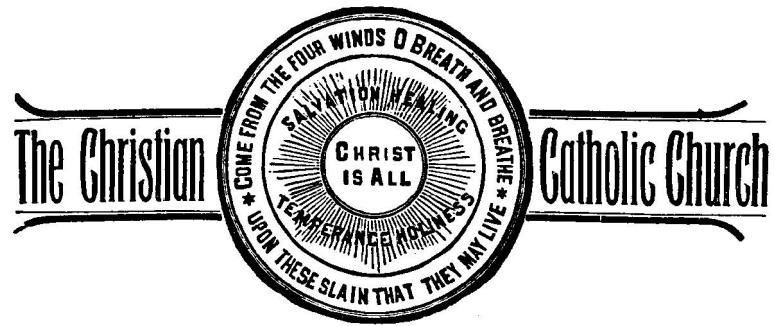


A VOICE FROM ZION

ORGANIZATION OF

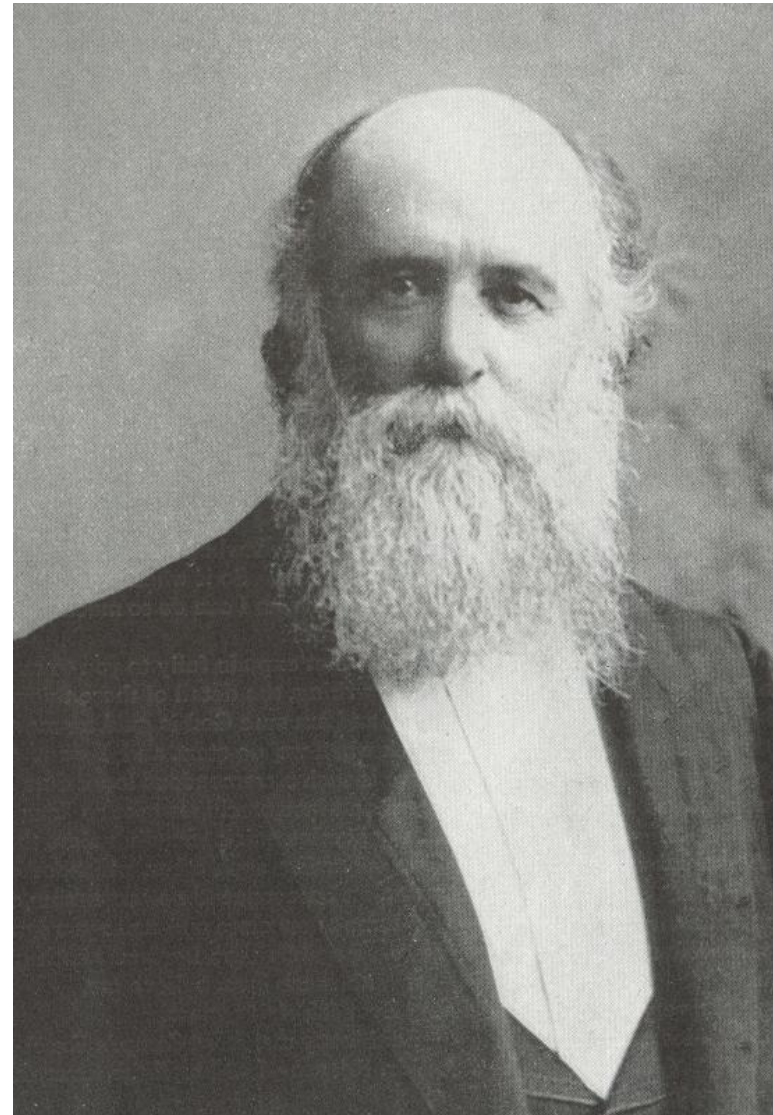


Containing Verbatim Reports of two General
Conferences on January 22nd and February 5th and

Formation of Church on February 22, 1896.

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ZION PUBLISHING HOUSE

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1898



John Alex. Dowrie

OF ALL BELIEVERS INTERESTED IN THE ORGANIZATION OF THE
CHRISTIAN CATHOLIC CHURCH.

in Zion Tabernacle No. 2, Wednesday Evening January 22,
1896.

[The weather was the very worst of all the winter. After a general thaw there had been a sudden freeze and the streets were everywhere covered with sheets of ice so that it was difficult to walk and many fell in all parts of the city; and the night was very dark. Nevertheless there were about 700 present.]

THE REV. JOHN ALEX. DOWIE presided, and, in opening the Conference said:—Beloved friends, it seems to me as if we who have been marching together to Zion cannot find a better hymn than

OUR MARCHING SONG

to begin this Conference with. No. 151.

“Come, ye that love the Lord.
And let your joys be known,
Join in a song with sweet accord;
And thus surround the throne.”

Oh, there is so much in being in sweet accord, in true communion with God and with each other.

Cho. “We’re marching to Zion,
Beautiful, beautiful Zion,
We’re marching upward to Zion,
The beautiful City of God.

The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields,
Or walk the golden streets.”

I believed in my very heart, while we sang these words that mine eyes shall behold the City, that mine eyes shall see the King in His glory. I heard Charles Spurgeon recite these lines in the Metropolitan Tabernacle, London, twenty-six years ago:—

“My life’s a shade,
My days apace to death decline;
My Lord is Life,
He’ll raise this dust again, even mine,
Sweet truth to me, I shall arise
And with these eyes my Saviour see.”

We shall walk “the golden streets,” but meanwhile the hill of Zion “yields a thousand sacred sweets.” I am very glad it is a hill, that we have such joy in going upward before we reach those heavenly fields. We have many a lovely experience, as the beauties of God’s revelation unfold on every side. Let us sing with a hearty will, let this be a very joyful conference for its.

“Then let our songs abound,
And ev’ry tear be dry;
We’re marching thro’ Immanuel’s ground
To fairer worlds on high.”

SCRIPTURE READING AND COMMENTS.

Let us read the 67 Psalm:

“God be merciful unto us, and bless us; and cause His face to shine upon us;
That Thy way may be known upon earth, Thy saving health among all nations.”

God's way is not a thing, but a person. Jesus said, "I am the way." Christ is God's way. "That Thy way" (Thy Christ) "may be known upon earth, Thy saving health," (salvation and healing going hand in hand) "among all nations."

"Let the people praise Thee, O God; let all the people praise Thee.
O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth."

And they need government, and the only rule that men one day will follow on this earth will be the rule of God. (Amen! from the audience.) Not a Democracy, the rule of the people, but a Theocracy, the rule of God, the Kingdom of Heaven on earth.

"O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth.
Let the people praise Thee, O God; let all the people praise Thee.
Then shall the earth yield her increase; and God, even our own God shall bless us.
God shall bless us; and all the ends of the earth shall fear Him."

Now that is the Word.

We have read it in beginning in many lands a long series of Missions, which with my good wife, I have held, stretching over nearly 20 years since I stepped out of organized ecclesiastical life and consecrated myself afresh to God. And now this Conference may, in the providence of God, be the preliminary step in my returning to organized ecclesiastical work. I want God to be greatly glorified: It means more to me than it means to any one here, for in forming the Christian Catholic Church I take a responsibility which, unless God gives me that grace which I believe He will give, will only end in adding one more to the injurious and distressing divisions of Christendom, and that— may God forbid.

I never had any ambition to be the originator, the head, or heart of a petty organization that should be just one more of the innumerable divisions of Christendom. But I have felt with a great, broad, catholic sympathy which God gave me from the

beginning, and which God has broadened, and widened, and deepened throughout all the years, that I wanted, if ever I should return to organized church life, to get back to its primitive conditions, where the Church should be catholic, universal, all-embracing, in embracing all who were in communion with God by repentance and faith in our Jesus Christ.

And now I want, beloved friends, that to-night we shall all feel that these first steps in conference shall be all guided by God.

My address has been much thought of, and much prayed over, and I could have written it out much more easily than it will be to speak it without writing; but I felt that the address which I will deliver presently was one that I must leave myself entirely to the guidance of the Holy Ghost in delivering.

I know that to-night I have placed myself in my Heavenly Father's absolute keeping; that by His grace I have absolute confidence in His Son, and that by the power of the Holy Spirit I hope to be able to so guide this Conference, under God, that when we part to-night we shall feel, humble though we are, and few though we be, comparatively, that we are able to claim the Pentecostal Wisdom given to the at least 120 even now, and that from this upper room we shall go down into Chicago with the thought that the Lord is preparing us in His own mighty way for a mightier day than even the first Pentecost.

ABOUT PRAYER.

Now let us pray, and I don't want, when we say "let us pray," that any should feel that this is a sort of opening exercise—one that we have got to get over as quick as we can until we get to what some people call "the business of the meeting." "The business of the meeting" began from the first word of praise to God, and there is no business in this meeting more important than this business of prayer, which we are now going to transact with God upon our knees. Come let us worship and

bow down, let us kneel before the Lord our Maker.

I shall ask my good wife and colleague, for she is my fellow-minister, to pray; and then my good brother and colleague, the Rev. Dr. Speicher, to pray; but I want you all to pray in the Spirit with them. Let us be of one mind.

INVOCATION.

Our Father, let the Holy Spirit breathe upon us the spirit of prayer, the grace of a common humiliation, the grace of a common faith and supplication, for Christ's sake.

PRAYER BY MRS. DOWIE.

Our God and Father, we ask Thee for the guidance of Thy Holy Spirit; we thank Thee that we believe that Thou hast guided us and that Thou hast brought us up to this time. We ask Thee, our Father, that in all that is done and said to-night we may be led by Thee, and that we may work good in the unity of the Spirit. Oh, our Father, to-day we ask Thee to help us so that we shall make no mistakes. Give us Thy wisdom, give us knowledge, give us faith, and oh help us to go forward in the name of Jesus. We thank Thee for all Thou hast been doing here; we thank Thee that the people have come in such large numbers to worship Thee, and that they are now believing in Thee as the Saviour from sin, and as the Healer of every sickness and every disease among the people. Oh, our Father, we do thank Thee for this, that there is more faith with the people now than there was a little while ago; that their faith has been growing, and that the people have been coming to see Thee in all Thy blessings. Oh, lead us on, our Father; go before us and show us the way; help us all to work in communion with the Spirit and in communion with Thee, for Jesus' sake. Amen.

DR. SPEICHER'S PRAYER.

Thou knowest, our Father in Heaven, how much we desire to glorify Thee. Thou knowest, O God, how our hearts have been grieved and the sadness that we have felt when we have seen Thy children scattered abroad, without a shepherd, and perplexed on every side because of a divided Church. Oh God, Thou knowest our desire to-night, that we may be made one even as Thou art One. Oh God, we want to be to-night one with Thy people. Oh God pray wilt indeed show us just how this may be done, and we believe Jesus that Thou wilt give us the spirit of humiliation and submission to Thy will; that Thou wilt give Thy people the grace to come in willingness of heart, in perfect willingness to obey Thee, and to do Thy will in all things that we may be united, and that Thy Church, Thy people, may gather from all the ends of the earth in one body into the household of faith. May we begin anew, and let the power of Thy Spirit be increased in the world for good. May the little handful here go out and spread the gospel of peace and bring a world of sinners to Jesus. We ask this for Jesus' sake, O God. We believe it will be, we know it in our hearts to-night, for here we have felt Thy Glory. Now, God, bless Thy servant and grant that the message that he may deliver to-night may indeed be through the power and direction of the Holy Spirit. Grant that we may listen as to a message from God Himself for Jesus' sake. Amen.

After the singing of the hymn, "Beautiful Words of Life," the Rev. John Alex. Dowie delivered the following

ADDRESS ON ORGANIZATION:

Beloved friends, the first part of my address will be to lay down, in the simplest possible language, certain scriptural

statements concerning the Church. I shall make no elaborate introduction nor attempt any oratorical display. I am always most effective in my ministry for God, I believe, when I get most directly at my subject.

I AM SIMPLY A BUSINESS MAN IN THE MINISTRY.

That is all. I make a business of my ministry. The Lord Jesus Christ made a business of His ministry. He said when only a child, “Wist ye not that I must be about my Father’s business?” I know no separation between this kind of business and that kind of business.

THE ETERNAL GOD IS IN ALL KINDS OF BUSINESS.

He is in the grain business, and He provides corn. He is in the horticultural business, and he provides beautiful flowers. He is in the fishery business, and He has a wonderful fish market in the great ocean. He is in the poultry business. (Laughter.) He is in the meat market. He is in the electrical business, and when the lightnings flash amid the sky you can see what wonderful pyrotechnical displays He sometimes gives. He is in the iron and steel business and in the gas and water business, and provides everything for man; for, after all, man’s business is simply to take up and redistribute what He has given. Did you ever reflect that

GOD IS SIMPLY THE EXECUTIVE CENTRE OF THE BUSINESS OF THE UNIVERSE?

