to the Devil.

Every one who lies is a child of the Devil. If you lie in fun, it does not matter, you are a liar. The Bible says "all liars," not "some liars."

You think there are white lies. There is no such thing as white lies, or gray lies, or blue lies; they are all black lies. The Word is plain, "all liars"; and it says "their part shall be in the Lake that burneth with Fire and Brimstone." That is the Word. I did not write it, but God says it, and I believe He is right.

And I will pray the Father, and He shall give you another Comforter—Paraclete, another Advocate, another Helper—that He may be with you forever, even the Spirit of truth: whom the world cannot receive—

That is one thing the world cannot receive.

These wretched papers cannot receive truth. They do not want truth; they want a lie.

Some men have been dismissed from the Chicago press because they would not write the lies their editors wanted them to write, and they were told they could go, and they went.

They have written to me and told me that they would rather give up their position than tell the lies.

Not very many; a few, I should have said, but perhaps through the years there have been many, for I know there have been many of whom I do not know.

THE WORLD PREFERS A LIE TO TRUTH.

But the world cannot receive truth. It does not want truth. It wants a lie. It spends its time in reading novels.

Every fiction is a lie. There is plenty to interest you in life without reading fiction. There is more fact than you will ever be

able to grasp, and there is more interest in fact than there is in fiction.

The Story of Zion is a thousand times more interesting than all the fictions that ever were written. (Amen.) May God help us to make it more interesting still.

I will make it interesting for the Devil yet. In fact, I think the Devil is reading the Story of Zion with a great deal of interest.

One of the editors of a Chicago daily reads LEAVES OF HEALING diligently. One day when LEAVES OF HEALING did not come up to his office in time, he went to the phone and called for my, Associate Editor: "What is the matter with my LEAVES OF HEALING that it is not up here to the *Tribune* office?"

Yes, they read the LEAVES. They get spanked properly, too. (Laughter.)

And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall he in you.

GOD WITH US, IS GOOD; GOD IN US, IS BETTER.

Ah, there is a difference there! He was beside them in the person of Jesus at that time, and they were a very weak lot; but by and by He got into them, and then they were strong.

If you have God with you, that is very good; but if you could only get God into you, that would be infinitely better, would it not?

The Best of All is that GOD IS IN US.

I will not leave you desolate.

The margin gives "orphans."

I will not leave you orphans.

And He never left us orphans. He sent the Spirit of Adoption, that Spirit who teaches us to say, "Abba, Father," and He is with us still.

I will not leave you desolate: I come unto you.

Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.

In that day ye shall know that I am in My Father, and ye in Me, and I in you.

He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.

Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love Me, he will keep My Word.

That is the test, if you love Christ, you will defend His Word; you will keep it in your heart, and you will obey it.

And My Father will love him, and We will come unto him, and make Our abode with him.

That is the Most Wonderful Verse, in some respects, in all the Bible, and it is to Christ's own disciples: "If a man love Me, he will do what I tell him. He will keep My Word. He will defend it. He will live it. He will love it. It will be in his heart." Then what will happen?

A TRIUNE GOD IN A TRIUNE MAN.

"My Father will love him, and We, the Father and the Son, will come and make Our abode with him"; and, as He has already said, the Holy Spirit shall be in him.

No man could have kept Christ's Word without the Spirit in him.

No man could ever serve God or say that Jesus is Lord except by the Holy Spirit; therefore, you see, this means that a Triune God lives in a triune man.

God the Father, God the Son, God the Holy Ghost, will come and make Their abode in the man who does what Christ tells him.

He that loveth Me not keepeth not My Words.

Does not care a pin about them

That is the trouble with the whole world. They do not keep God's Word. They do not keep their own word. They make vows and break them. They make vows to God Almighty and break them.

He that loveth Me not keepeth not My Words: and the Word which ye hear is not Mine, but the Father's who sent Me.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; My Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Prayer was offered by Overseer Jane Dowie and the General Overseer.

After Overseer Piper had made the announcements, the General Overseer continued:

THE ATTITUDE OF THE PRESS. A WORD OF WARNING.

Before speaking further, let me say in addition to what I have said in my exposition, a very few words, not concerning the case, because that is *sub judice*, and, therefore, is not open for comment here, but just two or three words of warning to you concerning the attitude of the press.

There never has been a particle of fairness at any time in the treatment of ourselves by the press except on two or three occasions, six or seven years ago.

With the exception of two or three issues, at the most, the daily press of this city has never given, as far as I can remember, a single kindly or fair report of anything that I have said for more than eleven years.

There are some people who scarcely realize how long I have been in Chicago.

July began my ministry in the neighborhood of Chicago in July, 1890, and have been continuously ministering since 1893; for three years I was resident near to the city at Evanston, but had many meetings in Chicago.

From the very beginning I had the malignity of the press. I earned it, because I "loved Righteousness and hated Wick-

edness." I know I earned the Devil's hatred, honestly: for I fought God's battles.

As the press belonged to the Devil, I fought the Devil in every possible form.

That portion of the press which was controlled by Rome fought me constantly. I expected it. It has done its work well; just as well as it could serve the Devil it has served him. It has lied, just as all who serve the Devil lie.

But the greater part of the press of Chicago is controlled by the Masonic Order, and that I have fought for a great many years. They also have done their work well.

They are under oath and obligation to the Masonic Order, and to the Devil, to Mah-hah-bone, or Baal, their master, by whatever name they choose to call him, to fight me unto the death.

I expect them to do it. I never expect them to let up until I have smashed them or they have smashed me, one of the two.

It is

A FIGHT TO THE FINISH.

There is no question at all about that, and I do not have any doubt as to the finish.

The finish will be with God and with truth, and I will get the victory in God's Name. (Amen.)

If I were to pass away from this earth, having fought my fight, I should get the victory.

There has not been one single fair report during the whole of last week; they started by saying that I was in Court when I was not there; saying that things happened which never happened, and making the Judge make rulings that he never made.

I think the Judge ought to have them before him for contempt, only that I suppose the Judge thinks as I do—that the Chicago press is already beneath contempt.

But the Judge has ample right to punish the press for contempt of Court. They have made him give rulings that he never uttered. They have declared that letters were written that never were written, and they have even exaggerated the complainant's

evidence, and made him say things that he never said—though he has said many things that are not true, as we have already averred in our plea.

They will not report this fairly tomorrow. They are here today, but they are simply here to tell lies, not to tell the truth; and as one young man said to me who a little while ago did report me fairly, “My editor cursed me, damned me, and asked me if I thought that the paper intended to boom Dowie.”

The young man replied that he had brought a fair report of what was said and done. The editor said that was not what they wanted. They wanted something that would “hurt Dowie.”

They could not get it from that young man, and the consequence was he was damned by the paper and blessed by God.

I wish to say in the plainest of terms that the daily newspapers are not only unreliable, but they are wilfully false; and second, I have given my word in LEAVES OF HEALING that every proceeding before that Court will be given *verbatim et literatim*; that is, every word, and every letter, and every point, too.

ENTIRE OFFICIAL REPORT OF THE TRIAL TO BE
PRINTED IN LEAVES OF HEALING.

It is not our report that we are printing.

Although we have many skilful reporters who are quite able to take this report, it is not our report, but it is the report of the official stenographer of Judge Tuley’s Court, and it is the report which the Judge himself accepts as correct.

We, therefore, put aside our own stenographers, and what we are printing is the exact official report, every word of it.

I have not, as a matter of fact, printed any of our side yet, beyond our Answer to the Accusation in the Bill of Complaint. What I have printed in this week’s issue is what has been going on all week, the testimony of the complainant; although a great many persons coming into Court have thought that the lawyer who was conducting the case on the other side was Mr. Packard’s assistant who was putting in evidence for our case.

I again ask you to warn your friends that the Chicago newspapers are engaged in a Conspiracy of Falsehood, without any

exception, and that you will read in LEAVES OF HEALING from week to week every word that has been said in Court without keeping out a single line.

That is all I wish to say about that.

Pray for us in this matter, will you not?

Audience—“Yes.”

General Overseer—I know you do; and I know, too, that there is not one heart in Zion that has any apprehension of the result, is there?

Audience—“No.”

General Overseer—I believe it. We have no fears. None at all. God is with us; and God is in us. The tithes and offering were received.

PEACE—THE LEGACY OF JESUS.

The General Overseer then delivered the third Message of Peace, of the Second Series of his Messages as Elijah the Restorer.

INVOCATION.

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

I call your attention to the words in the Gospel according to St. John, the fourteenth chapter, the twenty-seventh verse

TEXT.

Peace I leave with you; My Peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Peace, the Legacy of Jesus!

Peace, which passeth all understanding; which keeps the heart and mind in the Knowledge and Love of God!

Peace, which is Divine, eternal, unchangeable, and which,

when once it is given, is never taken away!

The one thing needful for a life of perfect tranquillity, for a life of constant victory, for a life of abounding fruitfulness, for a life that passes on to ages and lives when he who lived it in the flesh is gone—the one thing needful for a Divine Life is that Perfect Peace within the heart, Divine and blessed; that Peace, that perfect Rest which God gives to those who love and serve Him best.

This Peace is, therefore, the Legacy of our Great Elder Brother, the Son of God, through whom, by the Holy Spirit, we become sons of God, heirs with Him, and joint heirs with Him who is the Christ, the Messiah.

This Peace abides, continues to grow, and flows like a River out into a Boundless Ocean of Infinite Love.

This is the Peace of which I speak today

A PERPLEXING PROBLEM.

It was a very sorrowful night, and the hearts of these men were troubled, who for three years had lived with and loved the Master.

He had told them that He was going to leave them, and was going up to Jerusalem to die.

They were greatly perplexed, they who had thought of Him as the Triumphant King; they who knew His power to be absolutely without limits.

Had they not seen Him chain the lightning's, still the storm and say, "Peace, be still," to the waves of Galilee, rebuking the Prince of the Power of the Air, who stirred the little lake into so terrible a storm?

They had seen His elemental powers; that He held the thunderbolts in His hands, the winds in His fists, and the waters were just as a drop in the hollow of His hand.

They had seen Him raise the dead.

They had seen Him open the eyes of the blind.

