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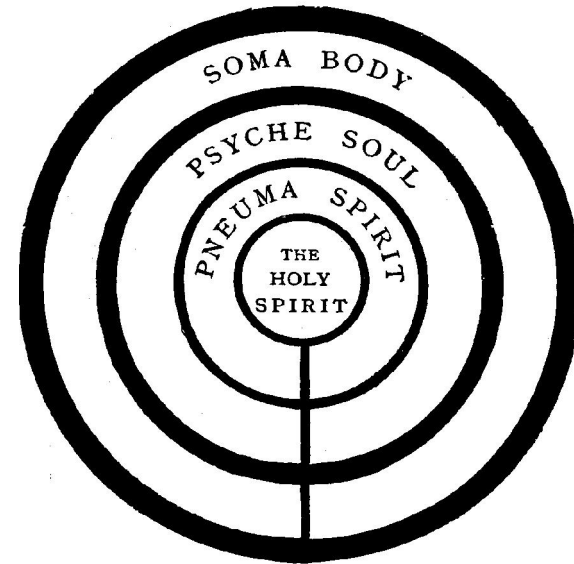
SANCTIFICATION
OF
SPIRIT, SOUL AND BODY.

BY THE

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SANCTIFICATION OF SPIRIT, SOUL, AND BODY

An address Delivered at the afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 10, 1895.

SERVICES were opened by singing Hymn No. 72, after which Mrs. Dowie read Chapter 5 of I Thess. Dr. Dowie uttered the following

INVOCATION.

“Let the words of my mouth and the meditation of my heart be acceptable in thy sight and profitable unto Thy people, O Lord, my strength and my Redeemer.” And then said:

I speak to you this afternoon concerning the Sanctification of the Spirit, Soul and Body, and will deliver the first of two lectures upon that great subject. I have now promised that I shall publish these lectures in the LEAVES. I have been asked to publish them for years, but I never felt anything I had spoken upon the subject was worthy of publication. I have wanted to take a good deal of time for that purpose, and never had that time. But, rather than delay longer, they must be published as they are uttered. I have no time to write them.

I call you attention to the words which Mrs. Dowie read to you this afternoon in the first Epistle to the Thessalonians, 5th chapter, 22, 23 and 24th verses.

“Abstain from all appearance of evil, and the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it.”

AN EXHORTATION, A PETITION, AND A PROMISE.

There are three things in these three verses. First, the Exhortation. “Abstain from all appearance of evil.” Second, the Petition. “And the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit (*pneuma*) and soul (*psyche*) and Body (*soma*) be preserved entire without blame until the coming of our Lord Jesus Christ.” Third, the Promise. “Faithful is He that calleth you, who also will do it.”

OBEY THE EXHORTATION

Now in order to understand the Petition or Prayer for Entire Sanctification, the first thing is to know that we can make no advance toward the point of getting an answer until we have obeyed the Exhortation. The command to God is absolute. Abstain! To abstain is to be separate, by a determination of the heart and will of the most irrevocable nature, from all appearance, or, another reading is, *every form* of evil.

Some declare that to be an impossibility, and say that it is beyond the power of the Christian to be absolutely separate from evil in every form. Let me say to such an one, you will make no progress whatever in the Devine Life so long as you hold such a conviction. It is possible, more, it is certain, that *if we will*, we can be absolute abstainers from every form of evil. God never commanded us to do anything which he did not give us the power to perform.

GOD GIVES NEEDED POWER.

God never laid upon us any responsibility without endowing us with adequate strength. That command is not given to us with any thought in God’s mind that it is impossible for us to obey it. It would be cruel, it would be wicked, if such a thing were possible, for God to command us to do something that we

have no power to do. I grant you that of your own power you never could do this. I grant you that without Divine Power you can do nothing in Divine Life; but He who gives us the Divine Command endows us with Divine Power and has said, “Ye shall receive power after that the Holy Ghost is come upon you.” I grant you that without the Power of the Holy Spirit, obedience is impossible. It is a command which is addressed to the Christian, to those, therefore, who have a right to call upon God for the needful power to obey His own commands. The president of the United States has a right, as the executive head of this government, to call upon every officer of the government, and to call upon every citizen of the United States to spend their last dollar and their last drop of blood in the maintenance of this nation’s life. And why? Because the president of the United States is charged with the maintenance of the national existence, and if God lays upon us any executive responsibility, He gives us also the

POWER TO CALL UPON ALL THE RESOURCES OF HEAVEN.

If it took the last angel in the whole of the heavens, God is absolutely bound, if He has laid upon us any responsibility, and told us to do anything, to find for us the Power to do it, if He has to search the universe to get the Power. It is absurd to talk for a moment of God having given a command and not giving us the power to obey it. I grant you we are in a world of sin, full of subtle forms of sin, for the wile of the serpent and the guile of the serpent is everywhere; and the poison of the serpent is throbbing, by nature, in every vein, in disease, and in the subtle forms of evil. Yet, notwithstanding these facts, I say to you to-day, that He who said, “Abstain from all appearance of evil” will give you the needed Power, if you will

faithfully call upon Him to supply it.

I KNOW WHAT HEREDITY IS.

We all know in a measure. Many people are born into this world cursed by heredity transmissions of moral obliquity and diabolical passions and of physical infirmities which are the direct inheritance of their parent's transgressions. The fathers eat the sour grapes and the children's teeth are set on edge. The sins of the father are visited upon the generations following. No man can smoke tobacco and defile his body with nicotine poison, no man drink alcohol and injure his brain and liver, and pollute his body with that dreadful poison, no man can break the law of moral purity and mingle with the harlot, and not receive the wages of his transgression. No man can lie or steal, no man or woman can live a lustful life and not transmit something of their diabolical passion to the generation following, and we who are the inheritors of the virtues and of the vices of our forefathers have an inheritance very largely made up of the vices. It is only fair to say it.

WHENCE DO WE SPRING?

It is not so long ago that our fore-fathers were painted savages living in the very depths of degradation, for when the first missionaries came to British soil, they found them not far removed from the savage. They had sunk into a barbarism that was extreme. They had an idolatry that was dreadful. The priests were teaching the people that they must sacrifice the fruit of their body for the sin of their soul, and human sacrifice, that lowest and deepest degradation of heathenism, was rife amongst our fathers. This is the hole from which God has digged us. He dug our race out of a horrible pit, out of the

mirey clay. Do not let us forget that we are the inheritors of these passions in a measure, and that these evils have been aggravated in these later ages by new vices, especially since Satan has polluted the earth with rum and whiskey and beer and gin and brandy and tobacco and foul living, and vile passions and crime and impunity of every kind. We have had terrible additions to our inheritance. But I say that, notwithstanding this fact, and the multiplicity of our miseries and duplicity of sin and Satan, it is possible, and it is certain, that if we obey God, we can live a life apart from sin in every form. I will not believe for a moment that God's command cannot be obeyed. It can and it shall. We must triumph over every sin by His grace.

SINS OF THOUGHT FIRST OF ALL

It is in the secret places of the heart, that sin is formed. A murderer is a murderer long before the murderer draws his knife and plunges it in his brother's heart. "He that hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in him." Adultery has been committed long before the adulterer wrought the act. You can be an adulterer by simply reading one of Ouida's novels and thinking her dirty thoughts. "He that looketh upon a woman to lust upon her hath already committed adultery with her in his heart." Do not forget that "the thought of iniquity is sin." And so it is with idolatry. Idolatry does not mean that you shall bow your knee to a god of wood or stone; some heathen image of heathen superstition. God's word has said that "Covetousness is idolatry." When you covet, you worship the thing you covet. You worship it, and you bow down to it; you serve it, and you live for it; you lie for it, and you die for it. Coveting anything is idolatry. God's word goes deep, and strikes first at that thought of the heart, and bids

us to know as Christians that which David said,” If I regard iniquity in my heart the Lord will not hear me.” The thought of iniquity is sin, and therefore we should ask God to separate us from evil thought.

HOW CAN A MAN BE SEPARATED FROM EVIL THOUGHT?

I can be separated, if the thought and mind of God possesses my thought, and mind, and heart. I can only be separated from evil by being controlled and possessed by God. There is no other way of separation. As a Christian (and I am speaking to Christians) I can only be separated from evil by the power of the Holy Spirit separating me, by the power of the Holy Spirit possessing me, and making me to hate evil with an intensity that is divine. “Ye that love the Lord hate evil.”

A FALSE THEOLOGY.

There is a false theology abroad to-day which in many subtle forms is cursing humanity, teaching humanity that evil is good, teaching humanity that evil is only perverted good, teaching humanity that that which men call evil is not evil in reality, and to-day they want to present us with evil as good. Beloved friends, it is written in God’s Word, and it shall stand forever, “Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, and put bitter for sweet and sweet for bitter.” We must never forget that evil has its roots in hell, not in heaven, and that it is a deadly sin to declare good and evil to have a common source in God. May God separate you, by His own Divine operation, from sin in all its forms. He can do it, and He will, if you let Him.

AN ILLUSTRATION.