In His own Church it is still “His Father’s Business” that Christ our Lord pursues, and to-night I speak as one who realizes in a measure that everything that I can use for Christ

in the Extension of His Kingdom is my Father’s business, and that every one of you who are my brothers and sisters in Christ are in business for the Lord. You good women in your homes, you are keeping house for God, and you men are in business for your God.

So now we will just get to business, and ask God to give us some of

HIS OWN PLAIN, BEAUTIFUL TEACHING CONCERNING THE CHURCH.

Now sometimes you hear the word church as applied to the Jewish Church.

Beloved friends, there was no Jewish Church—there was no Jewish Church. I have, I think, the best Concordance of the Bible here on my desk that has ever been printed in this world, and I always feel so indebted to good Dr. Robert Young of Edinburgh who gave us this remarkable Concordance. Under the heading of the word Church, I was looking over it the other day, the first thing that impressed me was that the word Church does not occur in the whole of the Old Testament. Did you ever notice that?

THERE WAS NO JEWISH CHURCH.

The word Church is a word that Christ Himself first coined. There was no Patriarchal Church. There has never been any Church excepting the Church of the Living God, which Christ Himself founded. And let me tell you that the great distinguishable characteristic of the Jewish economy the dispensation that preceded this dispensation of God as Christ, is the. fact that now we have a Church, and then there was none.

ISRAEL WAS CALLED AS A NATION,

and every Israelite was by circumcision a member of the Church, whether good or bad, a member of that nation.

Now I venture to say that the Israelitish Dispensation was formed for the purpose of bringing into existence the Bride of Christ in the shape of His Church. You remember the ancient dispensation was of a very legal, very formal character, and, while there was an inner spiritual life, the greater part of it was ceremonial and legal. Ceremonies so burdensome and numerous and legalities so endless, that the burden was in many respects too hard for any people ever to bear, and the law was a pedagogue, a schoolmaster, to bring God's people to Christ as a Church.

A great many things might be said concerning the thoughts that these facts suggest. I have much more to say than can be said here and now. The mere fact itself that that word Church is not used until Christ first uses it is very remarkable.

THE FIRST TIME THAT CHRIST USES THIS WORD CHURCH IS IN CONNECTION WITH THE REVELATION WHICH GOD, THE FATHER, GAVE TO THE APOSTLE PETER.

Bring your Bibles to these Conferences and a piece of paper and a pencil so that you may all be reporters of these meetings. I want, just in a businesslike way, to bring you into the facts and thoughts connected with the Church.

The first time that this word Church is used is in the 16th chapter of Matthew, and the 18th verse. In some places tonight I will read the revised version, which is by far the best English translation of the scriptures, and I hope that by and by it will come into general use among us for reading, especially the

revision of the New Testament. I will ask you to do to-night what our guests do in the Divine Healing Homes. We all read the scriptures together, and if they don't read out I tell them. (Laughter.) Now this is a family gathering to-night to talk over what God says about the organization of His Church. Now if you have got bibles you ought to have them with you, and if you have not got them I cannot help you much. I have several copies here. I can give good Brother Atkins one, he has left his at home.

The 16th chapter of the gospel according to St. Matthew. Now I want you to read with me, because I want you all to be interested in the passage and keep good tinge. Now we will read the old version and if I see anything altered that I think ought to be mentioned in the new, I am going to tell you. All present read Matthew: 16:13 to 20 as follows:

“When Jesus came into the coasts of Cesarea Phillippi, he asked his disciples saying, Whom do men say that I, the Son of man, am?

And they said, Some *say that Thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven; and what ever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged He His disciples that they should tell no man that He was Jesus the Christ.

I first call your attention to the fact that this revelation of the Church was first of all brought about by the Lord Jesus Christ

demanding of His apostles an answer to the question: “Who say ye that I am?”

Now Peter had wonderful spiritual knowledge. He was open, spiritually, on both sides unfortunately, he let in the Devil and he let in God. He was quick to perceive. He was quick to receive, and at this time he was just about as quick to let out as he was to take in. But it was in one of those great flashes of divine inspiration that there came the revelation that Jesus was the Messiah, the Anointed, the Christ, the Son of the Living God,” And he saw it at once. Jesus said, “Thou art Petros,” (a stone.) That means a chip of a rock, a small stone. “Thou art Petros,” that was the name Peter, a stone, “and upon this rock” (petra, a rock) the rock of my own Divinity, of my own Messiahship, “will I build my Church, and the gates of hell shall not prevail against it.”

These are the very first words of inspiration concerning the Church; there is the Church, “the pillar and ground of truth.”

IN CHRIST, ON CHRIST, CHRIST THE ETERNAL ROCK.

Christ is more than the foundation of the Church. He is the foundation, and much more. He is the rock upon which the foundation was founded. There was a Patriarchal Dispensation. There was a Jewish Dispensation. There is a Christian Dispensation; but the Rock underlay all the dispensations, and we may assuredly say that forever it will underlie everything.

CHRIST HIMSELF THE ROCK OF AGES.

I want to show you the difference just now between Christ as the Rock which is The Foundation upon which all foundations are laid, and the specific “foundation” of the

Church of Christ upon that rock.

There is a difference, you will see it presently.

SPECIAL APOSTOLIC POWER.

But before we proceed further, I call your attention to the fact that in the very same breath that Christ founded the Church, He declared to Peter, that an Apostolic power would be conferred upon him, and not upon him only but upon all the Apostles, as I shall show you presently. Read of the Apostolic power, the 19th verse.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

The Roman Catholics vainly say that that power is Peter’s only, and that, therefore Peter, and his official successors at Rome, are the Unmoving Cathedra or Chair of Certainty in the Church. But it is not so, for, whilst the Lord said these words to Peter, you will please to refer to the 20th chapter of John and the 23rd verse, and you will see that he said that subsequently and on a much more solemn occasion to all Apostles. The gospel according to St. John, 20th chapter, read together please from the 19th verse.

“Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came and stood in the midst, and saith unto them. Peace be unto you.

And when He had so said. He shewed unto them *His* hands and His side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you; as *my* Father hath sent me, even so send I you.

And when He had said this. He breathed on *them*, and saith unto them. Receive ye the Holy Ghost

Whosoever sins ye remit. they are remitted unto them; *and*

whosoever *sins* ye retain, they are retained.”

Now the word “remit” is equal to “forgive.” The revised version in the 23rd verse reads. “Whosoever sins ye forgive they are forgiven unto them, and whosoever sins ye retain they are retained.”

”RECEIVE YE THE HOLY GHOST.”

That word was said to the whole of the Apostles when the door was shut, and Christ stood in the midst. I do not want to make any comment upon this matter just now beyond saying this, that I believe

THIS POWER TO FORGIVE OR REMIT SINS IS THE PREROGATIVE OF GOD ALONE; BUT HE EXERCISES THE PREROGATIVE THROUGH THE ANOINTED AND ORDAINED AND PROPER OFFICERS OF THE CHURCH.

I suppose you know that prerogative means a royal power that is reserved to the monarch alone.

In the British Empire the royal prerogative is the right to step in and suspend the law, to forgive the criminal, to open the gates of the prison, to take away the sentence of death, and to restore a person to perfect freedom, that is the absolute prerogative of the Queen. But she can delegate that prerogative, and she does, to Viceroy in every province of the British Empire, in India, Australia, the Dominion of Canada, etc. This fact is better understood therefore in a monarchical country than in a republic—the idea of the delegation of the power to forgive.

FEARS OF APPROACHING TO ROME.

Now I know that some may immediately think that this approaches perilously near to Rome.

I do not care a pin; if the Roman Catholic Church has got a truth I am going to say it, and I do not care who takes the other

side; if the Greek Church has got a truth I am going to say it; if the Episcopalian Church has got a truth I am going to say it; if the Baptist Church has got a truth I am going to say it; and more than that, I am going to get that truth, if I can, into the Christian Catholic Church. (Applause.)

I am going to get every good thing I can get, that God has given, into our organization.

Now the question is this, what does that Power mean?

It means a great deal more than you have supposed. It is repeated over and over again by Christ as a Divine Power lying at the very Foundation of the Organization of the Church.

“THE KEYS OF THE KINGDOM OF HEAVEN,”

Were words not lightly used by Jesus, and mean too much to be ignored without sin.

There is a great deal in a key, is there not?

There are a great many of you here that knew about Divine Healing, but you could not get in at that Door for it seemed to have been locked for centuries, and ministers told you it was shut forever. But God in His infinite goodness and mercy sent me along, and I had “the Key.” I had it in my hand; and I said to you, “Look here, this is a divine key, see it, it is the Word of God, it is the key of a divine promise and a divine power, and I put it into the lock. Trembling for deliverance, there stood outside a woman with a cancer whose face was full of sorrow and of pain, and I opened the door with the Key, and said, “You can go in,” and she went in. She came out healed, and there she sits amongst you, well and happy. Then there was a poor little boy, lame, and on crutches, and he said, “Can’t I get in?” I said now, you watch, and we will open the door, and you can go in; and he went in and came out well. You see that was a key, one of the Keys of the Kingdom of Heaven.

Mr. Calverly: Doctor can I make a remark?

Dr. Dowie: Not just now, brother; you can make any remarks you please afterwards.

I called attention at the outset to this point for the purpose

of showing you that when the Lord Jesus founded His Church, the very next thing He said was to dignify the Apostolic Office. But we will go right on.

I have only begun. I don't know when I will get through. I am not going to look at my watch. I have made up my mind not to do it. (Laughter.)

There is only one other reference to the Church by Christ Himself. It is in the 18th chapter of Matthew. Now, then, come along, let us have this, let us read together, please, from the 15th to 20th verse of the 18th chapter of Matthew:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou shalt have gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Verily, I say unto you. Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.”

Now you see again that the power of binding and loosing is extended in a measure to the whole Church, under Apostolic direction and organization. I could prove that point to you by reading extensively, but I simply mention this point in connection with that. You will see that the Apostle Paul in his Epistles assumes to have a right to this Apostolic power, and gives certain directions to the Church, telling them to purge out “old leaven,” to “put away” a wicked man from amongst them, and writing to them and saying in an Epistle “not to keep company with such persons,” and so on. He held it was the duty of the Church to obey Apostolic direction. This power

was not only conferred upon the Apostles, it was exercised by them, and was recognized by the Church without protest.

THIS APOSTOLIC POWER HAD TO BE DELEGATED,

inasmuch as the Apostles could not be everywhere, and was delegated to bishops or “overseers” in various places.

The remarkable thing is, that in both these cases where Jesus named the Church He adds and links it to his remarkable Power conferred upon the Apostles.

I ask you to notice this because of the importance of what will follow.

PASS FROM THE GOSPELS INTO THE ACTS OF THE APOSTLES.

I will not stop to-night to read with you that first chapter of the Acts of the Apostles, but I will very briefly describe it to you.

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach.

Until the day in which He was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

To whom also He shewed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?

And He said unto them, . It is not for you to know the times or the seasons, which the Father hath put in His, own hands.

But ye shall receive power, after that the Holy Ghost is come upon

you; and ye shall be witnesses unto me both in Jerusalem. and in all Judea, and in Samaria, and unto the uttermost part of the earth

And when He, had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

And while they, looked steadfastly toward heaven as He went up, behold, two men stood by then, in white apparel ;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabhath day's journey.

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew. James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

And in those days Peter stood up in the midst of the disciples, and said, (the number of of names together were about an hundred and twenty,)

Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For He was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with, the reward of iniquity and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take.

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us.

Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His connection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou has chosen.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

It is perhaps the most important chapter in that book with reference to church organization. This chapter of the Acts of the Apostles contains an account of nearly six weeks' of Christ's ministry, after He rose from the dead, and before He re-ascended into heaven.

You will remember that the Acts of the Apostles are written by the Evangelist Luke, and that he refers in the first words of the Acts to his Gospel, and says, "The former treatise have I made, O Theophilus." The word Theophilus means a lover of God. "Concerning all that Jesus *began* to do and to teach until the day when He was taken up." Then, continuing the narrative further, he declares that Jesus, after His resurrection from the dead, showed Himself before His re-ascension into Heaven, for forty days, 3d verse, "for forty days, speaking of the things pertaining to the kingdom of God."

That is, He took the eleven Apostles apart and he taught them how to organize the Church of God, because the foundation office in the Church of God was to be the office of Apostle. Apostles were to rule the Church of God.

Therefore He took these eleven men and He told them HOW, and WHAT, and WHY. After six weeks' instruction, all but two days, He told them that they should not depart from Jerusalem but wait for the promise of the Father, the descent of the Holy Ghost, for power would come after that the Holy Ghost had come upon them.