They had seen Him touch the cancer—No! I will take that back. So far as the record goes He never saw a cancer. Carcinoma (*carcinoma*, ΚΑΡΚΙΝΩΜΑ), the Greek word for cancer, is not to be found in either the Old or New Testament.

The probability is that He never healed a cancer; for, so far as the record goes, He never saw one.

Why? Why?

Let me tell you.

There is absolutely no cancer where swine's flesh is not eaten:

In Mohammedan countries, where the unspeakable hog is not eaten, there is no cancer.

There is no cancer among Jews, unless they break the law of God and eat swine's flesh and smoke tobacco; then they will cultivate a cancer. But orthodox Jews are absolutely without cancer, for cancer is a dirty disease that comes from the swine-trough.

DISEASES OF FILTH.

But He had touched the leper. That is a disease of dirt, and there is a great deal of dirt in the East, and a great deal of immorality.

Smallpox is a disease of dirt. All these plagues are diseases of dirt.

The bubonic plague is a disease of dirt; and if some of you people who have plenty of Lake Michigan do not go to scrubbing yourselves, when the bubonic plague comes along it will take you, and that will be a good riddance, too.

Dirty people are a curse.

I do not hesitate to say it. I wish all the dirty people were in heaven; they are a curse on earth,

People with plenty of soap and water and yet their bodies stinking!

I am frequently asked if I believe in washing the saints' feet.

I say Yes; it would be a great charity if a good many of the saints' feet were washed more frequently than they are.

Not that there is much of that in Zion now. When I first had you, some of you smelled "feet" all the time; yes, a great many of you! (Laughter.)

I cannot forget it. How you used to smell! I used to smell your feet! But you have changed in a good many things, so that I scarcely know you. I love, however, to win the people to God

who will neglect their feet as well as their immortal spirits. There is no piety in dirt. Truly converted people love to get clean and keep clean in every sense.

But leprosy, that disease of dirt, He touched and healed when the lepers repented, and all who repent will get blessing.

They knew Him to be the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, the King of Kings; and when He talked about dying, about going up to Jerusalem to die, they did not understand.

They were perplexed! They were not very wise men. They were not very well educated men. They were honest and ignorant, but Christ had been teaching them for three years, and they thought they knew all about Him and His Gospel of the Kingdom of God.

IGNORANCE AND CONCEIT FOUND TOGETHER.

There are a good many people who think they know all without any teaching, especially in Chicago, especially in the press, and in the pulpits.

Oh, their self-conceit is great! That is always the case with the ignorant.

The impatience of the Twelve Apostles for immediate victory was great. That is always the case with the ignorant. One of the worst things possible is to snatch an immediate victory.

If I were a general opposing large forces on the other side, I should like to draw out the enemy, and I should not mind my advance guard being driven back by a powerful attack from the enemy: for that would let me know where they were; then before the morrow morning I should be on every side and behind them, if I could put my men there.

It is a great piece of folly to snatch a victory, as you think it, by lying or any other bad process.

Last week they were working that way, and they thought they had a victory. All the week we have been going around them, and when our adversary is through we are behind him and we have him where he must be utterly discomfited.

It is a poor business, this impatience. Do not be impatient. You will notice the difference between generals.

A PIECE OF MILITARY TACTICS.

I do not love War; but as a General in God's Army I can learn many lessons in Christian Tactics.

Lord Roberts pushed his men forward.. The Boers gave them a lick. Before the next morning Lord Roberts had his men on every side of these Boers and behind them, and they had to run or they should all have been captured.

Next day it was the same thing. He pushed forward his men and they were given another lick. He got on each side and behind the enemy, and kept them running all the way to Johannesburg and to Pretoria. They wore out their shoes and tired out their horses in running.

Lord Roberts showed good generalship; and he did not begin his famous advance to Johannesburg and Pretoria until he was fully prepared for every possible emergency.

Ah, the impatience of Christians!

These Apostles wanted to win the victory just in a moment.

Why did not Christ found His Kingdom?

Why did He not sweep away Herod and Pilate?

Why did He not do this, and why did He not do that?

There was a good deal of impudence in these inquiries, was there not?

Surely He knew how to conduct His Kingdom.

Many Christians today are much the same. They are always asking, "Why don't you do this?" "Why don't you do that?"

"Why don't you do the next thing?"

It is often just crass ignorance and sublime impudence.

Who are you?

If you were a soldier in the ranks and were to be found saying, "Why does not General So-and-So do this?" "Why does not General So-and-so do that?" "Why does not General So-and-so do the next thing?" the first thing that would happen to you, you would be taken by the ears and put into the guard-room, and if you were in garrison you would immediately find yourself in a dark prison cell. You would be courtmartialled for your impudence. You are not running that campaign. You are a soldier. Leave your General to lead.

See that you bravely follow where he leads.

HALF-BAKED CHRISTIANS.

The Apostles had to learn a great many things.

The Church, today, has many things to learn.

The great mass of people who are in the Christian Church are only half-baked members, half-baked ministers, as these were half-baked Apostles.

They look as if they are all right, but on the inside they are damp and half-baked.

If there is any kind of bread that I do not like, it is half-baked bread.

If there is any kind of character that I despise, it is a half-baked character.

Let me pause here for a moment.

Let me ask you, Why should the Apostles have been discouraged?

There was no earthly reason, except that Christ's Way was not their way.

God's ways are never our ways.

God's thoughts are never our thoughts. High as heaven, further than the East is from the West, are the ways and thoughts of God beyond our ways and thoughts.

The man who would bring down God to his little conception has to learn his lesson by sharp discipline.

It was necessary, it must be, that He should suffer and die.

It was necessary for them to live, and serve, and suffer, and die for humanity; and, if needs be, it is necessary for us. They could not understand it.

Then, besides, they loved Him, and no one likes to part from those they love.

It is hard to part when friends are dear;
It costs us many a sigh and tear.
Then, oh my life, steal thou away,
Give little warning. Say not good night,
But in God's brighter clime
Bid me good morning.

Partings are hard at any time.

WHY SHOULD CHRIST DIE?

Why should He die ? He had loved men. His life had been stainless and beautiful.

Why should He die?

Why should He suffer for the lies of false priests, and the malignity of petty politicians, and a drunken, voluptuous king and a beastly, brutal procurator, a heathen, who had a good wife that warned him not to do what he did.

Why should He die?

Twelve legions of angels would have come in a moment at His command.

Why should He die?

He *must* die. It was necessary.

The High Priest was right when he said: "Ye know nothing at all, nor do ye take account that it is expedient for you that One Man should die for the people, and that the whole nation perish not."

It was necessary that the Lamb of God, slain from before the foundations of the world, should appear and by the sacrifice of Himself tear down every wall of partition and unite humanity; establish His Kingdom; call out His Church from that Kingdom; put down all rule and all authority and all power; bring unity out of diversity, light out of darkness, life out of death, health out of disease; a new world wherein dwelleth righteousness out of an old world wherein dwelt only Satan and sin and disease and death and hell. It was necessary. It, is necessary still for this work to go on.

He was comforting them with words of comfort they could not understand. He was forbidding their hearts to be troubled.

He told them to believe in God the Father, and believe in Him the Son.

He told them He was going to the Father, and that they must come the same way; that He Himself was that Way, Truth, and Life; that if they wanted to see the Father, they must see Him; and that the Father was in Him, the Spirit was in Him, the eternal Son of God. Still they were perplexed.

THE SCENE IN THE GARDEN.

Now where were they sitting?

It was a starlight night, and they were out there after the Last Supper. There is a pause; sorrow has touched their hearts and stilled their tongues.

Judas has gone out to betray Him. Christ knows that the thirty pieces of silver have gone into the traitor's hand.

He knows that, afraid of the people, the authorities have given the robber band of murderers a warrant for His apprehension upon the lying testimony of this false apostle and these false witnesses, and that these men have set out with that warrant.

He is sitting there quiet, calm, looking up into the sky.

Tell me! tell me! tell me! did you ever get quiet enough to sit alone for half an hour with God on a clear starlight night, and look up into the stars?

Did the silence of these mighty orbs that are rolling in space at an inconceivable rate of speed, a rapidity that is breathless, ever get into your soul?

Did you ever look at them and see how your earth was rolling around, and star after star was appearing and disappearing?

Tell me, have you ever been alone with God and the stars?

Have you any knowledge of these wonderful planets that revolve around this central sun?

Do you know that these other stars are suns and have planets which are invisible revolving around them?

Did you ever get the calm silence of God into your heart?

No! and you cannot bear it now. You want to get away from silence.

The great majority of men cannot bear to sit down for half an hour of Divine inspection, and be still, and let the light of God shine into their hearts, and listen to what God says.

WHERE IS THE FATHER'S DWELLING PLACE?

There is a pause. I think I see Him pointing up to these stars and saying, "In the abiding place of My Father there are many dwelling places."

Oh, He is pointing to the heavens, for the dwelling place of

His Father is all the Universe.

You want the Father to live in a little town of your own conception. You want God to live in a house that you could imagine would be a very fine palace; and that bad translation; "In My Father's house," has misled you. It is not "My Father's house" at all. "In My Father's abode"—dwelling place.

Can you tell me where God is not dwelling?

If I wanted to run away from God, where could I go?

"If I take the wings of morning, and dwell in the uttermost parts of the sea," I shall find Him there.

"If I say, Surely the darkness shall overwhelm me," and I go down into the deepest depths of earth, into some great cavernous mine, even there that Light would shine around and about me.

"If I make my bed in hell"—what does the Psalmist mean by that? He means just what he says; the grave, the world of departed spirits, the deepest depths, whether you call it Tartarus or Gehenna, or Hades, or Sheol, it is the same idea. "If I make my bed in hell"—

Even there shall Thy hand lead me, And Thy right hand shall hold me.

Now make no mistake. God gives up no part of His Universe to the Devil.

The Devil may usurp possession for a little while of all the prairies alongside this lovely lake, but God will wipe out every wicked city.

God will take the whole thing, and the elements of water and air and fire shall mingle together, rocks and earth, seas and plains and mountains, and there will be one great Divine Melting Pot of all the Earth.

He will burn out the Devil's business. He will cleanse this earth by Fire—Spiritual, Psychical, and Material Fire.

When the Great and Terrible Day of the Lord comes, which burneth like a furnace, all the wicked shall be burnt up, and there will be neither root nor branch of evil left; but there will be Peace.