The other day a man came to my house, and said, “Doctor, I have come to you to ask you to cure me of the tobacco habit. I have long been a slave to it, and I hate my bondage.”

I said, “How do you come to ask me to do any such thing?” “Because I have heard you have cured many people.”

I said, “I have never cured anyone.” He said, “You have healed people.”

I said, “I have never healed anyone.” “Oh, well” he said, “I know what you mean now. You do it through God.”

I said, “I don’t.” “Well,” he said, “how is it then?”

I said, “God did it through me,” He said, “It is all the same.”

I said, “It is not. There’s a mighty big difference. I didn’t do it through God, but God did it through me.”

“Well,” he said, “that’s all right, will you cure me?”

I said, “You are going right back as if I had not said anything. I never cured anyone.” “Well, I want you to cure me through God.”

“You are going right back,” I said, “Well, may God cure me through you?”

I said, “Yes, that will do. Go to the meeting about to begin in the Tabernacle. I will pound into you about your sins for an hour or so, and then you will find that your sin lies deeper than the tobacco habit, and that the only way to get free from the tobacco habit is to get free from all your sins. Now, I expect you are a pretty considerable sinner, to look at you. In the first place there is no doubt about your being a stinkpot, for I smell you are. It has taken many years to make you smell as you do. In the second place, it is quite clear to me that you are not a Christian.” He said, “No, I am not.”

I said, “We will ask God to make you a Christian.”

He came over here. I preached about repentance, and

preached repentance for every sin toward man and God, and, at the close, that man rose with hundreds in this meeting, and confessed his sins to his God. The tobacco held a very small corner compared to his other sins. They stood before him, and between him and his God, and then he saw that he could never stand in the light of God defiled and foul as he was; that he could never enter heaven until all his sins were forgiven. And he stood here in this meeting, and he sought God for salvation and for purity of Spirit, Soul and Body. He passed out of this place delivered from all sin, and has never touched tobacco since. The tobacco went with all the other sins, and this is the way to get rid of sin. Let them all go together. God does set us free, and I have known men, many of them slaves to evil habits of all kinds, slaves to intoxicating drinks and evil passions of every kind, whom God has set free. God can do it, and He does. Then by the grace of God to-day, stand up in this Tabernacle and leave your sins with your Savior, and open your heart to receive by the Spirit of God the power that not only sets you free, but keeps you free.

THEN WHAT WILL GOD DO?

A Christian man's life has only begun when he is liberated from sin. When he is saved he is like a man drawn out of a river, who was drowning, thrown upon the bank, panting, he is alive, but if you don't do something for him, the poor wretched man may die even upon the banks of the river. I see a great many people in that condition. They are supposed to be saved, and they remain there upon the banks of the river—saved, but

THEY NEVER GET FAR AWAY FROM THE
BORDERS OF THE RIVER OF DEATH

out of which they were dragged. They never have strength to go far from it. Somehow they know nothing at all about a holy life. They stand by the river of death, and cry, "I am saved."

AN ILLUSTRATION

Now suppose that I saw some one in this very cold weather, fall into the Chicago river where the ice is broken, and they are keeping it open by means of these steam tugs. (The Lord forbid that I should ever fall in to the Chicago river.) But suppose I was to see this miserable man choking in the filth of the Chicago river, and that I hear him cry, "I am drowning, save me!" I take the poor fellow out at the risk of my own life and fling him upon the bank, and say, "There, now you are saved. Get away from this filthy river."

Now, what would you think of such a man, if he always wanted to live on the banks of that river, to live in an atmosphere of filth, and every now and then drink of its disease breeding water? You would say, "That man's a fool. He is saved from that filthy river, why doesn't he go away from the river?" Some Christians are living just that way. They never get away from the river of sin and death.

I propose to show you this afternoon what God wants. God wants to take you and save you, not only from your sins and their consequences, but, beloved friends in Christ, wherever my words can reach you, I want to proclaim to you that the God that saves you from your sins, wants to save you *to* something, as well as *from* something.

GOD WANTS TO SAVE YOU TO A LIFE OF
RIGHTEOUSNESS AND PURITY

How is he going to do it? By leading your feet from the

river of death: by leading you into “green pastures and beside the still waters;” by restoring your Spirit, Soul and Body, and making you to “walk in paths of righteousness for His names’ sake.” To give you power as you “walk through the valley of the shadow of death.” That “valley” is not at the end of the Christian’s journey. It is in the middle, as John Bunyan put it. Go through the valley of the shadow of death with Christ. Go through the valley of weeping, and making it a pool of blessing, going from “strength to strength.” God wants you to do this, and He, therefore, gives you His spirit within you to enable you, by His grace, to be something more than merely saved from sin, to make you pure in Spirit, and in Soul and in Body. Hence the prayer that the “God of Peace Himself sanctify you wholly.”

AN EXPOSITION OF THE THREE-FOLD NATURE OF MAN

I have used for many years in delivering this lecture. It shows you the tripartite nature of man, and the indwelling nature of God. As you see, I have represented the Holy Spirit by the golden circle in the center of all. Our Spirit as this white circle Our Soul as this red circle, and this light carnation on the outside as the Body. The three words used in speaking of man’s being are Pneuma, (Spirit) Psyche, (Soul) and Soma, (Body), and I want to speak to you clearly regarding this tripartite nature of man.

Let me call your attention to the diagram [see p. two] which I have used for many years in delivering this lecture ¹ It shows

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The central circle of the diagram is of *gold* color (the Holy Spirit); the next is *white* (man’s spirit); the next

you the tripartite nature of man, and the indwelling nature of God. As you see, I have represented the Holy Spirit by the golden circle in the center of all. Our Spirit as this white circle, our Soul as this red circle, and this light carnation on the outside as the Body. The three words used in speaking of man’s being are Pneuma, (Spirit) Psyche, (Soul) and Soma, (Body), and I want to speak to you clearly regarding this tripartite nature of man.

We are not a duality, composed of Soul and Body, but we are a trinity composed of a Spirit, Soul and Body, and I want to make that as clear as I can without being too technical.

WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN THE SPIRIT AND SOUL

Let me call your attention, first, to this fact, that when God made man, He said, “Let us make man in our image, and after our likeness. (Genesis 1:26) That is a very remarkable fact. Then it is added, “So God created man in His own image, in the image of God created He him; male and female created He them.” What is the image of God?

FALSE TEACHING OF THEOSOPHY

The theosophists falsely declare that God consists of two parts. Father God and Mother God, and speak of *Theosophia*,

blood red (the soul), and the outer circle *carnation* (the body). The line running from the central circle to the outer circle is of *gold*, and is used to illustrate the flowing of the Holy spirit through the entire three-fold nature of man, thus sanctifying him wholly, and preserving him entire and without blame.

“the Wisdom of God” as the feminine part of God’s nature, and this error of making God a duality is common to many forms of false religion, both in ancient and modern times. The spread of Theosophy in this country has made the people ready to welcome Esoteric Buddhism, and all other kinds of heathenism.

It has made possible a World’s Parliament of Religions in Chicago. Why? Because they do not know the glory and fulness of the Divine Revelation in the Bible. They thought the best thing for the United States of America was to import the representatives of all the Eastern superstitions, and the religions of Asia, and dump them down upon the Lake Front, just as if we had not enough rubbish there already

VANITY FAIR—CHICAGO’S DISGRACE

The Devil did this during the recent Vanity Fair held in Chicago. I say this “infamous Vanity Fair,” for if there was anything that ever cursed Chicago and defiled it, it was the World’s Fair. It cursed this whole country, and made this city of Chicago to be indebted to the whole country with a deep, deep and awful debt, namely, the degradation which Chicago inflicted upon the tens of thousands of young men and women who came to this city at that time. Here all the immoral heathen dirt and filth that could be gathered from Egypt and from the islands of the sea, from Persia and from elsewhere was found. We lived here at its gates through it all. It took Divine Grace to live through it. This city was wholly given over to the idolatry of the flesh. It was held in the grip of the world and it was ruled by the Devil. Chicago owes a deep debt to the whole of the Unites States, and to the world, and to man. I thank God that our little Zion Tabernacle here floated its flag throughout the whole of that Vanity Fair, proclaimed the

Supremacy of Christ as Lord of all, and now that the White City has passed way in smoke and blood and fire, Zion Tabernacle shines forth in the glory of God, and is sending forth a Message to the Nations. The mayor who vaunted that he had married the city on that day and on the day of his assassination declared that he was strong and was going to live for fifty years, in two hours after his boast, died with an assassin’s bullet in his body. That was only one distinguished murder which all the world knew; but I proclaim here from this platform the statement that

NOT LESS THAN ONE THOUSAND PERSONS LOST THEIR LIVES

within these grounds of Jackson Park from the time the first sod was turned until the time that the Fair was closed. They died like flies when it was building. Men fell from high scaffolds and from high arches daily and such was the influence and power of the directors that they simply rang up the ambulance and carried them off to their graves. The Press and the Pulpit were silent for the most part, and little or nothing was ever said about it. The city authorities allowed intoxicating drinks to be sold in this prohibition district, and the police had instructions to permit harlots and gamblers to pass unmolested, for the mayor said “It’s a great year, and we must have an open city.” But there is a God in the heavens and the Fair closed in blood and in fire and in smoke. But “the little wooden hut” Zion Tabernacle, in which we stand to-day, has its flag “Christ is all” still floating, and God’s Voice is being heard. If I can do anything to help Chicago to redeem its shame, may God help me, for I would like to do it. I think we are going a little. Just a little. God help us do more. My spirit is deeply stirred with the memories of that year of Crime and

Shame and Vanity.