THE FIRST CONFERENCE ON THE ORGANIZATION OF THE CHURCH.

Now that sacred charge was immediately obeyed, and after the Lord ascended into heaven they went into that upper room and after a season, no doubt, of united prayer, they listened to Peter who rose up amidst the 120 in that upper room and told them of a very important appointment which must be made.

That 120 consisted first, of the eleven Apostles, second, in all probability, of the seventy whom Christ had sent out, and who were the next in rank, that made eighty-one; then there

were his brothers and sisters, that would account for seven, and his mother would make eighty-nine; and then certain women who are indicated. But of the remaining thirty-one we do not know who they were, except these thirty-one were persons who had been amongst the closest to Jesus, whether men or women. I dare say such a man as Joseph of Aramathea, or Rabbi Jairus, and such women as Mary and Martha; such women as Joanna, the wife of Chusa, Herod's steward, and Susanna, and Mary Magdalene, and others, these might be among the women.

A NEW APOSTLE NEEDED.

In that upper room you have therefore not the whole number of believers, but you have a company of 120 who are divinely chosen, upon whom the Holy Ghost is first to come. When this company is assembled Peter stands up and the first thing he does is to point out that the Church is incomplete in one of its essential offices. There is a link missing, there is an Apostle short; for Judas Iscariot is dead and buried, he has gone to his place, he betrayed the Lord, and the Apostle Peter stands up in their midst and says; "Wherefore of these men which have companied all the time that the Lord Jesus went in and out amongst us, beginning from the Baptism of John, one must be chosen." Judas by transgression fell, and Peter points out that this was prophesied through David long centuries before, "his office should another take." Therefore, said Peter, we must have a new Apostle.

You will please notice that

THE VERY FIRST ACT OF THE CHURCH, ACTING DIRECTLY AFTER RECEIVING CHRIST'S INSTRUCTIONS, WAS TO FILL, UP THE APOSTOLIC RANKS.

If Peter had been speaking something that the other Apostles knew was not in accordance with Christ's teaching, why John would have stood up in a minute, or James, or Phillip, the keen

Phillip, or the critical Thomas, and said. Now Peter take care what you are about, you must not mislead the Church, we have lost an Apostle, but let him go;" but Peter puts his hand upon the Word of God and says, "the Holy Ghost prophesies, through David, that this should happen, and that when it did happen a new Apostle should be chosen." Now they knew he had the Word of God for it, he had the command of Christ, he had the consent of his brethren, and as the new Apostle was chosen in this way, it is important to see how it was done.

THE FIRST RECORDED PRAYER IN THE UPPER ROOM.

"And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias, and they prayed and said, 'Thou, Lord, which knowest the hearts all men, show of these two the one whom Thou hast chosen, that he may take the place in this ministry and Apostleship from which Judas fell away, that he might go to his own place.' " This is the first recorded prayer in the Church after Christ re-ascended and it is a prayer that the Lord shall show them which of these two is His choice to be an Apostle. Well they gave forth their lots and the lot fell upon Matthias and he was numbered with the eleven Apostles.

HE BECAME AN APOSTLE, HE FILLED UP THE APOSTLIC RANKS AND THEN CAME PENTECOST.

Please read the very next words,

"And when the day of Pentecost was fully come they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat up on each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.”

Matthias at once took the place of Judas, and the Holy Ghost at once ratified that; for the Holy Ghost came upon the whole assembly, approving their action. We are met in the very beginning of the Church’s history by the apostolic office and its importance, even as we meet the office and its especial powers when Christ first speaks of the Church.

Now passing over for the present the history of the Church in the period covered by the Acts of the Apostles, which contains a great many wonderful things, and to which I shall make some references later on: let us come to

THE DECLARATIONS OF THE HOLY SPIRIT
CONCERNING THE CHURCH, AS GIVEN THROUGH
THE INSPIRED EPISTLES OF THE APOSTLES PAUL,
JAMES, PETER, JOHN AND JUDE.

Paul was above all others the Great Organizing Apostle of the Church.

He possessed in splendid power that great gift, not merely of preaching the gospel and of praying with the sick, and of calling men into fellowship with God; but he possessed that splendid gift of organizing the Church into a thoroughly compact form, so that it might do a thousandfold more good than it could as a disorganized mass, and I pray God to-night that some of that great grace which rested so mightily upon him will rest upon me.

I want it, I need it, and unless God gives it to me I can not be of any use.

I have felt that the organization of the Church demanded the maturest powers, and I may have reached the maturest power I ever can reach on earth in one sense, that is to say I hope to be wiser and better, but I may have reached the strongest period of my physical life. I trust that I shall be spiritually more powerful, but I do not think I can ever expect to be stronger physically than I am now. I do not very well see how

I could put more hours into the day. I don’t know whether Mrs. Dowie knows how I can; I don’t know whether Dr. Speicher knows how I can, because I put in 19 hours out of the 24 on the average, but I thank God for it. Nobody can rejoice more than I can in the fact that God has given to me this great gift of an unwearied brain and diligence, and almost unwearied power to do work, and I think it is just the time when I ought to do something of the highest order. I humbly ask that these God-given powers may be preserved, and that I may continue on this level for years to come, learning how to make wiser and more effective use of these powers.

PAUL IS BEFORE ALL OTHERS THE GREAT
ORGANIZING APOSTLE OF THE CHURCH.

I think we all admit the splendour of the genius of this man whom God used and set on fire with the Holy Ghost, giving him great keenness of vision and divine power to bring the Church into order.

How does he say the Church is to be ordered ?

In the second chapter of his Epistle to the Ephesians we will read from the 19th to the 22nd verse

ABOUT “FOREIGNERS.”

This is a very pleasant passage for us to begin on. You know Brother Calverly you and I and many here are called “foreigners” in this country. I fail to see where I am a “foreigner,” or as the Boers in Africa would say, an Uitlander. Whatever it may be among ignorant or narrow-minded Boers in Africa or America, I want to tell you this, if you are a Christian you are not a foreigner in the Church of God. (Applause.) There is one place you won’t be called a stranger or a foreigner, and that will be, God willing, the Christian Catholic Church. I see friends here to-night who are Germans, who are Irish, who are English, who are Scotch, who are Swedish, who are Poles, Bohemians, French and Italians, and

I rejoice in the fact. You know we whom they call “foreigners” make up the most of Chicago when we are put together. The so called Americans are in the minority. The fact of the matter is that you who call yourselves Americans, you are only a hodge podge after all, that is all, we are real, true, pureblooded lot. That is why we came here to help you. (Applause.) Now for instance we Anglo-Saxons who come here, we are the real old stock, the genuine article. You are all mixed up, and I am very glad to say this, that whilst there are in Chicago under five hundred thousand native born Americans, there are a million and a quarter who have come from all parts of the earth and through them God can bless every land. It is a splendid strategic center for the Christian Catholic Church. That is only by the way, that is only a little prod to you my good American friends to let you know that we do not want to hear the word “foreigners” as applied to brethren, or any such nonsense. Don’t you call us “foreigners” any more. Moreover what I want to tell you friends and all whom these words reach all over the world is this, that in the Church of God there are no “strangers.” (Applause.)

THE FOUNDATION OF THE CHURCH.

Now where are we? Read the passage together.

“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.

And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*.

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.”

THE APOSTLES AND PROPHETS ARE THE
FOUNDATION, THEREFORE UPON WHICH THE
CHURCH IS BUILT. WHAT THEN IS JESUS CHRIST?
HE IS THE CHIEF CORNER STONE.

That is, He is the ROCK underneath all the foundations, just as if there was a great rock underneath Chicago and we put separate foundations for our houses upon that. The Rock on whom Apostles and Prophets and Teachers build is the Lord Jesus Christ. But the foundation offices of the Church, are those of Apostles and Prophets, “ye are built upon the Foundation of the Apostles and Prophets.” Jesus Christ Himself is the Rock and the Building of the Temple of the Church is built up from that point, then you see the Apostles and Prophets, and then you see the whole building. Paul says, “In whom all the Building fitly framed together, groweth unto an Holy Temple in the Lord.”

THE ORGANIZATION OF THE CHURCH.

Read the fourth chapter of the Epistle to the Ephesians verses 1 to 16.

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

With all lowliness and meekness, with long-suffering, forbearing one another in love.

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling.

One Lord, one Faith, one baptism.

One God and Father of all, who *is* above all, and through all, and in you all.

But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all heavens, that he might fill all things,)

And he gave some Apostles: and some, prophets; and some, evangelists; and some, pastors and teachers.

For the perfecting of the saints for the work of the ministry for the

edifying of the body of Christ.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

That we *henceforth* be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive.

But speaking the truth in love, may grow up into Him in all things, which is the head, *even* Christ.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

There are many things in this beautiful passage upon which I should be glad to speak, if we had time, and I commend it to you for private reading, but I ask you to read once more with me especially the 11th verse:

“And He gave some, apostles; and some, prophets: and some, evangelists; and some pastors and teachers,”

You will see the Divine Order is Apostles, Prophets, etc., in the organization of the Church.

But the Order of Ministry is not so exactly stated in Ephesians as it is in the first Epistle of Paul to the Corinthians, the 12th chapter:

“Now concerning spiritual gifts, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administration, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member; but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing?

If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary.

And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked:

That there should be no schism in the body; but that the members should have the same care one for another:

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular.

And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of

miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts; and yet shew I unto you a more excellent way.”

THIS IS THE MOST IMPORTANT CHAPTER ON CHURCH ORGANIZATION IN THE BIBLE.

It is also the most neglected.

The first part of this chapter deals with the unity and perfection of God, then with the Nine Gifts of the Spirit, then with the unity of the Body of Christ, and then the Organization of the Body in the 28th verse. Now then read

THE DIVINE ORGANIZATION OF THE BODY.

“And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments. diversities of tongues.”

Now then what is the way of perfect wisdom as to the Order of the Church? What is the first office God has established? “Apostles.” The second? “Prophets.” The third? “Teachers.”

Now, then, did God form a Church with these as the first officers? “He did.” Is that the Order of the Church of God? “It is.” Does the Church of God ever alter? “No.” Can the Church of God be acceptable to Christ if it is not organized after His own order? “No.”

Now the question arises,

IS THE APOSTOLIC OFFICE A PERPETUAL ONE?

Now that is my contention. You see all the way through reading about the Church you come up against the Apostles from the first mention of the word by Jesus Himself.

The Apostolic Office comes first, the Prophetic Office next, the Teaching Office next There it is.

I AFFIRM THAT THE CHURCH CANNOT BE CHRISTIAN, AND CANNOT BE CATHOLIC, UNLESS IT IS APOSTOLIC.

The Apostolic Office must be declared as belonging to the Church, if we shall form a Church; and it shall be declared to be a Perpetual Office.

It is our duty to declare that the Church of God shall eventually, and as speedily as possible, be so organized.

We have nothing to do with consequences. God will call His Apostles in His own time and way by the Holy Spirit.

I do not think that I can see any of them yet, but that does not alter the fact that we have got to organize this Church as God did it. It must be upon the pattern that God gave. I shall organize on that pattern, or not at all.

THE ARGUMENT AGAINST THE PERPETUITY OF THE APOSTOLIC OFFICE IS THIS:

(I am a little tired and you will therefore permit me to sit a little while.)

Now follow me.

The argument usually advanced against the continuation of the Apostolic Office is this: that there were only 12 Apostles appointed by Christ, that they all died, and that they have never had any successors.

That is the ordinary argument because you know you go into Roman Catholic Churches and you see statues of the 12 Apostles, and these 12 Apostles are the first 12 Apostles, but instead of Judas Iscariot they put in Paul.

But why didn't they put in Matthias; for he was the first Apostle chosen after the death of Judas?

In order to get over this, and in order to get over the fact that there were more than 12 Apostles, the Roman Catholic and the Greek Catholic Churches, and the Protestant Churches for that matter, have said, that the Apostle Peter made a great mistake when he got the early Church to elect Matthias. That is the argument you know in Ecclesiastical Theology, that Peter made a tremendous blunder and, that it was Paul who should have been elected.