There will be Peace; for every spirit will be subject to God. But not now. Now we fight His battle; then we wear His Crown. But while we fight His battle, let us seek His Peace.

WHAT CHRIST PAID FOR THE PEACE OF GOD.

Let us remember why He said these words to us. He was about to pass through His agony in Gethsemane. He was about to pass through the agony in the Praetorium; be taken from Herod to the High Priest, and the High Priest to Herod; then back to Pilate, then scourged, mocked, and crowned with thorns.

It was all before Him; to bear His cross to Calvary, to suffer, to die, and then with His expiring breath to cry, *Tetelestai!*—"It is finished"; to depart into the world of spirits, to descend into hell, and there amidst the terror of the powers of hell to bring forth myriads from its depths; to rise, to stand on earth, to instruct His Apostles, to tell them where to find the Spirit, and how to seek Him.

He was then to send them forth with the Peace and make them conquerors, no matter how many were their adversaries; though every tile on every house of every city to which they came, though every blade of grass was a devil, they were to conquer; they were to have this Peace in their hearts; they were to go and do His Will, and love and live and die for those who persecuted them.

They were to live for the sinner; they were to be at Peace; they were to remember that they who drank the cup that He drank; who were baptized with the Baptism that He was baptized with, only they could get the Peace that possessed Him.

He never deceived them. He said, "In the world ye have Tribulation; you will have more. They have spoken evil of Me; they will speak evil of you. The servant is not above his Lord. They have persecuted Me; they will persecute you. They will kill Me; they will kill you. They reject Me; they will reject you. Go on! Go on! In every age, go on!"

"Peace I leave with you; My Peace I give unto you:

"Let not your heart be troubled, neither let it be fearful."

Now, look you, that Peace has come. It does not come once a week with cake and wine and gingerbread. It does not come once a year with Thanksgiving turkey and goose.

There are many men who in Chicago will say, "A Merry Christmas!" in a few days, and they are cursing their God when they say it.

The saddest thing for them to think of is that ever Christ died.

They reject His Claims, His Work, and make His Name a curse-word.

They cannot get His Peace.

Come, let me tell you a little of this Peace. It is not like anything else that the world possesses.

PEACE IS A GIFT FROM CHRIST.

If you get anything from this world, you will have to pay for it; but when Christ gives His Peace He says, "Peace I give."

Peace is not sold. The world and the Apostate Church sell everything. Baptisms are sold. Masses are sold. As the old Irishwoman said: "If you are rich, you can get High Mass; if you are not rich, you can get Low Mass; if you are poor, it is no Mass," unless somebody pays for your Mass, and then it is no good anyhow. A Mass of lying!

The world and the Apostate Church sell everything.

Christ gives; you cannot buy this Peace at all.

It is a gift to one who has been a rebel and a sinner; to one who is an outcast, and like the prodigal comes home in rags; to one who has repented of sin, and has sought Divine forgiveness.

There is the feast in the Father's house, and there is the feast of God.

The Peace that comes through repentance and through faith is the gift of God. It is His Own Peace; the very same kind of Peace that Christ had.

It is the Peace that is at war with sin.

It is a Peace that knows no rest.

It is a Peace of activity and beneficence.

"My Peace I give unto you," and it is left. It is not only given, but it is left.

That Peace will never leave this world.

If it were only to linger in one man's breast, it is left.

From that Fire ten thousand times ten thousand altars in human hearts could be lit.

From the Peace of God in one heart, rivers and oceans of Purity, Peace, and Power will flow.

The Peace of God is not given to the wicked!

“There is no Peace, saith my God, to the wicked.”

Every wicked heart is like the restless sea, casting up mire and dirt.

No Peace! No Peace to the wicked!

You must repent. Do right. Believe. By the power of the Spirit become regenerated, and then as God’s child you will get that Peace.

“Not as the world giveth.” What the world gives is hard to get, harder to keep, and it must be given up.

THE POOREST WRETCH IS THE GODLESS MAN WHO DIES RICH.

“Doctor, So-and-so is dead.”

“Yes. What is he worth?”

“Oh, about two hundred millions.”

“Oh,” I said, “I think you do not understand. I had better information than that.”

“He is worth scores, hundreds of millions.”

“Oh, no,” I have said. “I had better information than that. He is not worth a cent.”

“How is that?”

“I tell you he is not worth a cent. He died not worth a cent.”

“How do you know?”

“I know it. There has been a decision rendered against him in the Highest Court of Universal justice, and that damns him.”

The wrecker of a great Railway on the Stock Exchange is ten times a murderer. The widow and the orphan lost their all by his operations, and hunger and sin and shame have followed fast on the heels of poverty.

The wrecker of a vessel who picks up the fragments from the wreckage amid the dead is not worse than the man who wrecks a railway, or other business. He is a murderer, I do not care who he is.

The man, too, who lives without God, and dies without God, it does not matter how high his name may be in national fame, God writes his name, “Thou fool!” and the Devil has his record in hell. His name is written in the Book of Death.

“Oh, but, Doctor, So-and-so died possessed of ships, railways, banks, property, and he was worth that money.”

“What are you talking about? That is the value of the ships; that is the value of the railways; that is the value of the land; that is the value of the houses; but here is his corpse lying here.”

“Millionaire, what are you worth now?”

“Who would pay one dollar for your stinking carcass? Is it worth a dollar? You brought nothing into this world, and have you not learned that you can carry nothing out?”

The man who goes out of this earth has to go before God a naked spirit, worth nothing at all, unless he has the Peace of God and the Life of God within him.

If he has wrought for God, he is going to meet the widow and the fatherless, and the prodigal sons and daughters, who were brought out of the Great Tribulation; he is going to meet them before the Throne of God in heaven, and he is going to hear the “Well done” of the Master.

THE RICHEST MAN IS THE CHILD OF GOD, WHOSE TREASURE IS IN HEAVEN.

The biggest operator in stocks, the biggest operator in oil wells, the biggest operator in iron mines, the biggest operator in anything you like, when he dies, I do not care who he is, is not worth a cent.

His carcass is not worth a cent; it is something that has to be buried and out of sight. It is worth nothing. He leaves everything; he can take nothing with him.

But the child of God takes everything that is worth taking with him. His treasure is in heaven, where no thief approacheth, nor moth corrupteth.

His record is in heaven, where the Master has been preparing a place for him! It is eternal in the heavens, and when this earthly tabernacle is past, we will enter into that glorious body which gets more glorious and beautiful all the time, and into that home prepared by the Master’s own hand, by the Master’s own direction.

Oh, what music is in that house! Crowns for the victors’ brows, robes that the victors wear! Yes, yes! And all that can give

satisfaction to the purest and noblest spirits!

Oh, the music of earth is as nothing to the music of heaven.

The astronomical Observatories of earth, what are they compared to the outlook from the City of God?

The books of earth which tell the story of the past, what are they compared to the imperishable and infallible Records of Heaven, which tell of the wondrous ways by which God made this earth and other worlds, and all the wondrous creation?

Oh, the geological and astronomical sciences will find their development there, and the growth in every faculty that God has wrought by His Peace.

Peace! None to disturb.
No clouds e'er pass along that sky;
No tear-drops glisten in the eye.
Happy Land!

They drink the gushing streams of grace;
They gaze upon the Saviour's face,
Whose glory lights that heavenly place.
Happy Land!

God gives it now. Peace! God will preserve it within us forever. God's Peace keeps our hearts and minds in the knowledge and love of God while we fight the battles for the right. That Peace Divine and blessed which comes to all earth, but is born of God, is mine. It is thine. You can have all you want of it, but you must obey God.

All who will obey God, stand and tell him so. (Apparently all arose.)

Pray.

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. Cleanse me. Give me power to do right, and give me Thy Peace that I may be pure, first in spirit, then in soul and body, then receive Thy Peace, and then receive Thy power. Give me this for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

After the Recessional, the service was closed by the General

Overseer's 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.

PEACE—THE MISSION OF ELIJAH.

MESSAGE NUMBER XVII.

IT was Christmas time.

There was a tingling nip of frost in the air.

There were the jingling of sleighbells, the happy shouts of the children, the wreaths of holly, the dazzling display of toys and other beautiful things in the stores and shops, and the joyous mysteries of preparation everywhere.

To the great majority it was only "Merry Christmas," a time of eating, drinking, and making merry; for the giving of gifts where gifts were expected in return.

In their hearts there was no thought of the real significance of the anniversary.

They did not honor or obey the Christ who was born on that wondrous Christmas morning when the angels of the heavenly host sang "Glory to God in the Highest."

In the churches of the city, choirs were singing "Peace on earth, good will to men," and the pastors, for the most part, were preaching Christmas sermons based upon that erroneous translation of the angels' song.

The Church of God, lulled into the comfortable repose of self-complacency, was at peace with the enemies of her King.

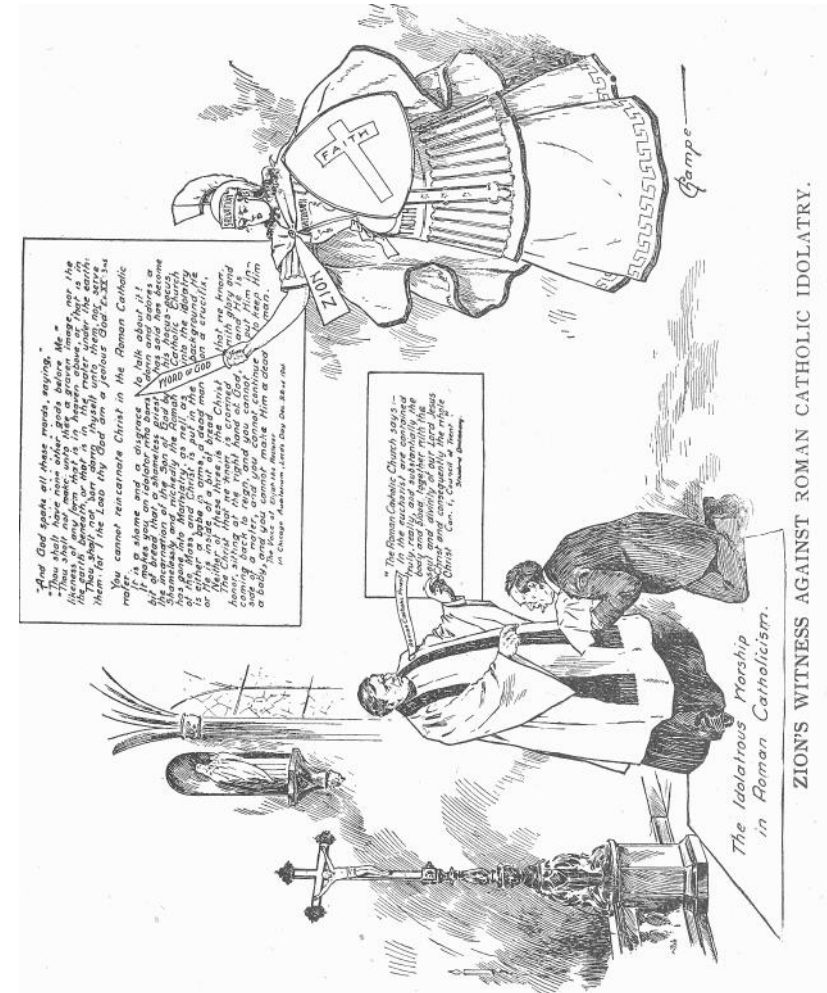
On this, His natal day, she lisped words of "good will toward men" who were crucifying Him afresh every hour.