I have made quite a digression there, but I am coming back again.

Among the wretched things of this Fair

THE MOST DISGUSTING WAS THE PARLIAMENT OF RELIGIONS.

It means more than pollution of the body, it means the pollution of the minds of the people. It made them think that all religions were good, and that the religion that taught Mohammedism, and Buddhism and Brahminism, had so much good in them that we ought to study them and get the good out of them. Just as if we had lost faith in God and in the supremacy of Christ and the Christian religion, we must needs study these false and filthy religions and hear their representatives who hid all the foul realities and presented only the brilliant Oriental lie. You would think to hear these leaders talk that Mohammedism was a very divine and majestic kind of religion. You would forget that Mohammedism teaches that woman has no spirit, that the only thing to be done with woman is to treat her as a beast. And there were some women fools enough to admire the eloquence of these scoundrels. Where is there any more degraded part of God's earth where "the false prophet's" religion rules. It is a true proverb that "where the hoof of the Moslem comes, no grass grows" Mohammedism has defiled every land it has ever touched. Of course we know it. Someone of us know it better than others. But the masses of people do not know what Dr. Pentecost has said, that Brahminism makes immorality of the filthiest kind a part of its worship, and that as it was essential to be immoral to worship the Goddess Aphrodite or Venus in Grecian Mythology, so it is essential to be immoral as immorality is a

part of Brahmanas. The priestesses of certain temples are "religious" harlots. Yet today we are presented in Chicago with Theosophy, Brahmanas, Buddhism, and all these things, because false Christian shepherds called a Parliament of Religions.

DIVINELY CONSTRUCTED IMAGE OF GOD

Now I want to call your attention to the Divinely revealed construction of man, and to show you that the study of this is destructive to the false Theosophic theology. God created man, male and female, but how did he create them?

The coming glory of the Christian Revelation is the complete manifestation of God in man. It was Christ who revealed to us the Father. It is Christ who has revealed to us Himself as the Son. It is Christ who has revealed to us the Holy Ghost. It is Christ who has revealed in Himself the Tripartite God, and the coming glory of Christianity is the Tripartite Man. The revelation of God the Father, God the Son, God the Holy Ghost, is that of three persons in one God and one God in three persons. Someone says that is easily to state, but it is impossible of intelligent belief. I say it is more possible of belief to me than anything in the Word of God, and for this reason, that we have the illustration of it in the Divine organization of our own being. God made man to have a Spirit, Soul and Body, one man in three parts, and three parts in one man. Human philosophy and ordinary

Christian pulpit teaching has made man to have only two parts—soul and body—and confounded soul and spirit.

NOW, WHAT IS THE DIFFERENCE BETWEEN THE SPIRIT AND SOUL

I must, at the risk of being charged with being technical, make plain to you some very neglected teaching in this matter—teaching which the Church of God almost wholly misses.

In doing this we have to show, first of all, how God made the lower creation, and then how God made man. If we study by the light of Holy Scriptures these two points, we shall see the difference between the lower creation and man, and, thereby, make clear the tripartite nature of man.

Take your Bibles, and read the 20th verse of the 1st chapter of Genesis. “And God said, let the waters bring forth abundantly the moving creature that have *life*.” The margin says that word *life* is “Living Soul” in the original tongue. Then you see that this passage teaches that the fish of the sea have all got “souls.” It doesn’t say they have a “spirit,” but they have all got “souls.” Let us go to the 30th verse. “And to every beast of the earth, and to every fowl of the air and to everything that creepeth upon the earth wherein there is *life*.” Margin again says the Hebrew is a “living soul.” That passage teaches distinctly that every beast of the earth and every fowl of the air has got a living soul. You are sometimes asked what “the soul is.” These passages supply the answer. The soul is the animal life. The soul is not spiritual at all, and one of the most stupid things a Christian can do is to argue for the “immortality of the soul.” I shall presently show you how right it is to argue for the immortality of the spirit, but, let me warn you, never argue for the immortality of the soul. You will plunge yourself in to a sea of confusion if you do and you give your adversaries an essential advantage which will put you to shame.

CHRISTIANS MAKE A TREMENDOUS BLUNDER BY CONFOUNDING SOUL AND SPIRIT

If you refer to the Epistle to the Hebrews you will see that it is “the Word of God” which makes this distinction, a distinction unknown, for the most part, to Christian theologians, who are very largely teachers of a false theology. They are as blind as bats to the essential difference, between spirit and soul, and talk about the salvation of the “the soul” when they mean “the spirit.” This passage is in the 4th chapter of Hebrews, 12th verse, and says, (Revised Version)

“For the Word of God is living and active.” Yes, the Word of God is not dead. Some folks think it is dead, and that the only thing alive is the dominant clique of the day in religion, politics and the press. But these are not “living.” They are *dead*, and the only misery is that so many dead things and dead men are not buried. Lots of things are dead and are rotting upon this earth that ought to have been buried long ago. God the Almighty and All-merciful gives opportunity for the dead dry bones to live, and the Word of Life is a Gospel to the “dead in trespasses and sins.” But, alas, they do not want to live. They call death, life; and good, evil; and they put darkness forward as being light.

What does it say here. “The Word of God is living and active, and sharper than any two-edge sword, and piercing even to the dividing of soul and spirit: of both joints and marrow, and quick to discern the thoughts and intents of the heart.”

It is the Word of God, then, that shows the division between soul and spirit.

I want to argue upon that for a minute or two. I have stated to you that the condition of the created the lower creatures is that they have souls and bodies. Let me show you from the Word of God, what the creation of man is.

Look at the second chapter of Genesis, 7th verse, “And God formed man out of the dust of the ground.” That is the body. Do not make any mistake about it. Our bodies are dust and the

vainest woman who carries a millinery shop on the top of her head, and the most foolish woman who purchases her complexion in a paint shop, or the silliest dude, is only a bag of dust. It is foolish for a woman to be vain, but there is no being upon God's earth so supremely contemptible as the fool of a man who spends all his life in studying dress, cookery, society manners, and sets the fashion for the Four Hundred or the One Hundred and Fifty of Chicago or New York. Such a man lives the life of a fool and dies the death of a dog. I say that upon God Almighty's earth, there is no spectacle so sad as the society dude, who spends all this time in setting the fashions for the world, that he may please the flesh and the devil.

SOCIETY WOMEN ARE FOOLS, BUT A SOCIETY MAN IS A MONSTER OF INIQUITY.

He dies, but his evil example finds many imitators. Such people have been the curse of every age and nation. Sensual and luxurious living has been the down fall of every nation. So-called Christian men and women to-day are spending upon the adornment of the flesh, money enough to enable the Church to redeem the world. Cleopatra dissolved pearls in her wine cup and Marc Anthony drank it to his damnation. The pearls of true manhood are being dissolved in the wine cup of passion. Remember that God will judge you for all vanity and for all that is spent in adorning your body and damning your spirit: for some of you are doing that. Not that I am opposed to proper attention to dress. I think it is natural, I think it is right, in a measure, for taste to be shown by women in the construction of their dress, and I do not believe that God is glorified in a woman wearing the ugliest gown and bonnet she can get. I do not object to the Salvation Army woman wearing a poke

bonnet if she likes and may God bless her in doing so if she can wear it for Christ and without vanity. But let me tell you, there can be a good deal of vanity and pride which apes humility, and in wearing a plain black poke bonnet, you can be vain and censorious in spirit. There is a happy medium, where prosperity is not lost and where vanity is not fostered. It is good to dress in such a way as will be pleasant to the eye.

GOD DOES NOT FORBID COLOR

When He makes a rainbow, He puts all the colors in it. The city of God has its foundations of the most beautiful and precious stones, and the streets are paved with gold. Do not mistake my meaning, I say it is right to combine color if you can without vanity; but I say it would be far better for all, if Christians would study less about pleasing the flesh and spend more upon God's work, in rescuing a poor, down trodden, hungry, weary, overworked, sin-stricken and disease-smitten humanity for whom Christ died, and for whom he bids us live. I call you attention to the fact that this body is dust. Do not give the dust too much honor; but be sure you keep the dust clean. A good many people do not keep themselves clean. They are sick because they don't use enough soap and water. They do not take care of the body. Take care of it. "God formed man out of the dust of the ground." That is the body.

LET US CONSIDER THE OTHER TWO PARTS

Let me again quote the passage describing man's creation, (Genesis 2:7.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The body of "dust" has been already sufficiently considered.

“The breath of life” which God “breathed” into man is the “spirit”; and the “living soul” which man “became” is the “soul” or animal life, distinct and separate in all respects from the “spirit.”