Now that contention is about the most stupid thing possible, for this reason, that Paul was not converted then, and he could not have been chosen as an Apostle. Paul's name at that time was Saul, and instead of being a Christian he was a persecutor of the Church, and he continued so for more than a year. How could he have been elected? Will any man with any sense show me how Paul could have been elected to be an Apostle when he was a Jewish Rabbi at the time, a persecutor and a bitter persecutor? It is ridiculous. But some of them try to get out of it by going around a bit, and they say Peter ought to have waited for a year. (Great Laughter.) That is the new way they have, but that won't do either, because the Holy Ghost did not say that, the Holy Ghost had said from the very beginning that a new Apostle was to be chosen at once, and Peter brought it before the Church, and no doubt they had direction from the Lord, and they did just what came from the Lord. Therefore beloved friends

MATTHIAS WAS PROPERLY ELECTED AND HE WAS THE 13TH APOSTLE

And the 14th Apostle was not Paul.
In the Epistle to the Galatians Paul writes that after his

conversion on the way to Damascus, he went into Arabia and conferred not with flesh and blood, but with God. He came back after three years, to Damascus, and from Damascus he came up to Jerusalem, and when he got to Jerusalem the Christians there were afraid of him for they knew him for the old persecuting Saul and probably the official witness at the martyrdom of Stephen, and they did not want to hear anything about him. They all remembered how he gloated over the death of that innocent saint of God, and the only persons who took any interest in him were Peter and another Apostle. He says, Galatians first, verse nineteen, "But of the other Apostles saw I none, save James, the Lord's brother."

Now James the brother of the Lord was a new Apostle, because in the Apostolic Band there were two James' and neither of them was a son of Mary, because one was James the son of Alphaeus, and the other was James the brother of John, and both James and John were sons of Zehedee. Therefore neither of the two James' in the Apostolic Band, while Christ was living, was the brother of the Lord. On the contrary we have the statement in scripture that after he called the first twelve (Mark 3:21) that Jesus' brothers did not believe in Him. He had four brothers, (Mark 6:3) James, Joses, Judas (or Jude), and Simon, sons of Mary, and also sisters. These four brothers of our Lord were not believers in Him, until after His death, apparently, or thereabouts, when they became equally believers in Him and were among His disciples in the upper room on the Day of Pentecost—Acts 1:14.

But you see that Paul comes up to Jerusalem four years after that time and finds that "James, the brother of the Lord" is now an Apostle. Evidently one of the Apostles had died and James, the brother of the Lord, took his place. Now that was four years after Christ's resurrection,

SO THAT THE 14TH APOSTLE IS JAMES THE BROTHER OF THE LORD AND THE 15TH AND 16TH APOSTLES ARE BARNABAS AND SAUL?

In the 13th chapter of the Acts of the Apostles you will read,

“Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.”

Now what did these five prophets and teachers do? The two following verses tell, “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me from Barnabas and Saul for the work whereunto I have called them. And when they fasted and prayed, and laid their hands on them, they sent them away.” From that moment they became Apostles. They were sent away as Apostles and they are called Apostles throughout the whole of the Acts of the Apostles. Barnabas is called an Apostle just as much as Paul, and Saul’s name was changed to Paul. Barnabas and Saul were not elected at Jerusalem to be Apostles, they were chosen by God, and were ordained by Him, through the Prophets and Teachers, eleven years after Christ’s resurrection. Saul was only a teacher and prophet for ten years after his conversion, and eleven years after Christ’s re-ascension he became an Apostle by the act of the Holy Ghost calling him out from amongst the second and third ranks of the first three offices of the Church, the Prophets and Teachers.

And now we have Matthias, and James the brother of the Lord, and Barnabas and Saul, four new Apostles who took places vacated by death in the Apostolic Order. We have 16 Apostles and we are not through yet.

PAUL DISTINCTLY CALLS APOLLOS AN APOSTLE.

In his first Epistle to the Corinthians, 4th chapter, 6 to 9 he says, “These things, brethren, I have in a figure transferred to myself and to Apollos for your sake”—and in verse 9, “For I think God hath set forth its the Apostles,” evidently linking Apollos with himself as an Apostle. He speaks of him as an Apostle, and Apollos was possibly the writer of the Epistle to the Hebrews, for that does not bear Paul’s name in any original copy. Paul was the Apostle of the Gentiles, but Apollos was a Jew, specially eloquent in the Scriptures of the Old Testament, and very likely wrote the Epistle to the Hebrews—See Acts 18:24 to 28.

With Apollos, you have 17 Apostles.

In the Epistle to the Romans you have a very remarkable declaration as to two other Apostles in the 16th chapter and 7th verse:—“Salute Andronicus and Junias, my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.”

Andronicus and Junias were older Christians than Paul, his fellow prisoners, his kinsmen, and they were of note among the Apostles. Now if I should say that Brother Speicher, who is an ordained minister, and Brother Atkin, also an ordained minister were, of “note among the ministers,” why I would not mean anything else than that they were ministers.

And if I should say that one of you was “of note among the carpenters,” I would mean you were a carpenter; and if I said of another brother that he was “of note among the blacksmiths,” I would not mean that you were a woolen merchant, and so on. The meaning is perfectly plain and clear that

ANDRONICUS AND JUNIAS WERE APOSTLES,

MAKING NINETEEN APOSTLES.

I will go on and show you two more Apostles in the New Testament.,

In the Epistle of Paul to the Phillipians you will find a reference there to the Apostle Epaphroditus. It is in the second chapter, 25th verse, “But your messenger,” but the word messenger in the margin of the revised version is translated Apostle, and it ought to have been put in the text. The translators had no right to put the word “messenger” there; the word ought to have been put as it is in Greek, Apostolos, but it did not suit the translators, because the translators were mainly Church of England men who wanted to please their fellow Churchmen, and did not want to put anything in there that made it plain that there were other Apostles.

The other Apostle is “Jude, the servant of Jesus Christ, and the brother of James.” He is generally considered to be one of the brothers of our Lord, and is the writer of one of the Catholic Epistles in the New Testament, which would have no claim to infallible authority if it were not the writing of an Apostle.

Now I will go back.

How many Apostles have we got ? Were. there only 12?

“No.” How many can we count? “Twenty-one.”

Now let us tally up.

First there are the first twelve, and then after Christ’s Resurrection, we have Matthias, James the brother of the Lord, Barnabas, Paul, Apollos, Andronicus, Junias, Epaphroditus and Jude—nine more, or twenty-one Apostles in all, although there were doubtless 12 in office at one time,

Now what is my point?

My point is this, and I want it to reach the Church of God wherever the report of this Conference will go, and it is this,

that in the early Church as fast as an Apostle died another one was selected and put in his place, and man after man stepped in to fill up the Apostolic blanks, and, therefore,

THE APOSTOLIC OFFICE WAS INTENDED TO BE PERPETUAL IN THE CHURCH.

That is my first point.

The organization of the Church is first, Apostles; second, Prophets; third, Teachers, and so on, that is the Divine Order of the Church—who shall dare to deny it? In closing, I have only time to deal briefly with

THE PURPOSE OF GOD IN THE ORGANIZATION OF THE CHURCH.

The purpose is already declared in the passage that we have quoted, “the Unity of the Body of Christ.” The bringing together in fact, of the hands and the feet, and the eyes, and the nose, so that I shall have my hand on my body, instead of somewhere else, and instead of my nose being somewhere else I want it on my body, and Christ wants all the various parts of His body together, and therefore He puts them together in the Church, so that the body may be complete. And for what purpose? That the Church of God shall be the divine agency in the building up of the family, the home, the city, the state, the world, the Church of God, until the whole world is redeemed, through faith in Christ by the power of the Holy Spirit working in and through the Church of God.

THE CHURCH IS CATHOLIC FOR IT IS CHRIST'S OWN BRIDE AND THE PURCHASE OF HIS BLOOD; AND THAT CHURCH IS CATHOLIC, BECAUSE IT IS

UNIVERSAL,

It is not a mere question of Chicago, but we intend to organize ourselves, God helping us, into a Church upon the primitive model, so that if there is a branch in Joliet, or Rockford, or Ohio, or Iowa, or in Canada, or in England, or Ireland, or Scotland, or Australia, we shall all feel that it is a part of the Christian Catholic Church, which is one Church. More, we shall recognize that our brethren who are apart from us in their various churches, even although they may not recognize the catholicity and unity of the Church of Christ, are also brothers and sisters in Christ with us of the Christian Catholic Church, by the fact that they are Christians. We dare not shut away from the Table of the Lord a single Christian of any kind because the Church of Christ is already formed of all who are in Him. We cannot form it. We simply fall into the form and line that God has already laid down. What we become, we shall be by the grace of God. All the offices in the Church are the recognized call of the Holy Ghost, through duly qualified ministers of the Church, as when Barnabas and Paul were called to be Apostles.

Now I want to ask you to follow me in a very few direct remarks as to

HOW THE CHRISTIAN CATHOLIC CHURCH
SHOULD BE FORMED.

I believe, first of all, that *it should be formed of all persons who are willing to come together upon this BASIS*: That (1) they recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice; that (2) they recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ

for salvation; that (3) such persons must also be able to make a good profession, and declare that they do know in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit; that (4) all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

Now that is a very Broad Church.

I will show you, therefore, that we cannot be denominational, sectarian, or narrow.

I would refuse to organize a Church which should demand that a man should think exactly as I, or you, or somebody else thinks upon a great many matters that are not essential to salvation.

No matter that they might be true, we have no right to demand of our brethren absolute acquiescence in every line of our experience.

It is impossible to get it and it is not right to try for it, and we have no right to shut anybody out of fellowship who will comply with those essential conditions that I have named; for they belong to God, and are adopted by Christ, and are regenerated by the Holy Ghost and we have no right to shut a man out because he does not follow us in all our opinions and deductions from Scripture.

Now for instance Baptism.

I am a firm believer in Baptism as essential to a full and perfect Obedience, but if you want to make Baptism a test of Christian Fellowship, I decline to be in such a Church, because I was a Christian before I was immersed. I know I was a child of God before I was immersed, and I will never immerse any one who has not become a child of God. Therefore, have I any right to keep a man away from the Lord's Table because of his upbringing or his want of Christian cult in a matter, or simply

because he does not yet see with me on the question of Baptism? The Lord forbid.

Then again Divine Healing.

You know how strong I am about Divine Healing. You know I teach that it is God's will that we should be healed, and I feel that every person who is a Christian ought to rest in Christ for healing, but do you think I would shut out of the Church of God any person simply because he or she was not healed? The Lord forbid. Let them alone. They are in the Church. They are Christ's children, and if they have not yet been able to receive Divine Healing, that is a reason why the Church ought to receive them, and comfort them, and teach them, and educate them, and bring them into the way of Divine Healing. God forbid that I should belong to a Church that should demand of every man that he should see with me exactly even regarding Divine Healing, and would refuse him fellowship, because of his insufficient light.

Then again concerning the Prohibition of the Liquor Traffic.

I suppose there is not a man in this house who does not know how I stand on the question of the liquor traffic. If I could, I would stop at once that accursed traffic so wickedly sanctioned by human law. God forbid that I, or any member of the Christian Catholic Church should ever cast a direct vote on behalf of the saloon. I should ask the Church at once to investigate the Christian character of such a person. I cannot believe in the Christian character of any man when I know that that man has deliberately gone away and cast a vote for the saloon. I do not think he ought to have membership in this Church, and I should suspend him from fellowship and bring the matter before the proper tribunal. I should at once suspend a person who should engage in the tobacco traffic or the liquor traffic and I should ask the Church to dismiss him if he did not repent. I should say that the man who sells the stuff that

manufactures whiskey-pots and stink-pots had better be outside the Church. I will say it at once. I shall not have anything to do with a man that manufactures the stuff that makes stink-pots or is a stink-pot. I decline to have him in my house as an intimate friend, and I decline to have him in the Church of God. Such an one has no business in the Church of God, for he is doing the Devil's work. But if a brother should not yet have been able to see with us regarding the voting down of the liquor traffic, in the way we would like to vote it down, do you mean to say that he should be kept out of the Church of God? That is to say, if he did not vote the Prohibition ticket?

You think it right to vote the Prohibition ticket. Well so do I in a measure; but I tell you this, there are some Prohibitionists that I would no more vote for than I would vote for the Devil. I tell you I have known Prohibitionists that are incarnate devils. I will tell you another thing, I do not take, altogether too much stock in the Prohibition Party. I see just as impudent schemers in the Prohibition party as I can in the Republican and Democratic, and the fact of the matter is this, I do not belong to any of your parties and I do not propose to belong to any of them. I have told this to my beloved friend and brother, Professor Samuel Dickie, the Chairman of the Executive Committee of that Party, whom I love very truly. He is a man of God, a statesman, a scholar, a gentleman and a Christian, and I will say this, that very many of the best men in this country are in the Prohibition Party. But I say to you, what I said to him, I am not prepared to say to my people, "You must vote the Prohibition ticket." What right have I got to say that? Has not every man got a right to his independent judgment? I might just as well say to this or that man that he should train his son to be a carpenter or a blacksmith. You have a right to train your sons as you like and to such honorable business as they feel led of God.

Under certain circumstances it might be your duty not to vote for a Prohibitionist.