In the pulpits of her splendid edifices men, who had denied the Christ and bowed at the altar of Baal in secret lodges, hypocritically extolled Him.

In the midst of all this gaiety, revelry, cant, and hypocrisy sounded the Voice of Elijah the Restorer.

He dared to deny that there was Peace on earth.

He dared proclaim the true translation of the angels' song, and to declare that the Peace of God was only for "men in whom God is well pleased."



He braved the hatred and scorn of those whose “sweetness and light” were disturbed by his plain preaching of the truth of God.

He was filled with the unmoved and immovable faith in God which has been one of the strong, distinguishing characteristics of Elijah throughout the ages.

He dared to pledge God to the fulfilment of His Covenants as proclaimed by him.

It was Lord’s Day afternoon, December 22, 1901.

About five thousand people thronged the Chicago Auditorium to hear the words of God’s Messenger.

Throughout the week which had just ended, the daily newspaper press of Chicago had been sending out broadcast lies hissing in every line with malice and envy.

Elijah the Restorer hurled his defiance at the monster of the press and reasserted his Divinely ordained mission.

The response to his appeal for a Reaffirmation was accorded instantly and eagerly by the thousands of Zion who were present. It was a supreme moment. There was no faltering. Zion, in all its ranks, was united in the belief that “in the same sense that John the Baptist came in the spirit and power of Elijah, so John Alexander Dowie has come in the spirit and power of Elijah.” Zion in Chicago, at the end of the first year of the Twentieth Century, calmly and joyfully and unitedly reaffirms the Declaration of June second.

The meeting opened with the Processional:

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom’d saints
Throng up the steeps of light:
Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;

Oh, joy, for all its former woes,
A thousandfold repaid!

Oh, then what raptur’d greetings
On Canaan’s happy shore;
What knitting sever’d friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm’d with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of Nations,
Thine exiles long for home:
Show in the heav’ns Thy promised sign:
Thou Prince and Saviour, come!

Chicago Auditorium, Lord’s Day Afternoon, December 22, 1901.

The service was opened with the Processional, followed by 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 Nations,
For the sake of Jesus. Amen.

Hymn Number 12 was sung:

God is love!—His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, “God is love!”

CHORUS—Hallelujah! tell the story,
Sung by angel choirs above;

Sounding forth the mighty chorus
God is Life, and Light, and Love.”

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.

The General Overseer read the Commandments, the Choir and congregation chanting the Responses.

Thou shalt have none other gods before Me.

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 showing mercy unto thousands, of them that love Me and keep My commandments.

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.

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.

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

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

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 Christ saith:

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

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read Malachi, the fourth chapter; also St. Luke, the first chapter:

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the Word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus—

It is not certain as to whether the Evangelist Luke in writing this word “Theophilus” meant a particular person, or whether the meaning of the word which is “Lover of God” was intended to apply impersonally or generally to all lovers of God. Perhaps both may be intended.

Theophilus was a proper name, and was used by many, but it is supposed by most authorities that the word means “Lover of God,” and not merely a certain person by that name. Therefore, I will read it so.

That thou mightest know the certainty concerning the things wherein thou wast instructed.

There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Now it came to pass, while he executed the priest’s office before God in

the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of the incense. And there appeared unto him an angel—

This word “angel” does not necessarily mean a visitant from another world. The Greek word ἄγγελος, *angelos*, has just the direct meaning “messenger,” and may mean a messenger from hell, or a messenger from heaven, or a messenger from some man on earth; or it may mean a messenger of the Church, because that word was commonly used in the early Church, as, “To the angel of the Church in Sardis,” “To the angel of the Church in Smyrna.” The angels of the churches were the *angeloi*, the messengers of the churches.

Now, therefore, whether it means a man among men on earth bearing a message from an apostle or an elder, or from one branch of the Church to another, or whether it means a visitant directly from heaven, or a visitant from hell, has to be determined by the context.

Of course we accept this to have been a Messenger from Heaven. The word *angelos* is simply a pure Greek word without any particular meaning except what we choose to give it, and people oftentimes have a notion that it means a man with wings, whereas, if he did have wings, he has no muscles to move them—a most ridiculous thing!

The wings mentioned in Scripture are not represented as belonging to man. They are about as mythical as the wings which it is said I use in this Auditorium upon my robe. It has gone all around the world that I preach in wings.

Well, I hope I do in wings of faith and hope, and I trust that we can carry the Message of Love on wings; but I have a number of pictures of myself from all over the world representing my standing here and preaching to you in flapping wings, something like those of a crow or an eagle.

A MISTAKE OF THOSE WHOSE THEOLOGY IS DERIVED FROM POETS AND PAINTERS INSTEAD OF THE SCRIPTURES.

The wings of Gabriel, or of any other angel, are just as

mythical as the wings that I am supposed to wear and do not.

There is nothing said about wings. The words are, “Clothed in shining garments,” when referring to the young men who were the messengers at the tomb.

But painters have given them wings, and the poets have given them wings, and a great many people get their theology from the poets and painters, and that is the reason they blunder so.

Get the thought, then, that the visitant there was a Messenger of God, and read the word, “angels,” always with its proper translation, “messengers.”

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine or strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein He looked upon me, to take away my reproach among men.

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified His mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John.

A SIGNIFICANT JEWISH CUSTOM.

At that ordinance of the circumcision there would be set, as is the custom of the Jews to this day, a chair for Elijah the prophet, and the celebrant of the ordinance would invoke Jehovah that Elijah might come.

In like manner, at the Feast of the Passover a chair is set, and a cup of wine is poured out, and the Rabbi lifts up his hands, and cries, "O Jehovah, let Elijah come." And so it is every year at the Passover Feast and at the circumcision of every male.

How little did they know on the day of the circumcision of this babe that Elijah had indeed come! For Jesus Himself afterward said that John the Baptist was Elijah. They did not know it, but it was so.

He was to come in the spirit and power of Elijah, and he came, and they knew it not.

And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed he the Lord, the God of Israel;
For He hath visited and wrought redemption for His people,
And hath raised up a horn of salvation for us
In the house of His servant David

(As He spake by the mouth of His holy prophets which have been since the world began).

Salvation from our enemies, and from the hand of all that hate us;
To shew mercy towards our fathers,
And to remember His Holy Covenant;
The oath which He sware unto Abraham our father,
To grant unto us that we being delivered out of the hand of our enemies

Should serve Him without fear,

In holiness and righteousness before Him all our days.

Yea and thou, child, shalt be called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready His ways;

To give knowledge of salvation unto His people

In the remission of their sins,

Because of the tender mercy of our God,

Whereby the dayspring from on high shall visit us,

To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the Way of Peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn Son.

Do not forget that there were four other sons and three daughters; that Mary, the mother of Jesus, was also the mother of James and Joses and Simon and Jude, and three daughters.

The names of the sons are given to us. Two of them became Apostles of Christ, though they believed not on Him while He lived. They believed on Him after He arose from the dead; and James, the brother of our Lord, took a place among the Apostles, and was followed by Jude, a brother of James, in later days when some other Apostle was needed.

Do not forget that it is perfect nonsense to talk about there being only one set of Twelve Apostles.

THE APOSTOLIC OFFICE PERPETUAL.

There were only twelve at one time, but you can count nineteen easily, and probably twenty-one, Apostles.

When Judas Iscariot betrayed the Lord and died miserably,

his place was taken by Matthias, as is narrated in the first chapter of the Acts of the Apostles.

When James, the brother of John, was slain by Herod, as the twelfth chapter of the Acts of the Apostles tells us, his place and that of another were filled by two mighty Apostles of the Lord, Barnabas and Saul.

So Matthias, Barnabas, and Saul were added to the original number, and make fifteen Apostles.

Then Apollos was an Apostle, for Paul writes of him as an Apostle, saying that he transfers certain things to himself, to Apollos, and to the other Apostles. That makes sixteen.

Then Epaphroditus is called by Paul an “Apostle” in Philippians 2:25, where the word “messenger” is translated in the margin of the Revised Version “Greek, Apostle.” That makes seventeen.

Then you will find in the last chapter of the Epistle to the Romans two more, to whom the Apostle Paul sends greetings. He says that they were very distinguished Christians, who were in Christ before he was. They were men of high rank in the Christian Church, and he calls them Apostles.

It may be well to call attention to it. There are the words in Romans 16:7, “Salute Andronicus and Junias.”

The word in the old version is “Junia,” which is the feminine form in Latin; but in the Revised Version it is the masculine form: “Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also have been in Christ before me.” These make nineteen.

So you have Matthias, Barnabas, Saul, Andronicus, Junias, and Apollos, and you can add some others. There are two others whose names are not given, but who are mentioned as Apostles in Second Corinthians 8:23: “Our brethren are the Messengers—margin, ‘Greek, Apostles’—of the Churches, the glory of Christ.” These would make twenty-one.

I call your attention to the fact that the word “apostle” is to be applied not only to the first Twelve, but to those who were

divinely appointed, and who filled up the gaps in the apostolic office as they took place.