SO MAN IS COMPOSED OF THREE PARTS.

God imparted to man His own spirit and nature. God is “the Father” of man’s spirit. He is the Father of the Spirit but not of the Soul. He is the maker of the Soul and Body but not the father of it. There is a great distinction between maker and father. What I make is external to me. That of which I am father is my procreation, for God makes us the reproductive being we are, and we are therefore called fathers and mothers. God is Father of our Spirit. We do not get that from our fathers and mothers. We get Souls and Bodies by natural generation from our parents, but our Spirits are from God who is the Father of the Spirits of man.

Remember this at all times clearly, that we have a Spirit, a Soul and a Body—one man in three parts and three parts in one man.

Our Lord Jesus Christ Himself shows us the tripartite nature in perfection. He had a Spirit wholly Divine. He was “the Son of God.” He had the Soul and Body “the seed of the woman”. He was the “Son of man.” In Christ, “the second Adam,” we see a perfectly pure Spirit, “a quickening Spirit,” as the Scriptures say, that is “a life giving Spirit.” Adam had not that Spirit, but Christ had that power in Himself, and He is “a *life giving* Spirit.” In Christ you see the perfection of this threefold nature, but also the proof of what I have alleged.

First, the Body of Christ was like our bodies, a human body. It was pure and sinless because of God’s origination; but it was an animal nature, free from “corruption,” inasmuch as His

mother was the Holy Blessed Virgin Mother Mary. She was made to be Holy by the Power and Presence of the Holy Spirit entering into her and “preparing” her for the Divine Conception. I do not of a moment affirm that she herself was conceived without sin, nor do I agree with the Roman Catholic doctrine of the Immaculate Conception, but the Scriptures plainly teach (especially Luke 1:34-5) that she was “prepared” by the Holy Spirit, so that “the soul” or animal nature, should be free from corruption in every drop of blood, and that “the body” of Christ should be in all respects “a holy thing.”

Mary is a very perfect illustration of how the Holy Spirit can, and does wholly sanctify the “spirit, soul and body:” for she was so sanctified as a preparation for the motherhood of the Son of God. Christ’s Soul was therefore a merely human Soul, but his Spirit was divine.

To prove what I say now, namely, that the soul is temporal and not eternal, I want to point out to you that Christ’s Soul “died.” The prophet Isaiah said that God would make His “soul a sacrifice for sin,” that He would “pour out His soul unto *death*.” Christ himself said, “My Soul is exceeding sorrowful even unto death.” Then his Soul died. He said himself, “I am the Good Shepherd. The Good Shepherd giveth his life of the sheep.” The word translated “Life” there is Psyche, Soul. In the 10th chapter of John the word Life should be translated Soul. “The Good Shepherd giveth his Soul for the sheep.” There is no question about it. Christ poured out His Soul unto death.”

THE SOUL THEN IS THE ANIMAL LIFE

God gave that Soul to Adam and to Eve, and gave them Bodies, so that through our first parents we have the transmission of their nature, their soul and their body. That fact puts an end to the Evolution theory. This is a far reaching truth.

Let me then sum up, and ask you to get the force of what I am now saying before I close this lecture; because I do not want to weary you. Some folks cannot stand too much hard thinking, especially when it upsets all their former notions.

Some of you have been all your lives defending the “immortality of the soul,” and you have been taught to do so by your ministers, who do not like to confess that they have been teaching error. They find a good many things in our teaching they do not want to be taught. But the time is not far distant when they will have to stop speaking about Soul as if it were Spirit and to distinguish, as God’s Word does, between Soul and Spirit. Many serious errors have crept into theology because of this. Christians have been arguing for the immortality of the Soul, and

THE INFIDEL HAS BEEN FLOGGING YOU WITH THE BIBLE EVERY TIME.

The infidel quotes Scripture at you, and flings at your head “The Soul that sinneth, it shall *die*.” “Christ poureth out His Soul unto death,” etc. and the infidel asks you, when you are arguing for the immortality of the Soul, “How can a thing be immortal that can die?” The infidel has you, and instead of your admitting the fact, you begin to quibble or to get angry and say he is going to hell or something of that kind. That does not answer him. The infidel has you; the infidel is right, and the infidel is right in rejecting a good many things that the ministers teach, and I will admit that. The infidel is right in saying that, if God is the author of disease, God is not a God that any man can love. If God is the author of disease, no man can love Him. Who could love Him if He were the wilful corrupter of His own creation? Who could love a hand that would impart to humanity countless miseries? The infidel is

right there. Christ taught us that God is not the author of disease, but the author of health and life. The infidel has the truth on his side every time when he fights the Church upon that line. The Church, by its false theology, is giving the infidel a great advantage, and it is not the only advantage he might have; for if I were an infidel, I could do more damage to what passes for Christianity than any infidel in existence, Ingersoll not excepted. Not that I could really damage Christianity, but I could damage the pulpit theology of to-day, and I am going to damage it. Nineteen-twentieths of it wants sweeping away. (Hearty Amens from the audience.)

AN “OCEAN OF OBLIVION.”

When I was a little boy, I was once asked what I thought about election, predestination, etc. as defined by Calvin. I got hold of a new word that day. The word was “oblivion.” I was thinking of this when I was asked this question. A number of persons were discussing it in Edinburgh, in my father’s house, and amongst them was the Rev. Mr. Johnson, chaplain of the Edinburgh jail, who saw something in my face that impelled him to ask the question, “What does the laddie think?” I was glad to be appealed to, and I had an opinion all ready. It had been forming in my heart all night and I was sitting listening to them affirming that absurd and monstrous lie which no man can honestly believe, that God Almighty from all eternity had predestined some people to be damned, and some people to be saved. Do what they would, they would be damned and do what they would, they would be saved: for the great and eternal God could even justly damn for eternity unbaptized infants. Some of these gentlemen were high Calvinist, some low Calvinist. As I sat there and listened, I studied the word “oblivion.” I had found that oblivion meant utter forgetfulness,

utter annihilation. I was sitting thinking about all these things when they asked me what I thought about it all. I said, "Mr. Johnson, I think the best thing to do would be to throw the whole thing in an Ocean of Oblivion!" And I have been confirmed in that conclusion as I have grown older. If nineteen-twentieths of the trash that is taught in the Universities and Theological Seminaries was thrown into an Ocean of Oblivion, you would be better men and women. It has taken me a long time to get rid of much that was taught to me in the name of Christian theology.

LET US GET ONE PRACTICAL POINT.

I want to settle this question as to the separation of Soul and Spirit: for this separation gives an answer to an error, and a very serious error, the doctrinal error which is called "conditional immortality."

There is no more dangerous falsehood. I may grieve some persons by saying it, who may be true Christians but there is no more dangerous falsehood than the falsehood which teaches that man is not essentially immortal, but that man is only conditionally immortal and that, therefore, a man, if he is not saved, will be annihilated utterly; that his spiritual nature will pass away like his psychical and physical nature, and that, unless he is a Christian, he will not live forever.

I want to tell you that is a dangerous lie, for this reason. If a man sees that he can die like an animal, he will in thousands of cases live like one. When you tell a sinful man he is to die like a dog, then he says, "I will live like a dog." He will without compunction live like a brute, and reduce his manhood to brutality of every kind. No brute ever made by God will live as vilely as such a man will live. Let that man see that there is no hereafter, and no penalty for sin, and he will live a life of

such abounding wickedness that only hell itself can find an equal to it. Conscience would be almost annihilated, it is as even now in multitudes by reason of a want of Divine life, such as can only come through the Word of God, and the spirit of God.

I call attention to the fact that every one of those that were disobedient in the days of Noah were living in the days of Christ. For more than three thousand years their miserable spirits lived in the hope of Christ's redemption. And He came to them in the fulness of time, as is shown in I Peter 3: 18-20. He descended into Hades. He "preached unto the spirits in prison which sometime were disobedient, when once the long suffering of God had waited in the days of Noah." They had been in hell for thousands of years. They were not annihilated, even though damned. They were living. The Spirit lives beyond the grave. The Spirit of the just man is "made perfect" in heaven, even as the Spirit of the evil man may be vile in hell. And they lived in the depths of hell. Association with the good helps you to be better. Association with evil makes you worse. The Spirit that continues to live in sin in hell must grow worse, the Spirit that lives in heaven must get better. But I tell you this in Christ's Name, God is the Father of this Spirit, the Spirit of man shares the nature of the Father. Therefore, since God is immortal, so are we, since our Father is eternal, so are we. But on the other hand, if our spirit is not immortal, neither is God's because we have His nature, "we are His off-spring" and we share His nature.

There are some things about these statements which will lead to very serious discussions, but I will not enter upon them now. I have many things to say that I will say hereafter. But I am absolutely opposed to conditional immortality. The "Soul" perished; but the "Spirit" is imperishable. That's the difference. Christian ministers of the most part have not distinguished

between the Soul and the Spirit.