For instance I know of individuals in the Prohibition Party who are absolute enemies of God, Infidels. I would sooner cut

off my right hand than vote for an Infidel. What, shall I put in the House of the Legislature a man who does not fear God? Not a bit of it, not even if he is an Abstainer. I would rather put in a Christian Democrat or a Christian Republican, than a Prohibition Infidel.

Now, listen, I will not have, so far as I am concerned, the Christian Catholic Church committed to any party that is going to make it a part of its political machine. I will not allow the Church of God to be made a political stalking horse. We are independent men and women, and we have a right to vote as God gives us light, and we must do as God gives us light in the various places where we may be placed, and we have no right to impose upon our brethern.

But I want to say at the same time, that when we get to ZION, I know that, by the grace of God, there shall not be a drop of liquor enter into that place. It shall be our purpose in preparing our plans for ZION to prepare not only for a Prohibition ZION, but for a Prohibition District around the town. I omitted to take that precaution in our last land venture, and, therefore, I am going to take another site for ZION because I found among other things, that I could not get a Prohibition Belt around that town large enough to keep the damnable liquor a mile away from it and I intend to do that if I can. You will find me hot enough as regards that matter, but I do not intend for the Church to be committed to any political party at all.

Then again there are other things that I think we must be very clear about, and that is this, for instance, as to Trades Unions.

I am against all Trades Unions of masters or men that are tyrannical in their character.

I say that no men have a right to band themselves together to compel another man to work for so much money, and if he won't do that to brand him as a "scab." I say that it is the tyranny of labor and I shall have no part in it. At the same time I recognize the right of men to organize to get a fair day's wage for a fair day's work, and I shall, God helping me, help

them to get it. For my part I should say eight hours' labor, eight hours' sleep, and eight hours' recreation make a very good day. (Applause.) A working man has labored hard enough at earthly toil when he has labored eight hours; but I say that nobody shall have a right to say that he shall not work ten hours, if he likes. Then again I do not like an organization to say that every man, no matter what his skill, shall have the same wages. I know some men who are worth two dollars a day, and some who are worth three, and some who are worth four, and some who are worth five, and I know some that are not worth a red cent.

Now let us have some sense about these matters, but so far as the Christian Catholic Church is concerned, I hope it will always be found to be what the Church of God should always be found to be,

A FRIEND OF ALL MEN WHETHER THEY ARE
RICH OR WHETHER THEY ARE POOR.

And I tell you this, beloved friends, that the rich men have more need of your prayers than the poor. They are farther from the Kingdom of God. They are deeper in the mire of sin. I would rather take my chances for heaven with the poor fellow who has no education and no piety, than I would with the rich man who is an accursed grinder of the faces of the poor, and goes with outward piety to Church on the Sabbath, and is inwardly an infernal hypocrite. I have no words to say in defense of those who keep back the rightful hire of the laborer, and if this Church will take my counsel, I will tell you what that counsel will be, it will be this:

LET GOD'S PEOPLE GET TOGETHER AND
CO-OPERATE.

I trust that our future ZION will have room for the estab-

ishment of manufactories and all sorts of places where we can co-operate together to build up the happiness of homes and the prosperity of the people. My prayer to God is this:—That not a member of the Christian Catholic Church shall ever lack bread; that not a member of it shall ever lack shelter or home; that not a member of it shall ever lack work if he is strong enough to work; but, at the same time, I propose to see that no man shall eat bread that he doesn't work for. It would be a sin for any member of the Christian Catholic Church to be hungry, homeless, or idle, so long as we had a cent left unspent in our pockets. I can tell you there is nobody in Zion Publishing House, Zion Tabernacles or the Divine Healing Homes who eats bread they don't work for. But I will tell you this, those dear servants, my fellow servants in the Divine Healing Homes, etc., do not need to be lashed to work. Oftentimes when I am in my bed in the early morning, at 5 o'clock, we will hear the maids, all unbidden by their mistress, sweeping out the house long before daylight, and when we come down in the morning everything is nice and clean and proper because they love to do it for God. They don't do it for the dollar, they do it for God, and they put the love of God into their broom, and into their work. May God bring us together as a great company of His children who put God into all their work.

THESE ARE THE BROAD PRINCIPLES UPON
WHICH I INVITE YOU TO COME TOGETHER AND
FORM THE CHRISTIAN CATHOLIC CHURCH.

PRAYER.

Our Heavenly Father for Jesus Christ our dear Lord and Saviour's sake, keep us together a little while longer, and bless, oh Father, by Thy Holy Spirit's power these feeble words that

we have spoken. Amen.

REMARKS.

I want, before we close this meeting, to hear a few of you speak. We will all be able to discuss these proposals at our next meeting, for I hope to have the whole of this address print next week, and you will be able to read it quietly and peacefully in your homes. But if there are any of you who would like to ask me any questions to-night, I am willing to answer them.

QUESTIONS AND OBSERVATIONS.

Mr. Calverly: It was just at the point you were speaking about the "Keys," Doctor, and I was wondering whether that had any relation to Peter preaching the Gospel on the day of Pentecost to the Jews, and also when he preached to the Gentiles, and whether that had any reference to the Keys.

Dr. Dowie: I understand the "keys to the kingdom of heaven" to be the Powers, Gifts and Promises of God, bestowed upon whom He wills, as revealed in His Word. For instance, I said in connection with Divine Healing, I put the Key of Knowledge in the door and open it for many. And so the doors of Salvation and Holiness are opened to others.

Rev. Mr. Jones (Logansport, Ind.): Was not a personal knowledge of Christ, a personal acquaintance with Him before His death, a personal knowledge of His resurrection an essential qualification of an Apostle?

Dr. Dowie: There is no statement in scripture that an essential qualification to Apostleship was a previous knowledge of Christ before His death. So far as we know Paul had no such acquaintance, and he was called to the Apostolic Office. But it was distinctly stated that it was essential in the

judgment of the Apostle Peter that such a person should be called to take the place of Judas Iscariot. But it is also clear that the mind Peter and the Church Council in the upper room was not laid down essential for future Apostolic calls. It was simply a statement of Peter's for that time, and, I think, a very expedient one at the time. Still every Apostle and true minister of every rank to-day must be a witness of His resurrection. I must be a constant witness of the resurrection of Christ. So must any man that might be called to Apostolic Office. That is to say, we must be a witness to His resurrection. You know the word in Greek for Witness is Marturios, or Martyr, that is to say, one that witnesses to the fact that Christ is risen. I witness to Christ's resurrection every time I preach. We must "Know Him and the Power of His Resurrection." Christ is risen, Christ is glorified, He is at the right hand of the Father. That is my understanding of the matter. I may be wrong, but that is my judgment.

A TELEGRAM ON BEHALF OF A SICK CHILD.

Dr. Dowie was here handed a telegram. He said. "There is a dear little child who is very low, and her mother got frightened to-day, and went back to doctors. It is apparently a case of Diphtheria or Scarlet Fever. The dear little child was healed a year ago through my agency of a similar disease. She is a very sweet little child. May we not pray for her on this occasion, just for a moment, that God will spare that little child.

PRAYER FOR THE CHILD.

"Father in Heaven, for our Saviour's sake wilt Thou not stretch forth Thine hand and heal that child? Oh, let not the

faithlessness of the father or the mother, if they have been faithless, interfere with the sweet faith of that dear child, but may the child be left now in Thy hands. In Thy hands we know she will be healed; we cannot be sure if she is put in the hands of the doctor. Oh God, make these parents to see that they have no right to change their doctors; that Jesus healed her before when dying. Father, for Jesus' sake, may the Spirit's power descend upon her now. Amen."

[THE PRAYER WAS ANSWERED.]

In our Editorial Notes of January 24th in LEAVES OF HEALING, page 242, the following note shows how God answered for this dear child. It is a precious token of His approval:—

"A sweet little story comes to us in a letter this morning concerning a dear little girl for whom we prayed when she lay very low last Wednesday evening. Friends who were at the Conference will remember that the telegram containing the request for prayer was handed to us just before we delivered our address. Her mother had become afraid to trust the little one to God alone, and so she called for a doctor. The child, whose name is Sunshine, refused to take the medicine ordered, having been healed through our agency a year ago when suffering from diphtheria.. She said constantly, "Pray, pray, pray." 'Her mother,' the letter says, was coaxing Sunshine to take the medicine, when the child raised her hand, and said, 'Ah, you sinner, Why don't you get closer to Jesus?'

The aunt of the little one, who writes the letter says, 'During the evening (after I wired you) she began to grow better, and finally fell into a quiet slumber. This morning she is as well and bright as could be. Praise be to God and to his servant John Alex.Dowie, who prayed with faith. Sunshine is sitting up and dressed. Dr.— pronounced her case to be one of scarlet

fever.' ”]

QUESTIONS AND OBSERVATIONS CONTINUED.

Mr. O. L. Sprecher: Doctor, I merely want to ask your opinion as to the election of Matthias, whether you think he was elected by a majority, or whether the Holy Ghost inspired the rest of the Apostles to vote for him.

Dr. Dowie: There is no information beyond the words:—“They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”

**REPORT OF THE SECOND GENERAL
CONFERENCE**

OF ALL BELIEVERS INTERESTED IN THE
ORGANIZATION OF THE

CHRISTIAN CATHOLIC CHURCH.

**Held in Zion Tabernacle No. 2, Wednesday Evening.
February 4, 1896**

THERE was a very large attendance, and great interest was shown in the proceedings which continued from 8 to 11 p.m.

The Rev. John Alex. Dowie presided, and at once opened the Conference by saying in his bright, quick way:—

I wish you all good evening, and am glad to see you. We will have our marching song, if you please.

“Come, ye that love the Lord,
And let your joys be known,
Join in a song with sweet accord:
And thus surround the throne.”

Cho: “We’re marching to Zion.
Beautiful, beautiful Zion.
We’re marching upward to Zion,
The beautiful City of God.

I should imagine that every one among us could sing that without the book. We have got it all in our hearts.

Reading of portions of Epistle to the Ephesians by Dr. Dowie.

Prayer by Rev. Dr. Speicher:—

Our heavenly Father we come to Thee this evening with thanksgiving that Thou hast kept us since we last met here, and that Thou has given us Thy Spirit and that Thou has instructed us on the way. We thank Thee for this blessed Epistle which has been read in our hearing this evening, for the words of Thine Apostle that were written in the church's beginning, and have been handed down to us for our instruction and guidance. Oh God we pray Thee that Thy Spirit may be with us, that He may guide us in all our deliberations. Oh God we feel the need of this great work, we feel it upon Thy servant, whom Thou hast chosen and ordained to perform Thy work in this great city, not be disappointed. May the people press forward with him to conquer this great city for Christ. May we realize our union as one body, the Body of the Lord Jesus Christ, the Church of the Living God. We are one in this, and we have only this one desire in our hearts in sincerity, in truth. Bless all those who are to speak, and let all be spoken in the spirit of love and truth, for Jesus' sake. Amen.

Dr. Dowie:—Father in heaven hear our prayer. Grant unto me this night the spirit of wisdom and of understanding, of knowledge and of the fear of the Lord, that I may be of quick understanding in the fear of God, not judging after the seeing of the eyes or the hearing of the ears Give unto these my brethren and sisters the wisdom and grace that is needful at this time. Give us a good meeting, and a happy issue to our deliberations; for Jesus' sake. Amen.

OPENING ADDRESS

Dr. Dowie said:—Beloved friends, that which I had to say has been fully said, twenty closely printed columns of it which have been placed in your hands, and, if you have not read it you ought to have read it. If you have not heard or read it you can not talk about it.

Beloved friends, I feel to-night great love in my heart towards the tens of thousands who have gathered here from time to time and in the Auditorium, from the east and from the west, and from the north and from the south, and towards those who are gathering.

THREE OF THE STRIKING SIGHTS OF EVERY DAY IN OUR LIFE ARE THESE:—

First: Our Mail arriving in great piles, and representing every land beneath the sun, and every state in this union, sometimes to the number of 2,000 letters a week. Second: The wonderful and ever increasing number of requests for prayer which come to us not only in these letters, but in telegrams and cablegrams, from all parts of the world, for there is not now a land beneath the sun with which we are not in constant touch. Third: The spectacle which the Divine Healing Homes present every day, as this morning for instance when more than 80 guests were present, representing, I suppose, well nigh every state in the Union and several parts of Canada. When I look at these facts from day to day, at the ever-widening increasing influence of LEAVES OF HEALING, I am full of joy, hope and faith in God. I hope when this Conference closes to-night to be able to show you the first number of the German Edition, which is now perfected. I say, when I look at these things and consider all that God has wrought, I am filled with love and wonder and praise, and if my good Lord shall only grant unto

me the same measure of blessing in the coming two years, that He has in the past, in the same proportion, we shall have a wondrous work: indeed, it is wondrous now.