We have taught in this Church, and continue to teach, that the Apostolic Office is perpetual, and it has been a terrible injury to the Church that it has permitted this office to depart, and therefore all Apostolic Authority has departed.

When the Lord Jesus Christ established His Church He founded it upon the foundation of the Apostles and Prophets, He Himself being the Chief Corner Stone. When you have taken away the perpetuity of the Apostolic Office, and have no one to fill it, you have taken all Rule and Authority and Power from the Church as an Organized Body for the Extension of the Kingdom of God.

IS THE APOSTOLIC OFFICE PRESERVED IN THE CHURCH OF ROME?

The Church of Rome says that is true, and that they have the perpetuity of the Apostolic Office.

We might turn to them and say, “Have you?”

“Yes.”

“Well, where are your Twelve Apostles?”

“Oh, we have not twelve; we have one.”

“Well, that is not the Apostolic College. The Apostolic College was to be filled by twelve.”

“Ah, but Peter was the *primus!*”

“Yes, but he was *primus inter pares*. He was first among equals, among brethren.”

“Well,” they reply, “we have the Apostolic Office.”

I was asked the other day, “And do you believe that the Pope is an Apostle, Doctor?”

“Yes.”

“Oh, then you are a Roman Catholic”

“I am not.”

“Well, but how can you believe that he is an Apostle, and

not be under his rule?”

“Oh, I believe He is an Apostle. I believe that he is the same kind of an Apostle as, and the direct lineal descendant, spiritually, of Judas Iscariot, who sold his Master for silver, and betrayed Him with a kiss.”

That apostate priest in Rome who declares that he is an infallible being, is either a liar or he is an Incarnation of God Himself.

He is not God, but he shamelessly declares, first, that he is infallible, and infallibility belongs to God alone; second, that he and his can, by the hocus-pocus of their Latin ceremonial, change a bit of flour into the living God, body, blood, and bones, which is a lie! A lie! A shameful lie!

YOU CANNOT REINCARNATE CHRIST IN THE ROMAN CATHOLIC WAFER.

It is a shame and a disgrace to talk about it!

He is an idolater who bows down and adores a bit of bread that a misguided priest has declared to be the Incarnation of the Son of God by his hocus-pocus.

Shamelessly and wickedly the Roman Catholic Church has gone into Mariolatry, as well as into the idolatry of the Mass, and Christ is put in the background. He is represented to the people either as a babe in arms, a dead man on a crucifix, or in a bit of bread.

None of these three is the Christ whom we know.

The Christ whom we know is crowned with glory and honor, sitting at the right hand of God. He is coming back to reign, and you cannot put Him inside of a wafer, and you cannot continue to keep Him a baby, and He is not a dead man.

He is the living Christ, and, therefore, we reject the claims of that apostate priest at Rome to be an Apostle, or even a true minister of God. Shame!

That apostate church has cursed Christianity more than

tongue can tell, and kept back the progress of the Gospel by its wilful lying, making infallibility in a man, making a divinity of a woman, and transforming a bit of bread into the living God. Shame! Ten thousand times shame, that it should have imposed upon the world these falsehoods, and still call itself Christian. It is not Christian.

The *pontifex maximus* of *Christos* is just the same old heathen priest who was the *pontifex maximus* of Jupiter; the same triple tiara was worn by the heathen priest that is worn by the Christian. There is no difference.

Rome pagan and Rome papal is the same old beast, drunk with the blood of the saints, that God must set aside before Christianity can be reestablished and restored to this world, and may the great God sweep away that accursed system. (Amen.)

THE MEANING OF THE WORD “CATHOLIC.”

Some persons have had the audacity to say that because we use the word “catholic” we are Roman Catholics.

The word “catholic” belongs to the Church.

“I believe in the Holy Catholic Church.”

The word “catholic” means “universal,” and is used in that sense in the Scripture, for instance in the word General or Catholic, which is the title given to the various Epistles that are addressed to the Catholic Church, the Catholic Epistles of John, and James, and Peter, and Jude, for instance.

I love the word “catholic,” but when you have prefixed to it the word “Roman,” you have limited it. It is not then universal; it is Roman.

But the word “Christian” does not diminish the word “catholic.” It increases its power; because we put in advance of the word which implies universality the word “Christ,” Son of God, which implies Omnipotence.

I want to say these things; for today I want to clear my skirts from all possibility of affinity with the Roman Catholic Church

as an organization.

I do not say there are not Christians in Rome. God forbid. There are many in that Church who take no account of its blasphemous and ungodly pretensions.

There are millions in whose hearts flourish the faith and hope and love that the Gospel engenders; who, in the midst of all the darkness, are seeking for God and trusting God.

And I will tell you there is a good deal more real Christianity in a great many Roman Catholic churches than there is in your miserable apostate Protestant churches where you have lost power.

You protest against Rome, but why do you not protest against Mah-hah-bone?

Why do you not protest against the Baal-worship that Rome itself protests against?

I tell you before God, today, there is more real power, with all its faults, in the Church of Rome than there is in many of the apostate Protestant denominations of Christendom. May God bless the multitudes in the Church of Rome (Amen) and bring them out into the fellowship of His love.

I have had the joy of baptizing with these hands thousands of those who have been Roman Catholics; and I thank God today that Zion is getting a strong footing in Switzerland and in Italy. I have an announcement for you one of these days that will almost take away your breath.

May God bless those who are coming out of Rome and into Zion all over the world. (Amen.)

I have no fight against the Roman Catholics. I have a fight against the illogical, absurd, unreasonable, diabolical, false doctrines that curse the Church of Rome as an ecclesiastical organization.

THE POWER OF THE CHURCH OF ROME
COMPARED WITH THAT OF THE PROTESTANT
DENOMINATIONS.

There was a time when the Church of Rome was pure, when Paul wrote to it, when multitudes in it were martyrs for God. Let the Catacombs bear witness of centuries of pure Christianity and martyrdom; and may God bring back the Church that is in Rome to its primitive glory. (Amen.)

I should rather take my chances, if there were any chances in the matter, with those in the Church of Rome who are real and earnest, than with this miserable, half-baked Christianity that is called Protestantism.

May God have mercy upon them; especially upon the Lutheran Church, which has a form of godliness and denies the power; which talks baptism, but has no real baptism, and which smites Rome for its doctrine of transubstantiation, and practically teaches the same error.

NO ESSENTIAL DIFFERENCE BETWEEN ROMAN
AND LUTHERAN IDOLATRY OF THE MASS.

And what is the difference between transubstantiation and the Lutheran doctrine of consubstantiation?

Why, it is the difference between tweedle-de-dee and tweedle-de-dum.

It is the difference between the priest's making the bit of bread God before you eat it, and the effluxion of a moment's time when the priest's consecration of it makes it God after you have eaten it.

There is no difference. It is only one of words.

The same godless doctrine of the idolatry of the Mass lies in Lutheranism.

The same godless doctrine of baptismal regeneration lies in Lutheranism; and may God help us to smite that lie and set multitudes free. (Amen.) He is doing it, too.

God is blessing the ministry of Zion in this matter.

I was amazed when I was in Zurich and went full tilt against

that doctrine to find that within two days the largest audience that could be gotten together in any hall that I could get in Zurich were of one mind and heart in this matter, and I baptized seventy of them, Zwinglians, Lutherans, Roman Catholics, in the same water, and they all became good Christian Catholics, thank God. (Amen.)

I say this in connection with the fact that the Virgin Mary had four other sons and three daughters, making eight in all. Jesus was her firstborn. God's Word says so expressly. The Scripture tells us the names of the four, and the number of the whole.

And she brought forth her firstborn Son; and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you Good Tidings of Great joy which shall be to all the people: for there is born to you this day in the City of David a Saviour, which is Christ the Lord. And this is the sign unto you: Ye shall find a Babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom He is well pleased.

And it came to pass, when the angels went away from them into heaven the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this Child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. May God bless His Word.

Prayer was then offered by Overseer Jane Dowie; also by the General Overseer.

After the announcements had been made, and the tithes and offering received, the General Overseer continued:

A PROTEST AGAINST THE CONSPIRACY OF FALSEHOOD OF THE DAILY PRESS.

Before delivering my main discourse this afternoon I feel it right, especially for the sake of those associated with me in the Christian Catholic Church in Zion, to speak a few words concerning the case now before the Court of Chancery, in so far only as it is affected by outside criticisms and misrepresentations.

It would not be proper—indeed it would be gravely improper—if I were to discuss the case as it now stands before the Court, and it would very justly expose me to censure upon the part of the very able and learned Chancellor who has the case now before him.

When the adjudication has taken place I will then be perfectly free to speak, and I shall speak.

I have nothing to complain of in connection with the proceedings of the Court.

On the contrary, whatever the results may be—and Zion has no doubt what the ultimate results will be—we are right and have done right, and, therefore, right must triumph sooner or later (Amen)—but no matter what the result may be in the Court which now has the matter before it, I will say this, that I have no reason to be other than perfectly satisfied with the painstaking care, and the great liberality on every side which the judge has shown.

As I have shown, Zion is not afraid of the result; but I ought not to discuss that while the Court is sitting, and the case is still *sub judice*. It would be entirely improper.

But I want to make some remarks to you concerning a power in this land which continues to arrogate to itself the right to judge of cases, and to try them; that is the newspapers. Of all judges from whom the people may well pray God to deliver

them, it is the generation of vipers who write in the daily press. Not so much the reporters, for they are the mere mercenaries of the hour who write as they are instructed, like mercenaries who sell their sword to any cause that will pay them enough to do their fighting.

The most pitiful wretch out of hell is surely the man who sells his intellect, his spiritual freedom, for a few dollars, to purchase a mess of pottage. Shame that it should be so!

The young men who have written lies for two solid weeks, well, are so utterly devoid of shame when they write falsehoods that I do not know what ought to be done with them.

They are very young; they are very naughty, and if you could hand them over to their mother to put them across the dear old lady's knee and spank them as she used to do, it would be about the best thing. (Laughter.)

Their personal opinion is beneath contempt. But, covered by their namelessness, they write as if they were honest and competent persons, when the fact is that the daily press is engaged in a malignant conspiracy of falsehood against Zion and myself.