I will finish this lecture by saying that God's desire is that every part of our nature shall be sanctified, not merely Spirit, but Soul and Body, and, therefore, God wants every drop of our blood to be cleansed. He demands the consecration of our whole being, He has said, "He is the Savior of the Body." These bodies were made to be the "Temple of God," an "Habitation of God through the Spirit." Hence I entreat you now in the words God inspired the apostle Paul to utter in Romans 12:1-2:—

"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what its that good, and acceptable, and perfect will of God."

AN APPEAL

I close this address to-day then by requiring you to present yourselves in Spirit and Soul and Body to God, and to beseech God in His infinite mercy to sanctify your whole being. Brothers and sisters will you do it? Oh, I pray that there will not be one here to-day who will not seek God *now* for an entire separation from all appearance of evil, and who will not make to God an entire consecration of their Spirit, Soul and Body! Oh, how good is it to know that Christ came to redeem our whole being, not a part of it, and that it is our privilege to claim a perfect redemption! God grant that we may so claim it, and persevere until we possess it!

Let all today, brothers and sisters, who desire to be separated from all appearances of evil, and to make a consecration of Spirit, Soul and Body to God, RISE TO THEIR

FEET AND MAKE THAT CONSECRATION NOW. [*In a moment hundreds upon hundreds were upon their feet, until more than 700 stood.*]

I am so glad to see in Zion Tabernacle, this great company rise as one man. Those that are standing in these crowded passages and those who are sick and cannot rise, hold up their hands. [*Over 100 who were standing, and a number of invalids lying on cots, or sitting in wheel chairs, held up their hands.*]

Brothers and sisters repeat with me this prayer to God. {*Dr. Dowie then spoke the following words, which the people repeated as with one heart and voice, clause by clause, and sentence by sentence, amidst deep silence except of subdued weeping on the part of many.*}

Our God and Father, in Jesus' Name, we beseech Thee to separate us from sin, to give us power to abstain from every appearance of evil, to give us power to consecrate to Thee our Spirit, our Soul and our Body. Take us by Thy Spirit, and cleanse us. Let us continue to seek until we find, continue to ask until we receive, continue to knock until the door is wide open, until we enter into a perfect redemption of the Spirit, Soul and Body. Help us to do right, to restore if we have wronged, to confess our sins in the sight of God and man, and to do that which is good and righteous for Jesus' sake. And now we give Thee our Spirits and Souls and our Bodies. May we never take them back. Keep them. Hear us for Jesus' sake, Amen.

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly and I pray God your whole Spirit, and Soul, and Body, be preserved

entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

FIRST LECTURE. — SECOND PART

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 17, 1895.

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.”

Dr. Dowie said:—In my lecture on the Sanctification of the Spirit, Soul and Body, delivered last Lord's Day afternoon, I called your attention to the three-fold character of verses 22, 23, 24 in the fifth chapter of the First Epistle of Paul to the Thessalonians. I then said that the first verse was an exhortation—“Abstain from all appearance of evil.” At some length I dealt with the exhortation. I dare not attempt to repeat that to-day, because there is so much more to say, but I want to declare that this exhortation is the basis of the petition and the promise in the next two verses, and it must be obeyed. God will give you the grace and power to abstain from every form of evil.

PRACTICAL DEMONSTRATIONS.

Many men in this room to-day have been the victims of strong drink and tobacco for long years. Allow me for a moment to ask you, all who know that God has delivered them

from strong drink and tobacco after long years of indulgence in these things, all who have indulged in either one or the other and whom God has delivered, put up your hands. (A large number responded.) I knew it, I knew I had been used of God in bringing you stink-pots out of your stinking condition. Thank God you are now clean.

Now I say, if God can take away from a man in a moment a habit of long standing there are no bounds to His power, as is shown by these trophies hanging on this wall. Take those burglar tools. That man was a thief all his life and the Lord delivered him. These evidences of life long misery—crutches, braces, trusses, boots, etc., accumulate day by day and year by year. God does deliver us from all the sicknesses and diseases that are the consequences of sin.

The moment that a man lays his sickness as well as his sin at Christ's feet, God will give him deliverance.

THE PETITION.

But the petition is the next thing. "The very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ."

REVIEW OF PREVIOUS ARGUMENT.

I took much time last week to show you the difference between the Spirit, Soul and Body, and I did so because it is most important that the distinction between Soul and Spirit should be clearly preserved. I will not repeat the entire exposition, because I expect to publish the lecture in the LEAVES OF HEALING and you can read it there. But briefly recall that I showed you, that the Spirit and Soul are entirely

distinct, and separate; that man is a tripartite being consisting of Spirit, Soul and Body and not a duality of merely Soul and Body.

I pointed out to you in the 20th verse of the 2nd chapter of Genesis, and in the 30 verse of the same chapter, reading it with the marginal notes, that God had made the fish of the sea and the birds of the air and the beasts of the forest and every creeping thing to have "souls." "Living souls" is the reading in the margin.

I pointed out to you that Soul was the animal life, and that the Soul is not immortal, that even the Soul of Christ died. He Himself said, "My Soul is exceeding sorrowful even unto death," I pointed out to you that the Soul dies and that the Soul is man's mortal life, the life that we have in common with animals.

And I pointed out to you in the 7th verse of the 2nd chapter of Genesis that God made man to differ from the lower animals who had only Souls and Bodies, that God created man in His own image. He is a tripartite being then. God the Father, God the Son, God the Holy Ghost. He said He would make man in His own image, using the plural form, and that when God made man, He made man to have a Spirit and Soul and Body. Three parts and yet one man; and one man, and yet three distinct parts.

I pointed out to you that the argument concerning the trinity of God was best enforced by the illustration of man himself who is a triune being, yet one man.

I then pointed out to you that the Spirit was that which was "the off-spring of God." He breathed into man His own Spirit; that man was made of the dust as to the body, and that man "became a living soul," like an animal; but that the part of man which is divine is that which God breathed into him. The word breath stands for Spirit, because the Greek and the Hebrew

words *ruach* and *pneuma* have the significance of wind, or breathe, or spirit. It is written, “come from the four winds, O breath and breathe upon these slain. There “Breath” is indicative of the Spirit, and when Christ spoke to Nicodemus concerning the Spirit’s regenerating power, He said, “The wind bloweth where it listeth.” When God breathed into man His own breath, it was His own Spirit. As Paul said “We are His offspring.” He speaks of us in his epistles and otherwise as children of God born of the Spirit. God is the Father of Spirits, not the Father of Souls. God is not the Father of our Souls. He is the *maker* of our Souls and the *maker* of our Body. He is the maker of the Souls and Bodies of the birds and beasts and insects, but He is not the Father of the snail, or the Father of the eagle, or the Father of the whale. God is the author of their nature in this sense, that He is their *maker*, but He is our Father for we have a Spirit.

I contend for the *essential* immortality of the Spirit, not for the *conditional* immortality of man as some, and I am absolutely adverse to the teaching which declares man to be conditionally immortal. These teachers confound the immortality of the Soul with the immortality of the Spirit. It is not shown in the Scripture that the Soul is declared to be immortal, but the contrary. It is written, “The Soul that sinneth, it shall die.” Christ Himself declared that His Soul would die but His spirit never died. If we are God’s offspring we share His nature. If He is immortal, so are we; and if we are not immortal neither is He. So that the immortality of our Spirit is essential to the immortality of God himself. We share the nature of our earthly father Adam, when we share his Soul and Body; and we share the nature of our Father God in Christ, when we share His nature having received from God a spiritual being when we came into this world. Time will not permit of my going further into this argument. We did so very fully last

week. Now the question is

WHAT DOES THIS PRAYER MEAN?

“I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ.” It is a prayer which is followed by a promise that God “will do it.” How is that prayer to be answered? How is God going to purify in this life our polluted souls and unclean bodies? How is God going to answer that prayer of the apostle that this Spirit, this Soul, and this Body shall be “preserved entire and without blame” until Christ comes for us.

It is clearly impossible for a man to cleanse his own Spirit, his own Soul, or his own Body. You have all come to that conclusion I am sure. Man cannot cleanse himself. Nothing is as complete a failure as the attempt to cleanse even the body of man, by man. Every attempt to cleanse the body from disease by man has been an entire failure.

The alleged science of medicine is a complete failure. Doctors and surgeons and their poisons and their knives are all failures.

Sir Astley Cooper, Physician to Queen Victoria has declared: “The science of medicine is founded upon conjecture and improved by murder.” What a shocking statement from a man so eminent as to have the royal family in his professional care.

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says: “I declare, as my conscientious conviction, founded upon long observation and experiment, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail.”

Dr. Oliver Wendell Holmes has declared before the

Massachusetts Medical Society: "I firmly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Professor Magendie, the great French physician, whose experiments and teaching are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be." I repeat to you there is no such thing as medical science. Think of it, a man so high in the medical profession as Dr. Magendie is acknowledge to be, lecturing in such a style to a class!

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicine in the highest degree unsatisfactory, except in deed, that *they have destroyed more lives than war, pestilence and famine combined.*" How does this sound to the people who have a mania for swallowing medicine.