As thousands upon thousands gather from Sabbath to Sabbath in the Chicago Auditorium, and we increasingly find that through these greetings every part of the United States and distant lands are influenced, we cannot but help feel that it is our duty

BEFORE WE BUILD UP OUR PERMANENT INSTITUTIONS OUT SIDE OF THIS CITY

(as is my positive and fixed intention, God willing) that we shall do our part to more compactly gather a people together and evangelize the city from within its walls, as it were, before our Exodus to Zion. And when we march out to our permanent location, it will only be to organize more perfectly, so that we shall march back again and go in and out in ever continuous Evangelizing Work.

I have not, in my previous address, entered into any of the detail of intended organization, as regards the application of those principles which I laid down in my first address. I can only say, that

I PROPOSE, IN THE CHRISTIAN CATHOLIC CHURCH, TO CARRY OUT IN THE LETTER AND IN THE SPIRIT THE ORGANIZATION OF THE NEW TESTAMENT.

The organization of the Church as Christ and the Apostles established it.

I PROPOSE TO TRAIN SEVENTIES,

By the grace of God, who two and two, thoroughly understanding the work, and prepared first in our Zion, shall go forth

two and two into all parts of the city and do their work from house to house. I shall carry forward the work by deaconesses and deacons and elders; by pastors and teachers and preachers. I propose to carry forward the work upon New Testament lines, by ordaining such persons as I believe God has called and qualified. I propose to carry it forward by training our young people in a very thorough manner in Sabbath and week-day Schools, where they shall not only be taught the letter of the word but its Spirit, and where they shall get a thorough Christian Education from the Kindergarten to the College, and from the very beginning be trained to carry forward the work of God in all parts of the city.

We propose to carry out the principles laid down in the first address, in every possible way and through the Powers that God has given and will give us in this City.

WE SHALL USE THE PRINTING PRESS

extensively, and by books, newspapers and pamphlets and tracts in all the various languages which are spoken in this city, until at least we have something in every language for every person within Chicago; and we shall circulate Bibles in every tongue that is read or spoken in Chicago. We shall care for nothing excepting to be a Practical People as regards God's work, a People who are at it, all at it, always at it, and in all ways at it. (Applause).

In things that are essential we demand Unity, in things that are non-essential we give the fullest Liberty, and we must do all things in Charity.

I do not propose to make my address, in the opening of this second conference, at all lengthy. Some who read my first address may wish to ask some questions, and they are at liberty to do so.

I propose that when we are organized we shall meet together, and I shall tell you what seems to me to be the command of God, and if it is wise and in accordance with the

Word of God, I shall expect you to fall into your places in the ranks of the Church and work together in hearty co-operation in that position for which God seems to have qualified you.

That will be a matter of detail, and can only be carried out when we are fully organized, and we will do what we can. May God help us.

And now I earnestly submit to you these remarks, and the ten closely printed pages of my address making in all 20 columns, equal to a little pamphlet of about 40 pages. It has all been placed before you, and has been as carefully revised as I could in the time I had at my disposal. There are a few printers' errors that have escaped me perhaps. Looking at it perhaps I alight have arranged it in a different way if I had more time, but I did not want to alter anything I had said, and in every essential particular, the report is a perfect and complete report of the conference that was held on this night, fortnight past, on the 22nd day of January.

I have prepared a very short resolution embracing three points which I shall place in the hands of my friend Dr. Speicher, who has not yet seen it, to read it in due time, and if that resolution meets with your approval, then the action that is indicated in it will be taken.

My address upon Organization, and the Basis of Organization, especially as set forth in the address, are open, not for discussion by those who are not prepared to associate themselves with us, because we have not any time to hear them, but for any intelligent remarks, and for questions, by those who are in sympathy with us, and who have a desire, if they can see with us, to go forward in the organization of this Church.

With that proviso, the meeting is absolutely open. I pray that God the Holy Ghost will guide you, and that none of you will speak excepting in the fear and love of God.

The meeting is open now as a Conference for general discussion upon the basis set forth in my address of January 22nd. Feel perfectly free in the Lord to speak anything that God has

given you to say.

CONTINUITY OF THE APOSTOLIC OFFICE.

Rev. Dr. Burns:—I understand that this Church is to be organized after the pattern laid down by the Apostle Paul, and as an essential it will include the Apostles. Now I am in doubt as to how you are going to get the Apostles. It seems to me that the scriptures clearly state that one essential for an Apostle was that he should have been a witness of the facts regarding Christ, both before and after His crucifixion.

Dr. Dowie:—At the last conference, I went into the matter of the question of Apostolic Office, and in answer to the question of the Rev. Dr. Jones, who said:

“Rev. Mr. Jones (Logansport, Ind.): Was not a personal knowledge of Christ, a personal acquaintance with Him before His death, a personal knowledge of His resurrection an essential qualification of an Apostle?”

Dr. Dowie:— There is no statement in scripture that an essential qualification to Apostleship was a previous knowledge of Christ before His death. So far as we know Paul had no such acquaintance, and he was called to the Apostolic Office. But it was distinctly stated that it was essential in the judgment of the Apostle Peter that such a person should be called to take the place of Judas Iscariot. But it is also clear that the mind of Peter and the Church Council in the upper room was not laid down as an essential for future Apostolic calls. It was simply a statement of Peter's for that time and, I think, a very expedient one at the time. Still every Apostle and true minister of every rank to-day must be a witness of His resurrection. I must be a constant witness of the resurrection of Christ. So must any man that might be called to Apostolic Office. That is to say, we must be a witness to His resurrection. You know the word in Greek for Witness is Marturios, or Martyr, that is to say, one that witnesses to the fact that Christ is risen. I witness to Christ's resurrection every time I preach. We

must “Know Him and the Power of His Resurrection.” Christ is risen, Christ is glorified, He is at the right hand of the Father. That is my understanding of the matter. I may be wrong, but that is my judgment.”

My judgment therefore in the matter is this, that the scriptures do not anywhere state that it is essential to Apostleship that there should be a previous knowledge of Christ before His death, for Paul clearly did not have that knowledge and neither did some others who became Apostles—Apollos certainly.

With regard to the other question, we have simply to deal with the constitution of the Church as laid down in scripture and leave the Holy Ghost in His own time and way to call the Apostles.

CONTINUITY OF THE PROPHETIC OFFICE.

Rev. Mr. Jones:—May I not ask if there were not some other offices in the primitive church, supposing that we grant your position that the Apostolic Office is permanent, is there not at least one more in the primitive church that in the very nature of things must have been limited, that is to say, the Prophetic Office, the second mentioned in the list: “Some Apostles, some Prophets—” Now can there be this office, can it exist now? Giving the power of foretelling future events such as Paul exercised, and also embracing inspiration, empowering one to write what was to be authoritative for the Church, and for the people of God, such as the letters of the Apostles. Now that must have been limited in the very nature of things it seems to me, and if that was limited was not the Apostolic Office also?

Dr. Dowie:—The contention of Dr. Jones is not correct. The Prophetic Office is permanent, as is the Apostolic and Teaching Office, it is as permanent as both. The words are very clear in 1 Corinthians 12:28. “And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that

miracles, then gifts of healings, helps, governments, diversities of tongues.” There is no limitation there as to the time of the duration of the offices of either Apostles or Prophets or Teachers. The word “set” is “etheto” and it means “to build into,” as a permanent part of a permanent organization. As regards our brother’s suggestion as to the continuation of the Prophetic Office, I would say, that the suggestion of its temporary nature is not correct, and that the Prophetic Office continued after Christ’s resurrection. There were a number of prophets, and a number of Prophetesses. There was Agabus who, it is narrated in Acts 21:10:11, “took Paul’s girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.” At an earlier date this same prophet foretold a world-wide famine “which came to pass in the days of Claudius Caesar,” as we read in Acts 2:27 to 30. Philip the Evangelist, who was also one of the first seven deacons, “had four daughters, virgins, which did prophesy—” Acts 21:8 and 9. Five Prophets are also named in Acts 13:1. These Prophets and Prophetesses in the Primitive Church were valued, and very important members and officers of the Church.

I see no reason whatever why the Gift of Prophecy should be limited, and I believe too that it is in existence. The Prophetic Office was a very large one, and a Prophet might hold other offices, such as that of Teacher, and every Apostle was a Prophet. The Apostolic Power was prophetic as well as apostolic; it was didactic or teaching as well as apostolic. It included all the gifts and it is possible and probable that one of “the signs of an Apostle” was that God used him in the exercise of every one of the gifts set forth in I Corinthians 12, the word of wisdom and the word of knowledge and faith, the gifts of healings and the working of miracles, and prophecy, discerning of spirits, tongues and interpretation of tongues.

If my Brother Jones contention were correct, then we should have to strike out some of the gifts of God as given only for a

time whereas the gifts of prophecy and healing are as distinctly given as the gifts of wisdom, and knowledge and faith, and working of miracles, and if you take prophecy out of the nine you have simply denied the Word of God in one of the important points of this teaching, namely, “that the gifts and calling of God are without repentance” Romans 11:29. (Great Applause.) If you admit, as you must, that the Gift of Prophecy is a perpetual gift in the Church, then the office of Prophet must be.

CONTINUITY OF INSPIRATION.

Rev. Mr. Jones:—There is one question, Doctor, in—

Dr. Dowie:—With regard to the question of Inspiration. There is no doubt that Inspiration continues; but such Inspiration must be in perfect accord with the Word of God as it now stands. But I believe that every day that I, or any faithful minister of Christ, utters a word that is from God, it is inspired.

Mr. Marsh:—But it makes no addition to the inspired words of the Bible?

Dr. Dowie:—Precisely so, any man that would add to or take away from the words of the prophecy that are in this book would come under the declaration in Revelation 22:18:19, which says,

“For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

While I will never allow any man to bring me anything as an addition to the Word, yet the Gift of Prophecy has of necessity a very large place for its exercise within the limits of Divine Revelation as it is now given, and the application of the principles and teachings of the New Testament. The application

of these Principles to the Church of God gives a tremendously large room for inspiration, in word and teaching and prayer, and in Prophetic Office. Within the bounds of the Constitution of the United States, there is, or ought to be, ample room for the application of every principle of liberty, and so, within the bounds of the Word of God, there is ample room for the explanation and for the application of it to present day conditions; in such a case there must of necessity be a Divine Inspiration in the mind and heart of the man who utters God’s message, and this Inspiration is just as much the gift of the Holy Ghost as when Paul got it. If I was not inspired by God to preach my sermon last Lord’s Day I ought to have been. If I am not inspired by God to preach my sermon next Sunday I ought to be, and if I am Divinely Commanded to take upon myself as I have been, the responsibility of foretelling an event that will occur I ought to do it: I did it last year. I prophesied Victory! Victory! VICTORY!!! when the sky was dark and everything looked black, for our foes were many and powerful. I did it because God inspired my heart and put that prophetic word in my mouth. Even the secular newspapers said, when I returned last year from my short trip to the east, “Before Dr. Dowie went to the east he ‘prophesied’ that when he came back he would take the largest building in this city, and that he would prove to his enemies in Chicago that the people of Chicago would hear him, and his prophesy was fulfilled.” That was an inspired prophecy. I did not add to the Word of God. Brother Jones’ remark is perfectly correct, that no one has the right to add to nor did the Apostle Paul himself have a right to add to, and he never added to the Gospel. He simply expounded the Gospel.

I find my Gospel inside of the four first books of the New Testament, and if the Apostle Paul had preached something that our Lord Jesus Christ had forbidden I would not consider him inspired. There are points upon which I differ with Paul, if you will discuss that question of inspiration, and there were matters upon which some of the Apostles were not inspired.

Paul sometimes speaks as a man, and sometimes he says, "I say this by permission and not by commandment." A number of things that he said had clearly a limited application to the Church of that day only. His advice, for instance, concerning marriage was distinctly limited and given with very great hesitation, as it was also on some other subjects. The Gift of Prophetic Inspiration is one of the Nine Gifts of the Spirit and since "the gifts and calling of God are without repentance," therefore, the Prophetic Office continues in the Church and prophets will be raised up who shall be able to interpret the mind of God, who enable them to fulfill their blessed office.

QUESTIONING GENERALLY.

Rev. Mr. Jones:—Dr. Dowie you will not consider me a faultfinder, but you are laying foundations and the material should be very solid and enduring, and wisely laid, and points that may be questioned by honest, intelligent and inquisitive minds everywhere should be well discussed.

Dr. Dowie:—That is true; but I do not care what minds outside will say or do. If any friend wants to question our Teaching, question it, if you do not want to do so, leave it; but do not leave an undetermined thought or doubt in the minds of this people. If you want to challenge the perpetuity of the Apostolic Office challenge it; if you want to challenge the perpetuity of the Prophetic Office challenge it; if you want to challenge the perpetuity of the Teaching Office, challenge it. If you want to challenge the perpetuity of any of the Gifts challenge them, then we will know exactly where to place you, but do not throw out doubts without taking a distinct position, and if you can challenge anything successfully by disproving it from the Word of God, I am willing to give it up.