Every one knows this who has been present at the trial, or who has read the official report, which is being printed in LEAVES OF HEALING.

OFFICIAL REPORT OF LEGAL BATTLE PRINTED IN LEAVES OF HEALING.

We are publishing from week to week in this paper, word for word, letter for letter, the official report which Judge Tuley himself uses.

We have kept back nothing, not a line. We shall keep back nothing, not a line! not a line! And I do not fear the verdict of any fair-minded man or woman-and the opinion of an unfair-minded man or woman is of no consequence whatever; the opinion of a dishonest man or woman is of no consequence

whatever; it matters less than nothing.

But I say this, that every fair-minded man or woman reading these reports will know that the press has been lying from day to day.

There have been printed fabrications of rulings that never were uttered; fabrications of testimony that never was spoken; fabrications of financial calculations by Mr. Reeves and Mr. Stevenson of the most supremely absurd character; fabrications by the financial Napoleons of the American Cesspool.

Ugh! The contempt which one has for the whole thing passes utterance.

All I want to say before I speak this afternoon on my principal subject is this: that I continue to raise my voice in protest against this Conspiracy of Falsehood which has flooded the city and the land with reports of the trial that are lies from start to finish. Not that there is not something that is true in them; but the worst of it is, that a lie that is a lie outright is not half so dangerous as a lie that has a little truth in it; and that is the kind of a lie that they are telling.

I also want to say that the absurd calculations of that financial genius, Mr. Reeves, pass all understanding.

THE FINANCIAL CONDITION OF ZION LACE INDUSTRIES.

The statements made in the papers as to the present financial condition of Zion's Lace Industries are simply wholly lies.

There is \$431,000 of stock subscribed, every share sold at par to preferred shareholders.

In addition to that there is \$150,000 in common stock. We will call these liabilities of Zion's, although there is a hundred thousand dollars of that which, if I can help it, will not be a liability of Zion's, because it was given for a consideration which has not been fulfilled. But, even call it a liability, that is \$580,000.

Now, what have we against it?

We have \$150,000 to the credit of Zion Lace Industries in Zion City Bank, thank God, today.

Mr. Reeves forgot that, altogether. His brilliant calculation left that out, although we had testified on oath that there was a credit of \$150,000 in Zion City Bank to Zion Lace Industries.

Second, I paid \$85,000—take your pencils now, and run it out—for that which this man who falsely says he was shamefully used, offered to sell in England for \$60,000; that makes \$235,000.

Then I gave stock to that same man, \$100,000; for if you count it on one side you must count it on the other; that makes \$335,000.

Then I gave while yet in England checks of \$60,000 for the purchase of the machinery. That is \$395,000.

Then in addition to that I have paid for wages, for the transportation of the experts, for the payment of expenses, for the fighting of our way through the various parts of this country, and for additional machinery, more than \$250,000.

And then the land and the buildings and the various other things which I will not mention in detail would easily make \$105,000 more, which makes \$750,000 as against \$580,000.

This makes a balance in favor of Zion Lace Industries of at least \$178,000, besides the land and the buildings, and the glorious fact that the industry is established, which, as I have said, makes an asset so strong that I would not sell the whole thing today for two million dollars.

Add to this the fact that the experts are now in, the contract labor law is now in our favor, the door is shut, and we are in possession, and have the power to make lace worth scores of millions of dollars per annum which is now imported from the old countries.

I simply give that as an illustration, and I do not apologize for saying it on the Sabbath Day; for if my ox or my ass should fall into the pit on the Sabbath, I would take it out; and if the Zion Lace Industries should fall into the pit on the Sabbath, I will

take them out. (Amen, applause, and laughter.)

We shall teach that young legal gentleman some finance before he is through. But as for these papers, I despair of ever teaching them anything. (Laughter.) They cannot be taught. I have taught them and spanked them for ten years, and they will not learn.

A FOOL GROUND INTO POWDER IS A FOOL STILL.

If you take a fool and bray him with a pestle in a mortar every last fragment of him remains a fool. (Laughter.)

You cannot take the fool out of him by pounding him with any pestle whatever. He is a fool, every fragment of him.

You may take the Chicago press, and put it in a mortar and bray it with a pestle, and every fragment is a lie. The only thing that can be done with it is to send it back from whence it came, and God will do that one day.

He will clean it up, clean the whole outfit out. The day will come that will leave them neither root nor branch, and when that day comes, Zion, the Kingdom of God, will capture every printing plant throughout the world. (Amen.)

I do not mind this fight if you do not; and I do not think you do, do you?

Audience—"No."

WHO ARE THE GRUMBLERS?

General Overseer—I have not heard anybody grumble in Zion; not one.

The only people who grumble about Zion's investments are those who never invested a dollar. (Laughter.)

The only people who are troubled about the security of the investments are those who never made any investment.

I have not heard anything from Zion friends about any

trouble. I will tell you this. Listen! If Zion were to be stripped and penniless tonight, Zion would be strong again in a week. (Applause.)

Our people of every land would put down their bottom dollar to see Zion through. (Amen. Applause.)

Our enemies know this, and they say it is hypnotism. (Laughter.)

Well, it is a marvelous thing that hypnotic influence could have induced Samuel Stevenson to write to me from England, and ask me to lend him six thousand pounds to pay his debts. That thirty thousand dollars of indebtedness I subsequently did pay.

I have not much to say about him, but there is one thing I am going to say if the heavens fall. I do not think I will get into any trouble with Judge Tuley, because it is not a thing upon the record.

A HYPOCRITICAL, LYING WIDOWER, ENGAGED
TO BE MARRIED AGAIN, POSES AS A DISCONSOLATE
MOURNER.

It only arrived from Australia yesterday. There came to my good wife a letter from Australia, yesterday, after all the evidence had been put in, in which my wife's mother, mother of the late Mary Anne Stevenson, sends one of Samuel Stevenson's letters, written on September 28th last, in which he says: "I consented to take common stock . . . to make, the public feel safe." Yet in his Bill of Complaint, he says upon oath that I asked him to accept "common stock," but that he "refused to do" so. He also writes that my wife's sister "consented to take stock," which he also denied at one time and affirmed at another, on the trial.

The letter also contains that which I guessed was the fact, when I instructed my attorney to ask him if he were a married man. He said No.

Oh, whence came those tears? Whence was that awful

agony which made Mr. Reeves to pretend to have some trouble in his "innards" when he read a letter, and made Mr. Stevenson to sit the picture of marital despair? His wife's body was in the sea, and he sat there weeping!

Let me tell you we have a letter from Australia written last September in which this disconsolate, broken-hearted, weeping widower tells, our mother that he was engaged to be married to a woman shortly after his wife's body was cast by him into the sea. He says of her, "She was just what I wanted, I needed a woman's attention; I feel it is a necessary thing for me to have a wife to look after my house, and me," etc. So his spectacular grief in Court last week was a sham, for he had healed his sore and he was an engaged man. He had found "just what he wanted" and was getting his "need" supplied by securing "a woman's attention," and some one "to look after my house and me."

Humbug! Hypocrite! Weeping over a sorrow that he had already mended. He had tried to mend it within two months! Shame! Shame! To pretend the sorrow that he never felt! Shame!

A WARNING TO THE NEWSPAPERS.

I want to say that I have had, this last week, a number of very careful extracts made from the various newspapers, and they are being carefully preserved.

I told them that if they attacked the soundness of Zion's securities in any way that laid them open to the law, I would go for them, and I am getting ready. (Applause.)

Let them go on as they have been doing the last few days, and I will have quite a large bill to collect in the year 1902. (Laughter and applause.)

I know the sensitive feelings of the press in the region of the breeches pocket.

But I warn them. I warn them that I shall defend what God gave me. I am building up the walls of Zion, and every man of

us has a sword, a trowel, and a trumpet, and when the enemy comes to any part of the wall of Zion we sound the trumpet, we lay down the trowel, and we take up the sword.

We are building strongly and solidly, and, as in the days of Nehemiah, when the enemies attack the walls of Zion, the builders know how to become defenders; so we shall take the sword of justice, the sword of truth, the sword which every good citizen has a right to take, the sword of the law, the Sword of the Spirit which is the Word of God.

Though they refuse the Gospel, we will teach them some law. (Amen. Applause.)

I will not suffer the trust that God has committed to me to be injured to the extent of ten cents by these wretches.

I am here not only to upbuild the walls of Zion, but, by the Grace of God, to defend it, and I will do it with my last breath, and I will whip the whole outfit of the associated press liars of Chicago. (Applause.)

I shall. I have you now, and you know it.

You calculate upon my death, and you say that when Dr. Dowie dies, Zion is gone. Have you ever calculated that Dr. Dowie never dies? (Laughter.) Do you think that Abel is dead? Voices—"No."

General Overseer—"He yet speaketh."

Let me tell you more, Elijah is the Prophet of All Time, and he is the Prophet of the Last Times, and he will live on this earth until his mission is performed. May God grant it. (Amen. Applause.)

PEACE-THE MISSION OF ELIJAH

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, O Lord, my Strength

and my Redeemer.

TEXT.

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

"Why then say the scribes that Elias must first come?"

"To guide our feet into the Way of Peace," were the last words that I read to you in the wonderful prophecy of Zacharias concerning his son who was Elijah the Preparer.

It does not do to doubt the Messenger of God.

Many a man beside Zacharias has been stricken dumb.

"I hate him. I hate him," said a man in this city, Postmaster of Chicago, editor and proprietor of a paper. "I hate him."

He spoke of me. He thought he would win, but I won. He knew it. I prayed God to defeat him, and he was defeated. "I hate him," he said.

God heard; that God who had said, "He that hateth his brother is a murderer," and, "Thou shalt do no murder."

You have done murder in the eyes of God when you say that you hate any one who is good, and is doing good. Hate evil, and God approves.

Hate good, and God disapproves.

That man died the next day.

It was a lovely day. He lay down upon his couch. He had seen Zion from afar. He had to see it every time he walked up Michigan Avenue.

He had said, "I hate him."

He had looked at Zion, and he thought of me. He went in and he lay down, and he was dead in half an hour. I do not need to give you the name. You can all supply it.

Herod cannot kill Elijah, although he cuts off his head.

Jezebel cannot kill Elijah, though she said she would shed his blood, and make him like one of the prophets of Baal, hundreds of whom were slain at the Brook Kishon.