Medicine has failed and surgery has failed. Humanity is diseased, and all attempts to purify the body by any power of man are utter failures.

Now the question is,

HOW ARE THE SPIRIT AND SOUL AND BODY TO BE DIVINELY PURIFIED?

The Apostle Paul declared that this shall be done: "Faithful is He that calleth you, who also *will do it.*" Here is the positive promise that God will do this work in this life.

Now all the mistakes made in connection with the cleansing of the Spirit are like those we make in connection with the

Body and Soul. Man begins at the circumference and attempts to work to the center by beginning upon the Body, and says, "Now I am going to reach the Spirit and Soul by working upon the Body." God, on the contrary begins at the center, and works from the center to the circumference. God begins from within. Man begins from without.

It is vain to attempt to perfectly cleanse either the Body from disease, or Spirit from sin, by anything that you can do from without. Everything must be done from within. I ask your attention to this principle which is universally recognized even in natural science, that everything proceeds from the center to the circumference, and not from the circumference to the center. Throughout the Universe everything moves from the center to the circumference. All the bodies around the sun in this planetary system are all controlled by the great central sun; and that sun and all the suns throughout the Universe are revolving around some other great center, which cannot be other than the Center of Universal Power, the Throne of God. It is the same in every department of nature. All life proceeds from the center, not from without. This is a principle which is perfectly applicable to spiritual things.

God begins, when He wants to cleanse man, not by looking at his tongue and feeling his pulse and shaking his head. But God begins by saying, "My son, give Me thy heart." God begins by asking that man, His own child, will surrender his Spirit and open his heart for the King of Glory to come in, so that the Holy Spirit shall take possession of the Spirit, and shall control, and His own power flow through man's Spirit, Soul and Body and shall therefore cleanse man wholly. Then the Holy Spirit shall purify, shall quicken, and shall make to live every part of the spiritual, psychical, and physical nature of man, until the whole work began from the center shall go out to the utmost circumference, and man's whole being shall be

controlled and purified by God. This is the prayer of the apostle. This is the declaration of the apostle. That God “will do it, “by the Eternal Spirit who has “called” us.

Christ himself said that His work was to be succeeded by a still greater work. He said that the Eternal Father lived, and had predestined Him, the Eternal Son, to come and fulfill all the Eternal Word, and by His own sacrifice work out a redemption for Spirit, Soul and Boy. But that redemption was not to be worked out fully by the agency of the Son of God. That redemption was provided by the atoning Sacrifice of the Son of God, but was worked out by the agency of the Holy Ghost. Christ himself declared that He, the Christ, had come down to this earth in man’s form, that He might show us how “by the Spirit of God, “ the Son of Man could work out human redemption by indwelling “power of the Holy Spirit.”

The Lord Jesus Christ declared” I can of myself do nothing,” and He also said, “The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me He doeth the works.” He was raised from the dead “by the Spirit,” and that same Spirit that dwelleth in Him is to dwell in us. He declared that His atoning sacrifice, his resurrection and re-ascension into heaven, were all for the purpose of preparing the way of the Holy Ghost that He might come out “upon all flesh.” The Holy Spirit descended upon those at Pentecost, filled their Spirits, filled their Souls, filled their bodies, filled their whole being until He fully possessed them. Jesus said that the great Feast of the Tabernacle, which is symbolic of God’s tabernacling the flesh, “If any man thirst, let him come unto me and drink, as the scripture hath said, He that believeth on me out of his belly shall flow rivers of living water.” Not only from the Spirit, but through the body of the believer shall flow rivers of living water. But this spake He of the Holy Spirit which was not yet come, because that Jesus was not yet

glorified. The disciples did not understand Jesus at that time, and for the most part the disciples do not understand Him now. For the most part, the power of the Holy Spirit is not understood. Jesus said, “He dwelleth *with* you but He shall be *in you*.” What a difference in the conditions—The Holy Spirit *with* you, and the Holy Spirit *in* you! Supposing I had a little child here on this platform, and I hold it by my hand. I dwell *with* the child, It is very different to dwelling *in* the child. Suppose I take the child and dwell with him. Is not that one thing helpful to him? He feels stronger because I am with him. But what a difference there is between my dwelling *with* him and *in*. If I could take him my 185 pounds weight and put it in him, he would be so much heavier, so much taller, and forty three inches broader in the chest. If I could put my brains and put my 47 years of thinking inside a ten year old boy, he would be transformed into a 57 year old boy, and a very different being from what he was before. You see at once the difference between *with* and *in*. Oh, the difference between the Holy Ghost dwelling with you and the Holy Ghost dwelling in you! Before He dwelt *in* Peter, that apostle was a boaster, a coward and a liar; but when He dwelt in Peter, he was transformed into a mighty apostle, and manifested humility, courage, truth faith, hope and love, a very prince of men. You cannot be a coward, and have God in you. No man can fear who has God in him. There are no judges, nor legislatures, nor congresses, nor prisons, nor tortures, nor powers on earth or in hell, can make the man in whom God lives to fear. That is the thing which the world does not understand. That is the thing the church does not understand. But when the Spirit of God got into Peter, he understood it, and he went down from that upper room, and was no coward. He went down and he stood there and he preached the gospel although he knew it would land him in prison. He stood and told them they were murders and had

cruelly slain the Prince of Life. He went on preaching, and gave up his life for Christ. That is the distinguishing characteristic of the Christian of the first century. They that knew that God dwelt *in* them. And who is He? The King of Glory. Who is this King of Glory? Who is this Spirit of Might and of Glory? The Spirit of the Father and Son who administers all the power of God. He is the executive. It is He that saves. It is He that heals: it is He that sanctifies. It is He that quickens. It is He that carries out the Will of the Eternal Father. Blessed be God, He has not left the Church or the world. So now you may see how entire sanctification is to be attained. It is attained *by the indwelling power* of the Spirit, our spirits being first submitted to God's Holy Spirit. If you will surrender your Body, the Holy Spirit will flow through your Spirits into every part of your Souls; for that was the promise of God by the prophet Joel, the promise of the Holy Ghost when He said in the last verse of that prophet, "*For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion.*"

The Spirit of God will flow through every part, and so Paul teaches what Christ affirmed on the day of the Feast of Tabernacles, that the Body shared in this redemptive power, that the Body was designed to be "an habitation for God through the Spirit," a temple of the Holy Ghost." Hence God demands the sanctification of your Spirit, your Soul and your Body; and if you will consecrate your being to God, then God will take possession of that which you consecrate and He will sanctify it, but the consecration must be complete. God will not take possession of the imperfectly consecrated being. God will not enter into it. Multitudes of Christians today say they are *saved*; but they are not consecrated, and, therefore, are not sanctified. The Holy Ghost does not live in them at all. The apostle Paul when he reached Ephesus found a number of the

disciples and he said unto them, "Have ye received the Holy Ghost since ye believe? And their answer was, No, "We have not so much as heard whether there be any Holy Ghost." "And he said unto them, unto what then were ye baptized?" And they said, "Unto John's baptism." He said, you have not been baptized with the baptism of Christ. You must be baptized in the name of the Lord Jesus. And so he baptized them "in the name of the Lord Jesus Christ," and as Christ commanded into the name of the Father, Son and the Holy Ghost—a triune baptism into the name of a Triune God. He laid hands upon them that they might receive the Holy Ghost; and through his hands the Holy Ghost did enter into them.

I will say now that his leads to a question that I am not going to shrink ,as to the exact means of the communication of the Holy Ghost.

Now I want to be perfectly clear in what I say. There were two occasions on which the Holy Ghost came without any laying on of hands of man whatever. At Pentecost in the upper room at Jerusalem and at Caeserea, in the house of Cornelius. In the first case it was to establish the Christian Church amongst the Jews, and in the second amongst the Gentiles. In the first case they were engaged in prayer, and in the second Peter was preaching the Word—there was just so much of human agency in both cases, as is contained in faithful prayer and preaching. These were the only instances in which the Holy Ghost is ever shown to have come in any other way than by the laying on of hands; because if you will read the scriptures diligently, you will see that the gifts of the Holy Ghost were gifts to the whole Church; but they were communicated through apostles or men bearing apostolic commissions, men upon whom the Holy Ghost had come, such as Timothy or Titus.

I call your attention to these facts.

First, you see clearly that in Samaria when Phillip preached and multitudes were healed, yet the Holy Ghost did not come: “for as yet he was fallen upon none of them.” This was the condition of the work when the apostles Peter and John were sent down by the apostles from Jerusalem to Samaria. (Acts 8:14-17) There were many among them who had been healed and blessed, but the Holy Ghost had not come upon any of them. He was with them but He was not in them. “Then laid they their hands upon them and they received the Holy Ghost.”

So also in Ephesus—Acts 19:6-7—“And when Paul had laid his hands on them; the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve.” This indicates that this gift of the Holy Ghost, although there were exceptions on the Day of Pentecost and at Caesarea, Palestina, was conferred upon prepared persons originally by the laying on of hands.