Rev. Mr. Jones:—In regard to writing by Inspiration authoritative scriptures?

Dr. Dowie:—In regard to this I say, that if I am God's minister in this matter, and I write to you something that is in

accord with scripture, then you are bound to receive that just as much as if the Apostle Paul wrote it. You will please to observe my qualification. If I write to you something that is in perfect accord with the word of God I have just as much right to write that as the Apostle Paul had to write. Not to add to the Word of God, but to explain it and apply it.

QUESTION AS TO ORGANIZING A NEW CHURCH.

Rev. Dr Burns:—It seems to me as regards the foundation of the Church that we are built upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner-stone. It seems to me there can be but one laying of the foundation and the foundation once laid, we cannot build a new church.

Dr. Dowie:—There can never be a *New Church* unless it be a *false Church*. That which is *true*, in regard to Church organization, is not *new*; and that which is *new* is not true. We need the Old Time Christianity of the first century, and therefore, we are seeking for the Old Time Organization of the Church and hope to find it in the Christian Catholic Church. My address is on that line, and it is not a question of opinion. I gave *facts* from the Word of God, not theories, or my own thoughts. You have not shown wherein any statements in that address are not true. It seems to me that we want the Word of God and not attacks in general terms. In this discourse I make the distinct statement that after the Apostle Judas Iscariot died Matthias was called by the Holy Ghost to the Apostolic Office; that after him James, the brother of the Lord was called; that after him Barnabas and Paul were called, and no one has any right to put in a private opinion upon the subject in the face of the historic facts which prove that the Apostolic Office was continued. But you can challenge my statement of facts if you have counter facts, and the Word of God to back you. But your opinions or my opinions are of no value unless they are in accord with the Bible.

Rev. Dr. Burns:—Are we then to understand if there should be some future Apostles, that we are to be built upon them as upon the first Apostles?

Dr. Dowie:—The Church of God in each generation must be a Building whole and complete in itself, and must be such a Building to-day in this 19th century, on the earth, as it was 19 centuries ago. It is as necessary for His work that it shall be just as perfectly equipped and organized to-day as it was then. Since this is clearly true, and since the organization of the Primitive Church was Apostolic and Prophetic and Didactic, and so on, *that same organization* is just as necessary to-day as it was 19 centuries ago. That is the position.

Mr. Marsh:—The trouble with the Church Organization to-day is that they are bringing up a lot of strange things and demand that we have to live up to them and walk in them.

Mr. Murdoch:—I think that the trouble with our churches is that they cannot find material enough to make a good Church, and I think we ought, by the grace of God, to found a Church, like the Primitive Church, and the offices will come all right, if we are willing to obey God and God's servant. I am willing to obey God and God's servant. I am willing, for one, to do that.

Mr. Marsh:—If we are worthy of the office, the office will come to us and if we are not, it won't.

Dr. Dowie:—I am not claiming any office, no man has heard me claim any office. I am a teacher and have taken no other place. I have not stood here claiming to be just recognized as a Prophet; recognized as an Apostle, but I have stood here as an authoritative Teacher. If I am a leader, I am a leader; if I am a Teacher, I am a Teacher; if I am a Prophet, I am a Prophet; if I am an Apostle, I am an Apostle. I am so whether you recognise it or not. I am so whether I recognize it or not. I am just what God made me, and at this moment I claim no Prophetic or Apostolic Office Power. I said in my first address, distinctly and positively, that I did not see the Apostles. You have read that if you have been reading the

address at all attentively. You will see I uttered these words, on p. 226 of LEAVES OF HEALING

“Now the question arises,

IS THE APOSTOLIC OFFICE A PERPETUAL ONE?

Now that is my contention. You see all the way through reading about the Church you come up against the Apostles from the first mention of the word by Jesus Himself.

The Apostolic Office comes first, the Prophetic Office next, the Teaching Office next. There it is.

I AFFIRM THAT THE CHURCH CANNOT BE CHRISTIAN , and CANNOT BE CATHOLIC, UNLESS IT IS APOSTOLIC.

The Apostolic Office must be declared as belonging to the Church, if we shall form a Church; and it shall be declared to be a Perpetual Office.

It is our duty to declare that the Church of God shall eventually, and as speedily as possible, be so organized.

We have nothing to do with consequences. God will call His Apostles in His own time and way by the Holy Spirit.

I do not think that I can see any of them yet but that does not alter the fact that we have got to organize this Church as God did it. It must be upon the pattern that God gave. I shall organize this Church on that pattern, or not at all.”

Then I go on to speak about the argument against the perpetuity of the Apostolic Office, and I go on to show the perpetuity of the Apostolic office. It is a mere matter of record, if Mantillas was an Apostle, and there is no doubt about that, if Barnabas was an Apostle, and there is no doubt about that, and if Paul was an Apostle, and there is no doubt about that, and if James, the brother of the Lord, was an apostle, and there is not doubt about that, and there are a number of others whom there is no doubt about; but if these I have mentioned alone were Apostles they would prove the continuity and perpetuity of the Office. And all we have got to do is to leave God to do His own work, and what we have to do is to organize a Church and to declare that the Foundation Office of that Church is

Apostolic. If we do not do that we will not organize upon the Primitive Pattern. It is evident that some of the brethren have not fully considered the address.

Mrs. Dowie:—Did you not state that these offices were not made by votes?

Dr. Dowie:—They cannot be made by votes. The Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them.” The Holy Ghost “calls” not the majority of the votes. The Holy Ghost commands “Separate!” and the “prophets and teachers” present were only five in all including Barnabas and Saul.

Three men ordained two Apostles, and the Church was never asked to vote upon the matter. The Apostles ordained Overseers and Elders without asking the opinion of the members of the Church. That was the order Christ established in forming the Church.

Mr. Calverly:—Brethren and Sisters. It seems that we have not kept in our minds, consecutively, the main points of Doctor’s address. Individually I don’t know whether I am truly orthodox in speaking, for at the outset of this meeting the Doctor said that no man who had not read his address should discuss it. I cannot say that I have read it, but I listened to it at the last meeting here, and I skimmed over the leading points to see that they were there, I had a pretty close recollection of what he put in that address: for I followed him pretty closely, and I must confess that a more conservative and logical address I never heard delivered in my life. We only need to remember the points he established so conclusively and this present discussion will vanish away.

I did not understand the Doctor to say that we were going to build, a new foundation, the foundation was laid, and Jesus Christ was the chief corner-stone, and the Apostles were the next. Those in the churches lost sight of the primitive church, apostacy and consequent declensions detracted from the divine quality of the Church, and the principal divinely established offices vanished away. What we have left has been handed

down principally from the Apostate Roman Catholic Church—a miserable institution. The Presbyterians are an offspring from that Church and they brought with them a great number of the evils of that Church. The Episcopalian is another Church that came from them, and they brought with there a lot of the evils. And the Methodists, we rank old Methodists are chips of the Episcopal Church, and we have inherited a lot of their evils too, and a number of others. There is Methodism and Methodism. I came from the very seat of Methodism in England and we have lots of sins we Methodists; but we inherit them, and many of them are evils which we inherited from the Church of Rome.

Well now the idea that the Doctor has, and in his first address advanced is this, that if the perpetuity of these offices was not recognized in Rome, that is no reason why we should not have them. If we are going to have a church like the first church it must be one according to God’s will, and these offices must be recognized and they must be filled according to God’s will in His own time.

In regard to one point; I remember Dr. Dowie saying in a kind of sad and gloomy way, “I don’t know that I can see any of the Apostles yet.” But I think I can see one, and I think he is the chief of modern Apostles; (Looking to Dr. Dowie amid great applause.)

I delight in the idea that there is looming in the near future a Church identical with the Primitive Church, that has got within it the inherent forces of the Primitive Church, and the usefulness of the Primitive Church, the exceeding and highly valuable teaching which was in the Primitive Church, which we need so much, and all the Gifts of the Spirit included.

It has been to me a great consolation to reflect upon this Church, remembering that the gifts and calling of God are without repentance.”

Now if God has given us these Gifts He has given them to us for our benefit, and for our children’s benefit, and for our children’s children’s benefit, throughout all our generations.

Therefore, if we are alive to the situation, we will not see the devil, or any of the modern fanaticisms, rob us of our rights and privileges which we inherit and which are ours in the name of Jesus.

Now in regard to that Inspiration idea, beloved, I am particularly interested in that.

I do not know what your impression has been when you have been listening to the Doctor; but my impression has frequently been that he has been in close touch with that same Power of the Holy Spirit which fell upon Peter on the day of Pentecost, and that same Power is what I understand the Doctor wishes us to understand in regard to the inspiration, as ever present in the Church.

Well now I feel this to be a momentous conference. I felt as I came two weeks ago, that I never attended a more important meeting in all my life, and this is the same conference. I believe that under the Inspiration of God we are to revive the old Primitive Church, and see it founded upon the old primitive basis including the Apostolic Office and the Prophetic Office.

I must confess that I am like the Doctor in many things here, I do not see where they are all going to come from, but that does not concern me very much, for I know Him in whom I have believed and rested. He knows what He wants. What is required in my judgment is a reliance, a perfect trust in Him, so that we shall go according to the Word of the Lord. Let us march in perfect patience, under the direction of the Holy Spirit, and all things will unfold and develop, step by step, as we march along. I know that many other details of an intricate and important nature will arise; but when the time comes, I believe that the way will be opened up.

But the time is going on and I feel that I must not speak too long, and therefore. I will close. (Great Applause.)

A PROTEST.

Dr. Dowie:—I have not the slightest idea, not the slightest,

but that our dear brother Calverley spoke with that perfect honesty which has always characterised him, and that he would not have been guilty, for a moment, of flattery. I would despise a man who would attempt to flatter me, and I do not imply for a moment but what brother Calverley was perfectly honest in proclaiming me to be an Apostle.

But I too am perfectly honest when with no mock humility I say to you, from my heart, I do not think that I have reached a deep enough depth of true humility, I do not think I have reached a deep enough depth of self-abasement and effacement, for the high office of Apostle, such as he had reached who could say, and mean it too, "I am less than the last of all saints, and not worthy to be called an Apostle."

But if my good Lord can ever get me low enough, and deep enough in self-abasement and self-effacement, to be truly what I want to be, and hope in a measure I am, "a servant of the servants of the Lord," why then I should be an Apostle by really becoming the servant of all.

No man has ever approximated toward that sacred office without feeling that if ever God called him to it, it would be a call to a cross and perhaps to a martyr's crown.

No man shall ever assume that office in these days, or have it given to him by God, without being willing to take that which, perhaps without an exception, was the reward of every Apostle of whom we read in scripture, that they had to die, that they had to seal with their very life's blood their Apostolic Office.

If I should be called to that office, I feel I should be called, in the depths of my heart, to die. I do not think I am afraid to die for Christ. I live for Him.

But my friends in becoming an Apostle, it is not a question of rising high, it is a question of getting low enough. It is not a question of being a "lord over God's heritage;" but it is a question if a man shall be called to be an Apostle whether he can get low enough, low enough to say from the depths of his heart, to say the words that Paul said when he said, "It is a

faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom," not I was chief, but of whom "I am chief?" Did you ever read that? Did you ever read that the chief of the Apostles had humility enough to say that he was the chief of sinners?

I do not know if any persons here have got a notion in their minds that Apostolic Office means a high pompous position, wearing a tiara, and swaying a scepter, if so they are entirely wrong. It means a high position truly, an authoritative position and power truly, but the power of one who can take the lowest place.

I think some of you have got a very false conception of Power in the Church of God. Power in the Church of God is not like Power in the government of the United States, where a man climbs to the top of a pyramid of his fellows to the acme of his ambition, and there makes it fulfill his personal pride and purpose. Power in the Church of God is shown in this, that a man shall get lower and lower, and lower and lower, until he can put his very spirit, soul and body under neath the miseries and at the feet of a sin-cursed and disease-smitten humanity and live and die for it and for Him who lived and died for it. That is what I understand by Apostolic Office. (Great Applause.)

ACTION NOW REQUIRED.

Rev. Dr. Speicher:—I want to say a few words.

Most of us have been here under the teaching of Dr. Dowie for a long time. Most of us know his mind perfectly. Most of us know just what he has done when we were in great need. We know in just what spirit he has received us. We know what his teaching has been. We know how he has expounded the Word of God, and I feel to-night that this same man, more than any other man, has the right to say how this Church shall be organized, and he said it in that discourse two weeks ago to-night. He has laid down the platform on which this Church

shall be organized.