Elijah lives on.

Elijah is not the prophet of one time. He is the Prophet of All Time.

THE MISSION OF JOHN THE BAPTIST.

The angel made no mistake.

Gabriel, sent from the presence of God, made no mistake.

It does not matter what you think; God's Messenger made no mistake when he told Zacharias in the Temple, "Your wife Elisabeth shall conceive"—she had not conceived then—"and shall bring forth a son"—she had not brought him forth then "and the spirit that will animate the body of that unconceived and unborn babe will be the spirit of Elijah and in the power of Elijah he shall come; not as the Destroyer, the Tishbite, but as the Preparer, to prepare the way of the Lord, and to guide our feet into the Way of Peace."

The scribes were in trouble. Many of them were very good men.

The priests were in trouble. Many of them were conscientious men, and the best I have ever read about them is that portion of the Acts of the Apostles where it tells us that after the resurrection of Christ, "A great company of the priests were obedient to the faith."

I am always glad to read that. The Apostle Paul was glad of that: for he was a Rabbi, a Benjamite, a member of the Council of the Sanhedrim, and the official witness of the death at the martyrdom of Stephen; and many of the noblest ministers of Christ in the first century were among the priests who had clamored for His blood.

Do not forget that. Christ had not prayed in vain, "Father, forgive them, for they know not what they do."

The prayer was answered, "A great company of the priests

were obedient to the faith."

THE PERPLEXITIES OF THE SCRIBES AND PRIESTS.

The scribes were in trouble. The priests were in trouble. One of their number, a priest, was the son of Zacharias of the order of Abijah, and of Elisabeth, daughter of Aaron in the direct line of the high priest; a hereditary priest, and splendidly educated; educated by Zacharias and Elisabeth, who walked in all the commandments of the Lord blameless, and doubtless at the feet of great teachers such as the Rabbi Gamaliel.

A priest of their own number was talking at the fords of the Jordan, and multitudes were listening to him.

They went down and asked him, "Art thou Elijah?" and he answered, "I am not."

"Art thou 'that prophet'?"

"I am not."

"Art thou the Messiah?"

"I am not."

"Who art thou?"

"The Voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight! That is my message."

But he was Elijah all the same.

How do you know?

Because the angel Gabriel, who was "sent from God," said it. He made no mistake.

Because Jesus, "who knew all things," said it. When John was in prison awaiting his death, Jesus said, "If ye are willing to receive it, this is Elijah."

In my text in the seventeenth of Matthew, the little babe has grown into a man, the man has done his work, and he has the answer back from the Master; he has bowed his head, and he has sealed his testimony with his blood. Now he is dead. Dead?

Spirits never die.

Dead? There is no death for Elijah; but they thought he was dead, because they hacked his head off! Foolishness! Elijah lived on.

THE SCENE ON THE MOUNT OF TRANSFIGURATION.

One day Christ thought He should like to have a talk with Elijah, and He should like to have a talk with Moses. So He took His Apostles away to a mountain. Whatever mountain it was, Tabor or Horeb, it does not matter. It became the Mount of God. He went into the mountain with Peter and James and John.

What is the Master about?

Why is He going up to the top of this barren mountain so hard to climb?

When He got there He stood in their midst waiting.

All at once the glory of God shone from within Him, and the light that was within Him burst forth.

Ah, that is it: "If thine eye be single, thy whole body shall be full of light.

"If thine eye be evil, thy whole body shall be full of darkness.

"If the light that is in thee be darkness, how great is that darkness"; but if the light that is in thee be light it will shine higher than the Himalayas, further than the Australias.

Thank God it does shine from many in Zion. (Amen.)

The light that was in Christ burst forth and in that light they saw that His garments were white. White is the combination of every color. The purest white light that we can get has every color; it is the blending of them all.

The garments of the Lord became white when His transfiguration took place.

Subsequently two others appeared and stood with him.

THINGS GO IN THREES IN THE DIVINE LIFE.

The triunity runs through all power. Power is ever triune: a triune God, a triune Faith, a triune Baptism. A triple trinity, the gifts of the Spirit; and a triple trinity, the fruits of the Spirit.

Triunity! Three now stood where before they saw but One. They saw Moses. They saw Elijah, and they were afraid.

"I was afraid," said the complainant in the case last week. There were three times that he was afraid of Dr. Dowie.

That is true. There were three times.

One was in Chicago, that July, when I laid before him his mass of lying in the letter of May first that you can read in the testimony; when he represented me to a merchant in Nottingham as an old man, a dry goods merchant whose daughter he was marrying, and whose business he was coming out to manage.

He had returned from England and there was an hour that he had with me when he was afraid away down to the deepest depths of his foul heart, and in that fear he became penitent and in that fear he cried for mercy, and I thought that it was genuine, and I forgave him.

The next time was at Boston when he had tossed the body of my sister into the sea because he was afraid to bring it to land, and I looked into his face, and I said nothing. But he was afraid as he sat with me at dinner in my hotel. That fear grew, and the pallor grew, and he had to ask permission to go, and he went and a terrible time of fear followed.

The last fear was when I said, "In the Name of the Most High God (*not in a legal sense, but in a moral sense*), you are a murderer!"

Then he was afraid.

Yes, he was afraid three times, and he was warned three times; and "He that being often reprov'd hardeneth his neck shall suddenly be broken, and that without remedy."

THE "GOLD CURE" OF MOSES.

When people see Moses, they get afraid. They became afraid when Moses came down from the mountain where he had been with God, and received the Ten Commandments.

Yes, they were afraid because they were Mah-hah-bones dancing around their god Baal, and Moses gave them the “Gold Cure.” He ground up the golden calf and made them drink it.

Perhaps you never noticed that. That is the cure for Mah-hah-bones.

Yes, Aaron the humbug, the high priest of God, had become the priest of Baal.

I tell you every priest of Baal throughout the world is afraid to the depths of his craven heart today of the word that comes from Zion.

They are afraid. They were afraid when they saw Elijah. There was something about Elijah they knew when they saw him on that mountain with Jesus.

“What a strange being! He is like Elijah the Tishbite, and I declare he is as like John the Baptist as two peas!”

If they had not been afraid, they might have learned something. When people are afraid they do not learn anything.

THE KEYNOTE OF THE GOSPEL IS “FEAR NOT.”

If you are a coward, and are afraid, you will not get anything.

The Gospel is not a Gospel for cowards, for liars, for thieves, for those who break their vows to God.

They were afraid, and they said stupid things like people do when they are afraid.

They said to Jesus, “Master, let us build three tabernacles; one for Thee, one for Moses, and one for Elijah, and let us keep this show going all the year.” (Laughter.)

“My!” thought Peter, “if I can only bring the people to the top of this mountain to see this scene, and just keep Christ as He is now, and Elijah as he is, and Moses as he is now, and make a peep show—my, what a thing it would be!”

There are some people that would like to make a peep show of me. They cannot do it (laughter); but they are afraid.

Oh, how happy Christ was to talk with Elijah!

Master, Master, Master of Life, how happy we are when Thou dost speak to us, humble and unworthy as we are!

How happy God is to talk with His children!

How happy the Christ was to talk with him!

John, Elijah! the chariots sweep low to take thee to heaven again.

Christ talked. The talk is not recorded. They were too frightened to understand. There are few people, who could record that talk.

“Dr. Dowie’s sermons,” said one editor, “are unprintable.” Thank God they are! You cannot print my sermons. They are unprintable.

Your vile papers cannot print them. Your printer’s devils cannot touch them. You are afraid. We ourselves cannot print them: for no type can ever convey them.

You could not print that conversation of the Sacred Three on the Mount of Transfiguration. John had gone to heaven. Elijah had gone to heaven.

When they came down from the mountain the Master’s appearance was changed. His robes were stained with travel, and His face was marred with thought and pain.

He had heard the cry at the mountain foot of a man who had brought his son that was a demonically possessed being, and He was going down to cast devils out.

CHRIST DOES NOT STAY ON THE MOUNTAIN TOP.

There is no use to build tabernacles on the mountain top. Build tabernacles here; right here, where you can reach the people.

They did not know what to say. They saw the Master was

thinking, but they wanted to know, so they suggested a question that the scribes were perpetually discussing at that time with the other nine Apostles who had failed to cast the demon out, and this is the question: "O Rabbi—O Teacher, tell us, why say the scribes that Elijah must first come before the Christ can come?"

The scribes were right. Because a man is bad it does not follow that he always speaks a lie. My experience is that if he will keep at it and lie long enough, he will speak the truth. You can make him do it. Attorney Packard knows how to do that. There is a way to make a liar speak the truth.

I have lately known a man to speak a lie and then tell the truth, and then go back to the lie, and then tell the truth, and then go back to the lie six times in one half hour; "I did and I did not. I did and I did not. I did and I did not." (Laughter.) Now these scribes could talk much Divine Truth. Jehovah had said in the last Book of the Old Testament:

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a ban.

That is the last word in the Old Testament.

The scribes were right. Elijah had come, so Jesus answered them.

"Why," He said, "did I not tell, you before that John the Baptist was Elijah? and now I tell you again Elijah came. They did what they liked to him. They killed him. They will kill Me; but I will come again, and he will come again before I come. My Word will be fulfilled, and before the Great and Terrible Day come, Elijah will come."

A FAR-REACHING QUESTION.

"Are you Elijah the Restorer?" spoke up an impersonation of legal impertinence, ignorance, and impudence last week in the

Court of Chancery, "Are you Elijah the Restorer?"

Well, now, if a little hoodlum in the streets should ask me if I was Elijah the Restorer in the tone that a hoodlum adopts, do you think— that I ought to stop and talk?

Voices—"No."

General Overseer—No. I turned from him. I turned to the Court, and I said, "Your Honor, if you direct me to answer that question, I shall be delighted to do it. If this Court is willing—to undertake," I said, in effect, "the investigation of my Declaration on June second last in the Chicago Auditorium as Elijah the Restorer, all I have to say to you is, it is a pretty long task, but I am quite willing to answer the Court. So, Judge, tell me, do you want my answer?"

Well, if he had asked me to answer we would have been there until this time. (Laughter.) We would be there for the next week or two, because I would have gone over the whole thing, and I would be glad to have the opportunity; only I knew and judge Tuley knew that the investigation as to whether I was Elijah the Restorer or not was not a matter for chance or chancery. (Laughter.)