I am bound to make that admission. I am bound not to shrink from dealing with that question. I am going to shirk nothing, God help me. I shall tell you, not what I think, but what God says, what God thinks. And I do not care whether it fits in with modern theology or not. Sometime people say this is not Methodist doctrine, or Lutheran doctrine or Baptist or some other denominational doctrine. So much the worse then for those doctrines. One thing is certain, I will preach Bible doctrine only, God helping me. I am not going to fit my doctrine to fit the church. The only place for many modern doctrines is in some “misfit parlors.”

At the same time I do not hesitate to say that God is not limited, and while I declare that these are facts as to the laying on of hands, I am not going to limit God, because I believe, as the Holy Ghost came upon the people when Peter was preaching the word, I do believe that while I am preaching the word here to-day, the same Holy Ghost might come upon every

one of you. I am not going to limit God.

The important point for you and me is this,

ARE WE WILLING TO LET THE HOLY GHOST NOT ONLY BE WITH US, BUT IN US?

When God comes in He is going to take entire possession. Brother, you do not have a dollar in the world. Your money is God's. When God takes possession of man's Spirit, of man's Soul, or man's Body, He takes entire possession of that man's property. When God is in possession, everything belongs to God and the distinguishing characteristic of the primitive church was this, that none of them said that anything he possessed was his own.

The moment that the Holy Ghost takes possession, I have nothing, it is God's. I have no possession of myself. I am God's.

I realize that to-day in speaking to you, I realize that always in praying with you, and for you. I realize this, that the life and power of God, the Holy Spirit, through my Spirit my Soul my Body, is the only power that can be effectual either through my lips in preaching, or my hands in the act of healing. I am consecrated to God, and God has the power over me and the responsibility for me. So long as I am consecrated to Him, while He maintains my individuality and speaks through me, not neglecting my peculiar organism, yet it is the Holy Ghost that is in possession. The same Holy Spirit that spoke through Matthew, Mark, Luke and John and through Paul and Barnabas. He needs living human agents to-day as much, perhaps even more, than He did nineteen centuries ago.

The Holy Spirit may be likened to a number of musical instruments. Say, that I have before me now a bass instrument, a flageolet, a cornet and a flute. And now I take them up one

by one and breathe into them. From the first I get a deep bass. From the flageolet a sweet, lovely sound. From the shrill cornet I call men to battle; and when I take the flute and breathe through it a sound which is low and sweet. But it is the same breath that breathes through each instrument. So it is with the differing organizations of men of God. The Holy Spirit take possession of each, and uses their peculiar organizations to manifest God's glory and promote his work. He uses Martin Luther to strike blows that resound throughout the world. And he uses the organization of a John who leans upon the hear for the Redeemer and tells the sweet story of His love. But it is the same Spirit that breathes through each. God needs all these instruments. All power and all blessing and every divine gift we possess to-day comes to us in the Holy Ghost, and it is He who must control us, cleanse us and sanctify us. Hence this great prayer, "I pray God your whole Spirit and Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Hence you see, if any are sick He heals. How can I be "entire" if my body is sick. I praise God for what I personally and continually realize. How could I to-day stand, after the continuous toils of months and years; but for the indwelling presence and power of the Holy Spirit? I have preached from ten to twenty-five times in the week, and prayed for 1500 sick people individually every week on the average for the twelve last months, have conducted a correspondence consisting of ten thousand letters per year, and by His grace I stand here today without any physical weariness what ever. Why? Because the God that cleansed my Spirit, keeps my Body clean and endues me with His power and makes my Body His instrument. Unless I were healed and divinely kept, I could not be this instrument.

I feel that the time is not far off when somewhere in some early Zion of God, we can gather together a people that will be

absolutely fearless of what any man thinks, and will let God think in them and for them. Then we will have men in whom all the gifts of the Holy Ghost will dwell.

That leads me up to the subject of next Lord's afternoon, namely the "Gifts of Healing, a Present Day Reality."

Brothers and Sisters, Chicago is a city through which we can reach the world It is a city where we find representatives of every nation. I have the one great desire that Christ may be glorified and that the Eternal Father may be glorified in Him though the Eternal Spirit, in accordance with His great prayer in John 17. I believe that Christ has been "given power over all flesh" and that this "power" will be manifested in the giving of "eternal life" to as many as the Father has given to him. That "life" must be manifested in every part of the being saved. And my constant prayer is therefore, that the Holy Spirit who has called you, beloved, may dwell within your Spirits, and control every animal power and passion and that you be pure, and kept so, by the power of God. "Faithful is He that calleth you who also will do it."

Brothers and Sisters, I believe that God will raise up in this city an exceeding great army of redeemed men and women, and when that time comes, I tell you there will go out such a power as will shake the powers of the upper air and shake the powers of hell in this city and in every land beneath God's sun. God hasten that time when the power of God will be manifested as it has never been seen at any time before.

Brothers and Sisters, are you willing to give up Spirit, Soul and Body unto Him. If you are the Holy Ghost will cleanse your Spirit, will cleanse your Soul, will cleanse your Body, and will make you a part of that mighty army.

"Brothers and Sisters, if you are willing to make a real and entire consecration to God, bow your heads and think over that question. Let each one ask: (*The Whole Congregation Bow in*

Prayer.) Am I willing to make an entire consecration to God of My Spirit, my Soul, my Body, and my whole being? Am I willing to lay upon Thine altar for Thy service, all my talents, all my lands, and all my money, and henceforth to say it is no longer mine. It is Thine, O Lord? Help us our Father to answer these questions? Christ is demanding the answer now.

Brothers and Sisters, every one of you who desires to make that consecration, stand to your feet and make it! [In a moment almost the entire assembly stood, eager to make the Consecration. It was a most impressive sight.]

Dr. Dowie continued:—Oh, does it not shake the powers of hell to see such a scene as this. Brothers and Sisters, answer me. Are you willing to make an entire consecration of Spirit, Soul and Body and all your possessions to God? (Yes) Then make it now. [Those standing then repeated the following prayer clause by clause following Dr. Dowie.] My God and Father, I am Thine. Redeemed by the blood of Christ. I come to make my consecration to Thee. I want to make it entirely, Spirit, Soul and Body. Take my Spirit, take my Soul, take my Body, take my time, take my earthly store, take my powers, let them all be Thine. They shall be no longer mine, and possess me by Thy Holy Spirit, cleansing me, for Jesus sake. Help me now to do right, to maintain this consecration in the face of all opposition, to make it real and practical and continual for Jesus' sake. Make me a winner of souls, make me a helper of the helpless. Make me a comforter of sorrowing, make me a strengthener of the weak, make me in every hour of every day a servant of the most high God for Jesus sake, Amen.

REJOICING

Dr. Dowie:—Brothers and Sisters such a consecration from so many hundreds makes my heart so inexpressibly happy that

I cannot find words in which to express it, and dare not let my happiness find vent. I could not control myself. Let it find expression in your lives and in building up Zion. God grant it. God grant it for Jesus sake.

CLOSING PRAYER

Father in Heaven we thank Thee for the repetition, the joyful repetition of the vows that we shall be wholly Thine. O God if we but carry out these vows and carry them into the work shop, in to the counting house, into the drawing room and kitchen, into every part of our daily life, and let it be seen not by words only but by our whole life that we belong to God, what a power it will be in this city. Take us, make us just what Thou dost want us to be, and if Thou dost want these people and those outside who are in sympathy with us to build up on the borders of this great city, some place where the multitudes can hear a full and free gospel, then God help us to do it for Jesus sake.

After singing the Doxology the following Benediction was uttered.

BENEDICTION

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

CATALOG OF ZION PUBLISHING HOUSE

1201-1207 Michigan Ave., Chicago.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex, Dowie, Editor

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No. 3, March, 1897—Reply to Dr. Hillis.
No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
No. 5, May, 1897—Redemption Draweth Nigh.
No. 6, June, 1897—Talks With Ministers
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Story of the lynching in 1835, of a Cincinnati student, in Nashville, Tennessee, by the committee of vigilance and safety, comprising seven elders in the Presbyterian church, one

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False Christian Science Unmasked. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

A Sermon delivered in Zion Tabernacle Nov. 21, 1897. The admonition of Paul to Timothy, "Guard the Deposit," applied to the Christian of to-day.

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Delivered in Zion Tabernacle, July 10, 1898. The facts regarding some business transactions in 1890 are told, the attempt to extort money is exposed, and the large audience who listened to the address, gave an enthusiastic verdict in Dr. Dowie's favor.

General Overseer of the Christian Catholic Church in Zion.

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

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

He is Just The Same to-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one-half the prices named above.

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

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

"I Will." An Address on Divine Healing with Answer to Questions. 48 pp with Portrait of author. Price five cents, 12 for 50 cents, 100 for \$4.

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

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

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

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

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted wide-spread attention.

In this tract the arguments of Ingersoll are not only controverted. but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

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

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

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895 and published in LEAVES OF HEALING The difference between per-mission and commission is clearly shown, and the general objections to Divine Healing are fully considered.

Organization of the Christian Catholic Church. Containing verbatim reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb. 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for 50 cents, 100 copies for \$8.

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

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy(30 cents postpaid); 10 copies postpaid, \$2.25.

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

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

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

Satan the Defiler 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1,000 for \$10.

A sermon delivered in the Auditorium, Chicago, Nov 3rd. 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord Loveth He Chasteneth." and other similar texts.

Secret Societies: the foes of God, Home, Church and State. 96 pp. With portrait of Author. Price 10 cents, 12 for \$1, 100 copies for \$8.

A sermon by the Rev. John Alex. Dowie delivered in Zion Tabernacle May 23, 1897, accompanied by the testimony of Past Master Edmond Ronayne, who came out of the Keystone Lodge 639, A. F. & A. M. and the testimonies of many others who came out of various Secret Societies when they became acquainted with the Lord.

Souvenir of Zion 96 pp. and cover. Beautifully Illustrated, 25 cents per copy (30 cents postpaid): 10 copies postpaid, \$2.25

A description of the Christian Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page half-tone illustrations with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers. 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid. \$2.

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

The Christian Ordinance of Baptism by Triune Immersion..

A sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4

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

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

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

The Press: The Tree of Good and Evil. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

A Sermon delivered in Zion Tabernacle, Chicago, Dec 10, 1897. There is no good thing that the devil does not pervert. The Daily Press must be captured for God.

Tobacco: Satan's Consuming Fire, and Its Allies. 24 pp. 5 cents, 12 for 50 cents, 100 for \$4.

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

Buzzards.”

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

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

Ye Are Come Unto Mount Zion. 32 pp. Price 5 cents, 12 for 50c, 100 for \$4.

A Sermon delivered in Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, June 5, 1898. The city of the Living God is as real a city on earth as the city is in Heaven. This tract also contains the morning sermon delivered in Zion Tabernacle May 22, 1898, “Will a Man Rob God?” the blessing which accompanies giving tithes and offerings is shown, and the curse which follows withholding them.

“You Dirty Boy!” With Some Remarks on Dining With the Doctors. 52 pp. Five cents per copy. 12 for 50 cents, 100 for \$4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord’s Day Oct. 10, 1897, in which Dr. Henson’s false and malicious attack was fearlessly met, and the silly conduct of the Physician’s Club of Chicago was fully exposed.

Zion’s Answer to the Messengers of the Nations. 32 pp. and cover, with author’s portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord’s Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and heal.

Zion’s Protest Against Swine’s Flesh as a Disease Producer. 36 pp. Five cents per copy, 12 for 50 cents, 100 copies for \$4.

A sermon delivered by Dr. Dowie in Zion Tabernacle, Chicago, Dec. 12, 1897, with introduction by the author, and confirmatory testimony by competent witnesses.

“Whosoever Will.”

F. A. G.

Rev. 22: 17.

F. A. GRAVES.

1. Who are in-vit-ed to the kingly feast? Who-so-ev-er will, may come!
2. What does He say to the thirst-y soul? Who-so-ev-er will, may come!
3. Tho' you have wan-dered far a - way, Who-so-ev-er will, may come!
4. I am so glad that I heard His call, Who-so-ev-er will, may come!

Who can en-ter in-to heav'nly rest? Who-so-ev-er will may come!
Sin-sick brother, He will make you whole, Who-so-ev-er will may come!
Oh, hear His lov-ing voice to - day, Who-so-ev-er will may come!
Re-joice with me, there is room for all, Who-so-ev-er will may come!

CHORUS.

Praise the Lord for full sal - va - tion, Praise the Lord, there still is room,

Praise Him ev'-iy tribe and na - tion, Who-so-ev-er will, may come.

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ISAIAH, CHAPTERS LIX AND LX.

AND THE Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

“As for Me, this is My covenant with them, saith Jehovah; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith Jehovah, from hence forth and for ever.

“Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

“For, behold, the darkness shall cover the earth, and gross darkness the people, but Jehovah shall arise upon thee, and His glory shall be seen upon thee.

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

“Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side.

“Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee the forces [or, wealth] of the Gentiles shall come unto thee.

“The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall shew forth the praises of Jehovah.

“All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on Mine altar; and I will glorify the house of My glory.

“Who are these that fly as a cloud, and as the doves to their windows?

“Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, because He hath glorified thee.

“And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favour have I had mercy on thee.

“Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [or, wealth] of the Gentiles, and that their kings may be brought.

“For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted.

“The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

“The sons also of them that afflicted thee shall come bending unto thee; all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of Jehovah. The Zion of the Holy One of Israel.

“Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob.

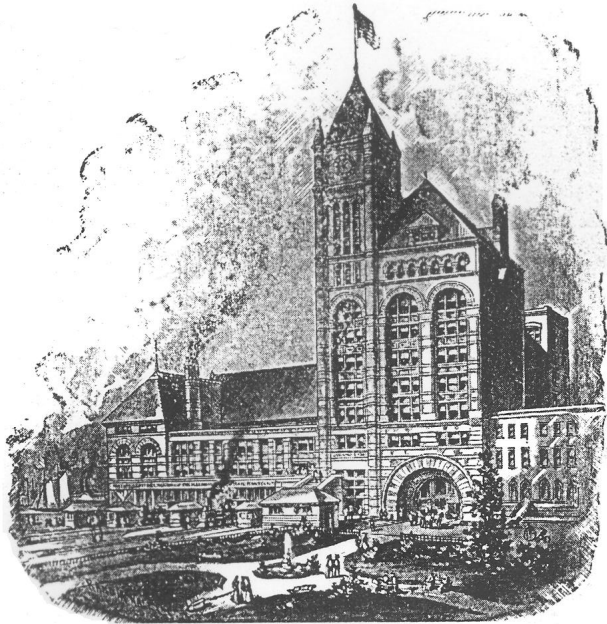
“For brass I will bring gold, and for iron I will bring silver and for wood, brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.”

ZION.

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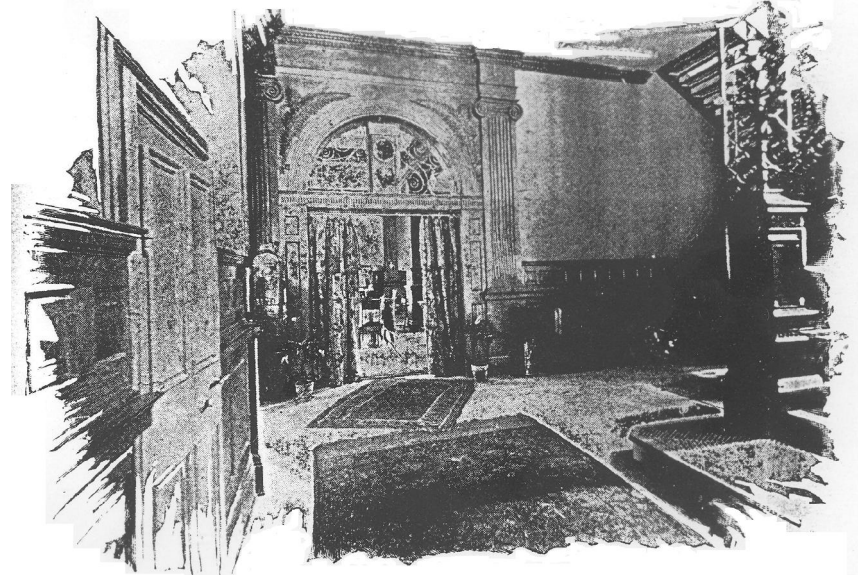
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ISAIAH, CHAPTER XL

COMFORT ye, comfort ye My people, saith your God.

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Jehovah’s hand double for all her sins.

“The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

“Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain:

“And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field;

The grass withereth, the flower fadeth: Because the spirit of Jehovah bloweth upon it; surely the people is grass.

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

“Behold the Lord Jehovah will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.

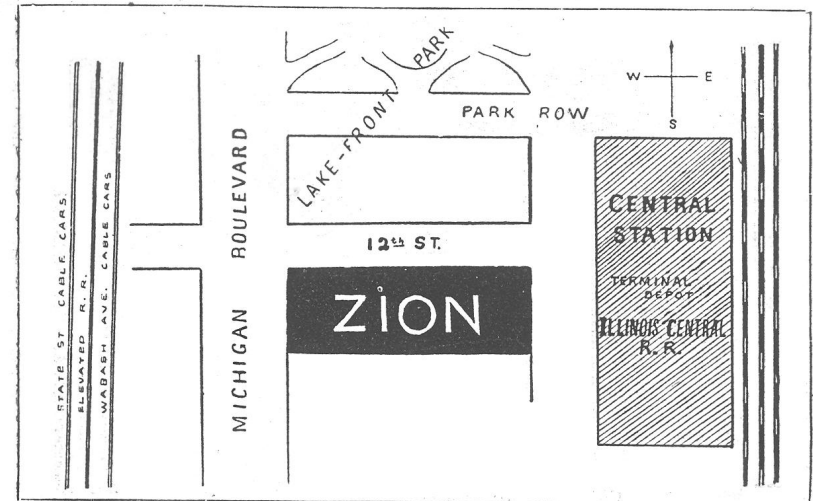
“He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.”

ZION.

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