I was quite willing to answer, as those of you who were there know. But the papers lied and said I squirmed and got pale (laughter), and shook and trembled in every limb. You know just how I look when I am that way. (Laughter.)

Perhaps you do not. You have not seen me, but they did.

They said that I evaded the question; that I would not answer.

Now you know that I am quite willing when any competent authority asks me for an answer; and if Judge Tuley should bethink himself, and if tomorrow he should say, "Doctor, I made a mistake. I want you to answer that question," I should then tell him that he had better get his Bible.

We would furnish Mr. Reeves with a Bible (laughter) and we would start in, and we would discuss the question.

But what have I to do with chance or chancery in that mat-

ter? I was there explaining a proper matter for inquiry: for a Bill of Complaint had been filed against me in chancery.

A TIMELY LETTER.

A complaint had been made that my good attorney and I, a pack of conspirators, had got an innocent lamb to sign some documents when he was asleep (laughter) or something of that kind, and we had tricked him in a shameful manner.

He now says in the letter that I got from Australia yesterday, "I agreed and my wife agreed."

There is not one honest man who heard Mr. Packard's testimony who doubts that Mr. Stevenson signed every one of these papers. Is there?

Voices—"No."

General Overseer—After he said he had signed but two papers, we showed him more than ten that he had signed. (Laughter.) Well, now, I stand here today to tell you in a word or two that I have not gone back one iota from the Declaration of June second. Do you believe I have?

Voices—"No."

General Overseer—Do you believe I was afraid of Attorney Reeves?

Voices—"No."

General Overseer—Or even of my venerable friend, Judge Tuley? He looked at me out of that kind eye; it has lots of fun in it.

I like to see an eye that has fun in it.

THE ABSENCE OF HUMOR AN EVIL INDICATION.

An eye that never lights up, and that has no humor in it, belongs to a man who is a bad fellow.

There is something wrong with the man who never laughs. He is either sick or he has a bad liver, or he is a bad liver of another kind. (Laughter.)

A man who cannot laugh, is not godlike; for, "He that sitteth in the heavens shall laugh: Jehovah shall have them in derision." I never expect to get so much fun anywhere as I expect to get in heaven.

If you think that I am going to be deprived of my fun in heaven you are mistaken. (Laughter.) I will joke, unless God alters my constitution so completely that I would never know it.

The Lord Jesus Christ Himself joked. I oftentimes think how Christ must have looked at these Pharisees when he said, "Ye blind guides, which strain out the gnat, and swallow the camel." (Laughter.)

Swallow the camel! I should like to have seen Him when He said that. If that was not a joke, then I do not know one.

Now let me tell you this; I was willing, and I am willing still, to answer as to my Divine Mission, only I had compassion on the Court. He had been sitting ten days, and he had to sit two more, making twelve, and the dear old gentleman doubtless wants to have a quiet Christmas time with his family. I felt it was a cruelty to the Court to lengthen that case.

It does not matter; but I was not unwilling to answer, and I want to state as far as this Voice can carry that I have not abated one jot of the Declaration which God enabled me to make on June second, and my people have not abated one jot of their belief in the Declaration, have you?

Voices—"No."

A REAFFIRMATION OF APPROVAL OF THE DECLARATION OF JUNE SECOND.

General Overseer—I will test you. All who believe that in the same sense that John the Baptist came in the spirit and power of Elijah, so John Alexander Dowie has come in the spirit and power of Elijah, Stand to their feet.

The number who arose comprised, with the exception of a few strangers, the entire audience of about five thousand. Zion

stands just where it did on June second.

Overseer Speicher—"No. It is further on."

General Overseer—Seven months further on. Thank God for that.

Now that is my sermon. There is no more to say today except that

CHRISTIANS MUST EVERYWHERE REMEMBER
THAT ELIJAH MUST FIRST COME BEFORE CHRIST
COMES.

But keep standing. John the Baptist had come before Jesus, had he not?

Voices—"Yes."

All who desire God to bless them in spirit, soul, and body, stand. (With a very few exceptions, the entire audience arose.)

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 costs; truly to repent, fully to restore to my fellow man, and to Thee, my God, for Jesus' sake, the Lamb of God who taketh away the sin of the world. Take away my sin, my impurity of spirit, soul, and body. Give me Thy Spirit that I may be ready to take my part at this time in preparing the way for Jesus my Lord, my King, and for the establishment of Thy Kingdom. God help me to hold up the hand of Thy servant as Elijah the Restorer, and to go forward with this work until the whole world shall know that Christ is coming, and that Christ is King, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Now stand reverently while we sing the Recessional, "The Son of God Goes Forth to War."

The General Overseer then dismissed the congregation with 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.

LEAVES OF HEALING

EDITED BY REV. JOHN ALEX. DOWIE

Elijah the Restorer

General Overseer of the Christian Catholic Church in Zion

A Paper Full of Wide-awake Truths for Lukewarm Churches and an Unbelieving World,
as well as for True-Hearted Christians and All Who Love
Our Lord's Appearing

WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.	Read Leaves of Healing
God's Full Salvation?—2 Thes. 2:13-16.	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13.	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15.	Read Leaves of Healing
God's People of Promise?—Mal. 3:10, 11.	Read Leaves of Healing
God's Triumphs of Grace?—2 Cor. 1:9, 10.	Read Leaves of Healing
God's Highway of Holiness?—Is. 35:8, 9.	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7, 9.	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16.	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4.	Read Leaves of Healing
God's Contention with Preachers?—Ezek. 34:2-6.	Read Leaves of Healing
God's Estimate of Christendom?—Rev. 18:2-4.	Read Leaves of Healing
God's Victory Over the Devil?—Rom. 16:19, 20.	Read Leaves of Healing
God's Persecuted Saints?—Luke 6:22, 23.	Read Leaves of Healing
God's Miracles of Healing?—Heb. 2:1-4.	Read Leaves of Healing
God's Church in Victory Over Hell?—Matt. 16:16-19.	Read Leaves of Healing
God's Denunciation of Lodge Secretism?—Matt. 5:33-37.	Read Leaves of Healing
God's Protest Against Swine-Eating?—Is. 65:2-7.	Read Leaves of Healing
God's Frown on Medicines and Drugs?—Jer. 2:22-28.	Read Leaves of Healing
God's Conflict with Physicians and Druggists?—Mal. 3:5, 6.	Read Leaves of Healing
God's Ministry in Holy Ghost Power?—Mark 16:10-20.	Read Leaves of Healing
God's Exorcism on Using Tobacco?—1 Cor. 3:15, 17.	Read Leaves of Healing
God's Overthrow of Present Day Nations?—Rev. 17:9-14.	Read Leaves of Healing
God's Predictions of Social Revolutions?—Jas. 5:1-5.	Read Leaves of Healing
God's Reign of Righteousness on Earth?—Is. 32:1-4.	Read Leaves of Healing
God's Manifestations of Christ's Return?—Thes. 5:1-11.	Read Leaves of Healing
God's Last Church in Victorious Conquest?—Rev. 3:7-13.	Read Leaves of Healing
God's Mode of Christian Baptism?—Rom. 6:3-6.	Read Leaves of Healing
God's Last-Hour Evangelizing Church?—Matt. 20:5-16.	Read Leaves of Healing

IT WILL STARTLE YOU... THEN HELP YOU... IF YOU FORSAKE SIN

It brings *Salvation* to all who want to repent; it brings *Hope* to the sick and afflicted; it brings *Purity* to the life and home; it brings *Light* to the heathen in darkness; it brings *Liberty* to the slaves of custom; it brings *Truth* to the teachable of all classes; it brings *Peace* to the rebellious, proud sinner; it brings *Joy* to the true minister of Christ; it brings *Usefulness* to every follower of Jesus; it brings *Genuine Knowledge* of God the Father.

A Paper for These Last Days. Thirty-Two Pages of Reading Matter in Each Issue.
Read by Thousands Each Week the World Over

No advertisements received; no commercial lies are printed; no cheating enticements of unscrupulous thieves allowed in this paper, which is solely for the *Extension of God's Kingdom* throughout the world. Subscriptions \$2 a year; special rates in quantities. Subscribe for it. Read it. Then mail it to friends. Get up a list of subscribers where you live. *Tell of the good it has done you.*

Address

ZION PRINTING AND PUBLISHING HOUSE

ZION CITY BANK

JOHN ALEX. DOWIE, Proprietor

CHAS. J. BARNARD, Manager WM. S. PECKHAM, Cashier

Savings Accounts

Received from \$1 upward. Interest compounded semi-annually at the following rates:

Four Per Cent. on Accounts from \$1 to \$500.

Three Per Cent. on Accounts over \$500.

Checking Accounts

Received on the most favorable terms. No charge for small accounts.

Drafts Issued

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

Collections

Promptly made on all points in this and other countries on equitable terms.

Correspondence or a personal interview with a view to business relations respectfully solicited.

ZION CITY, ILLINOIS, U.S.A.

CORNER SHILOH BOULEVARD AND ELIJAH AVENUE

READ
The Zion Banner



ADDRESS
Zion Printing and Publishing House

THE only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is

The ZION BANNER

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with the topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to **THE ZION BANNER** is \$1 for six months, or 60 cents for three months.

Subscribe Now.

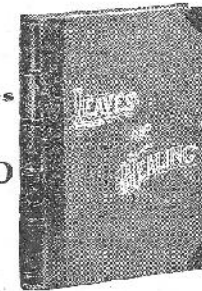
**ARE YOU THINKING OF TAKING UP
A COURSE OF READING?**

**THE ELEVEN BOUND VOLUMES OF
LEAVES OF HEALING**

are a *History* of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on *Current Events* in the world; they are a safe guide in *Business and Politics*; they contain the best thoughts about *Art, Music, Literature, and Science*; they tell of things far more strange and interesting than fiction, and all true; they are an inspired *Bible Commentary* and the safest and best works extant on *Theology*.

Eleven Volumes
Only

\$27.50



Single Volumes
Each

\$3.50

Beautiful Books, Substantially Bound in Half Morocco

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

SEND ALL ORDERS TO
ZION PRINTING AND PUBLISHING HOUSE