There is no discussion required upon that, there cannot be; for it was laid down upon a scriptural basis, it was all shown to be scriptural; so I would just say before I read this Resolution, that it has my hearty endorsement. The question is whether you will adopt it in sections or as a whole. Please listen carefully.

RESOLVED: That this Conference of Believers interested in the Organization of the CHRISTIAN CATHOLIC CHURCH, hereby declares

FIRST: Their agreement with the general principle of Organization set forth by the Rev. John Alexander Dowie in his address at the Conference held in Zion Tabernacle No. 2 on January 22nd, as printed in the LEAVES OF HEALING for January 31st, pages 260 to 270.

SECOND: That the Basis of Fellowship as set forth on page 267 is hereby accepted, namely:

FIRST: That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND: That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for salvation.

THIRD: That such persons must also be able to make a good profession, and declare that they do know in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH: That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

THIRD: That the Rev. John Alexander Dowie, as the Overseer called by God to that position, shall, it is unanimously agreed, proceed to the enrollment of members.

FOURTH: That the CHRISTIAN CATHOLIC CHURCH shall be fully organized on Saturday, February 22nd, in Zion Tabernacle No. 2.

Dr. Dowie:—If there is any one who yet desires to speak, speak now. I am not desirous of prolonging this meeting an hour or a minute longer than it can be useful. I want no one to vote for that resolution unless they do it heartily.

THE FORGIVENESS OF SINS.

Mr. Palmer:—I would like to know about the forgiveness of sin.

Dr. Dowie:—You have all heard me pray with thousands of penitents every month and you must have noticed that I have for some time taken an important responsibility upon myself.

Again and again in the Tabernacle and in the Auditorium, when the general confession of repentance and of faith in Christ has been uttered by the people I have said, “Do you mean that?” and thousands every week have said “I do.”

Then I have said “God means what He said, ‘Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained. Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.’ I believe it my duty as a minister, to whom this Power has been given, to say, that if you have truly repented of your sins and trusted in Jesus, *you are forgiven*; for the blood of Jesus Christ, His son, cleanseth us from all sin. Go thy way, sin no more lest a worse thing come unto thee.”

What I have said is simply an assurance to a sinner, that if he repents and trusts in the Lord Jesus Christ he is forgiven, and such an assurance coming from authoritative lips is a great comfort, and a great help to the multitudes.

Mr. Palmer. In the Roman Catholic Church the priest claims to forgive sins, and give absolution, thereby taking God’s power.

Dr. Dowie:—I do not propose for a moment, brother, to establish a Roman Catholic Confessional in the Christian Catholic Church, nor do I propose to utter the words I have quoted, as if I were an Apostle and with full apostolic

authority. But, inasmuch as multitudes do in my ministry publicly confess their sins, then it is for the time being a Public Confessional, and inasmuch as it is my duty to give these penitents a clear assurance of God’s mind and will, it is my bounden duty to say to each one who has truly repented and trusted God “You are forgiven,” God says it; and I say it as an authoritative minister of Christ.

Mr. Palmer:—But they must have the witness first within them that they are forgiven?

Dr. Dowie:—Not at all. That witness of the Spirit follows the exercise of faith. My words being also the words of the Holy Ghost, come with wonderful force to those who have truly repented and trusted, but who are tempted to say “Oh, I wonder if I am forgiven?” I say, “Yes, you are forgiven. Go your way, God will make you victorious over sin, if you will continue to trust Him.” Many of you have gone from such a scene as that, and your evil passions, and your bad habits, and your past inclinations, your sins, and sometimes your sicknesses have gone out of you, just at that same moment when I have said these words. Isn’t that true brothers? (Loud cries of Yes)

Well that is all. No, Brother Palmer, I have no desire to sit as a priest in a Roman Catholic Confessional.

Mr. Palmer:—I did not mean that in that way. Just as soon as they are forgiven nobody has to tell them, they have a witness within them, don’t they?

Dr. Dowie:—There are a great many persons who require, in fact all persons do, authoritative guidance. Brother Marsh you are an old officer in the Customs Department of the United States Government, are you not?

Mr. Marsh:—Yes Sir.

Dr. Dowie:—Do you not require in your subordinate office authorative assurances and instructions?

Mr. M:—We have to obey instructions always.

Dr. D:—You need them?

Mr. M:—We need them.

Dr. D:—You have some persons under you?

Mr. M:—I have.

Dr. D:—Do they need instructions?

Mr. M:—Certainly, and without them they cannot proceed to their work.

Dr. Dowie:—That is all. In the Church of God it is the same, there must be authority to give instructions and assurances, and that authority is vested in God's own ministers. If I am sent by God I must have authority to give instructions and assurances to the penitent who are convinced of sin and of Christ's power and will to save. That authority is to tell what the Word of God declares. If you receive it, and believe it, the Holy Ghost witnesses as to whether it is true or not. That is all, Brother Palmer, I do not think there is any difference between us fundamentally.

AN EXPLANATION AND A TRIBUTE FROM AN ABLE PRESBYTERIAN MINISTER.

Rev. Mr. Jones:—I wish to say that I have attended Dr. Dowie's services for a year and a half or more, and I have come nearer to God than at any point I ever did in my life, and I have been widely through the world. I have felt the presence of God here, more perfectly than ever in my life. And yet some of us want some time, and you must not accuse us of being antagonistic to this motion, because we do not at once vote for all its provisions.

I have been a minister of the Presbyterian Church for 40 years and upwards; and if I conclude to bid that church good-bye, I do not want to do anything indecent or hasty, and I should like to leave it in a dignified manner.

I make this statement so that if I should not feel ready to vote everything to-night you will understand that I want some time to study it over. I am not as quick as some that are younger and I hope that I may not be misunderstood.

I want to say that Dr. Dowie never touched my heart so

deeply as he has to-night when he spoke of his need of more humility. Let no man put any hindrance in Dr. Dowie's way. I do not want any personalities, and I do not care who does, I only feel that "Christ is all," and whenever I read those words there on the wall above Dr. Dowie's head as he stands there, I am thrilled with love and admiration. I do not want anybody to stand between me and Christ, and I admire Dr. Dowie's humility, and his apostolic spirit, and Christly love and reverence.

CONCESSION.

Dr. Dowie:—I am very willing to concede all our Brother ones asks. It is very seldom that a man of the mature years of Brother Jones, is so progressive and so ready and so willing to follow where God leads. If it is the mind of a large number present that this Conference should stand adjourned for another week, for further consideration, I am perfectly willing. Only I would like to know on what points more information is really needed, because the best place to get it is here, and the best time is now.

A CONGREGATIONAL MINISTER'S VIEW

Rev. Mr. Atkins:—It seems that this very hearty meeting might have a little more general expression. I would like very much to see the rank and file of the people here giving utterance. There is a very large number here to-night and I would like to see them to a little larger extent expressing the sentiment of the Conference, and we might say that the Conference up to this time has been something of a discussion by the teachers. It seems to me there is a large number here who have made up their minds and if they spoke at all would give utterance with regard to the great leading idea that was suggested at the opening of the meeting.

Dr. Dowie suggested, if I may put it in my words, that there

be an organization here that shall go forward and that shall have a constantly progressive aim, in a word, to better conditions, to save, redeem and cleanse. He suggested an organization for work, and spirited, aggressive, determined kind of work.

Now friends the Doctor in this Conference will want to know whether you are in sympathy with him to *work*, I think that is the very thing, the great thing that you are going to be glad to do, *work*. And I apprehend the Doctor will feel not a little unsatisfied in his mind, if he comes away to-night, and thinks that he has failed to discover whether he has a working body with him or not.

Just a word in regard to that matter of the Apostolic Office and the other offices. I apprehend that most here have not thought of it. Well, dear friends, very few thought a little while ago that the Gift of Healing was still in the Church, until you met Dr. Dowie and got under his influence, and then you thought about it, and expected it; and believed it, and lived and preached it, and prayed it; well now you are convinced of it, that it is a retained Gift. Well, perhaps, after a little more consideration and deliberation, these brethren who have spoken will be persuaded that these other Gifts are here, or will be, and God will make them known in His own good time. But now friends, we would like to have some of you men and women give utterance with regard to the motion, and with regard to the single fundamental idea that is now before the meeting, an organization for Christian Work.

I speak these words out of sympathy and kindness and with the utmost generosity of spirit, and believe that the meeting should not be brought to a close after hearing from say four or five, or half a dozen, and most of those who have spoken are ministers, and I am one of the same class, making, perhaps, too long a speech, for I want to hear others. (Applause.)

Dr. Dowie:—Brother Atkins has not said a word too much, and it would be a very good thing now if a dozen of our strong men and women would speak, and by the way, I have not heard

a woman's voice excepting Mrs. Dowie's in the meeting. I am willing to hear the women when they have something to say. I am not of the opinion that some folks think Paul had, that the women were to keep perpetual silence. Paul himself, used them in his ministry and they labored with him in the Gospel. If any woman here has a word to say, or any man, we will be glad to listen. There is one thing I shall say in this Church if I am its Overseer, "He that will not work neither shall he eat." (Great Applause.) And I will make it particularly hot for the fellow that will not work, and on the other hand I am perfectly sure if you do not eat you can not work.

Mrs. S:—With regard to that I am not at all lazy. I feel that the good Lord has intended you for this purpose, and I thank Him for the progress we have come to see. I do not know dear friends how I can praise God enough to-night, for it is something that I have been looking ahead for for the last five years.

I hail Dr. Dowie as one of the leading men for God in this country. I do praise God to-night and I do feel that I am willing to sacrifice all I have, sacrifice my life for Christ's cause. My last drop of blood is His, and my whole life is His.

Mr. E. A. Congdon:—Most of us cold-blooded folks, some are Baptists like myself, have become so deep-rooted in our beliefs that we find it is hard work for us to get on the right track and give up old associations and change to the new. But the light will dawn upon us, brothers and sisters, and we will come straggling in bye-and-bye, sure, every one of us. And I want to say to Brother Atkins, that the primitive ones, the positive ones that he speaks of, are here, and when it comes to a vote their voices will be heard.

Mr. Chas. J. Westwood. I want to say Brethren and Sisters that five years and a half ago the light shone in upon my heart when Dr. Dowie spoke in the First M. E. Church of Chicago, and ever since that I have loved this work and been closely associated with it. As far as my ability has permitted me to do so, I have worked for God along this line, ever since I saw the

truth; and to-night I thank God that it is coming to what I have hoped and prayed and longed for right along, a Church organization of some kind, tangible, and I believe that we are ready to have it. I believe with Brother Congdon, who last spoke, that we are almost unanimous upon that point and I believe there are a great many of us ready to work I believe we are working now. I do not believe there is a church anywhere in Chicago, that is working as well as we are as a Mission.

I want to ask to-night about a matter, not for my own enlightenment, because I believe I know Brother Dowie's mind in the matter, I heard of a gentleman when going out of our company inviting two sisters to go and take a little wine; and, when remonstrated with, he spoke of Paul's exhortation to Timothy and said he thought he could do as he liked in regard to it, and he smoked just when he felt like it. Now probably that one is not here to-night, I don't think he is; but being as we are here for enlightenment upon these matters, I mentioned it. I believe we want to be clean people, I know for my own part that is the line I have worked along for the last five and a half years, and I just simply mentioned this fact, and I hope Brother Dowie will define the Church's position very clearly for us on that matter of taking or giving alcoholic liquors.

Dr. Dowie:—If such an act should come to the knowledge of any member of the Christian Catholic Church, when it is formed, that brother or sister would be disloyal to God, to me, and to this Church if he or she did not immediately report that fact.

I would thereupon require that brother, who made the charge, with the party who committed the sin, to come and see me; and if that sin was not at once repented of, and the promise given that it should not be repeated, I should immediately suspend that person from membership, report it to the first Assembly of the Church, and ask the Church to take action by approving the removal of that person from our fellowship. I should not for a moment permit member of this Church, to invite their fellow-members to wine-bibbing or stink-pot

manufacturing. (Great Applause.) Such persons as these may be tolerated in other communities, but in a community of men and women, whose motto is "Christ is All", and who are living for God and who are desiring to keep the temple of their bodies clean, such conduct is simply unbearable and impossible. I say too, that if any Branch of this Church did not see with me on these things, I should disband that Church, as far as I had the power, and I should not continue to be connected with that Church for a moment. (Applause.)

A WORD FROM WHEATON.

Mr. Amos Dresser:—My heart was touched by what brother Jones said regarding the giving up of his Church. I am one of the children of God. I am not in the situation that my brother is, connected with any ecclesiastical body at the present day, the Lord led me out from the Congregational Church two years ago. It has been a glorious privilege to be free, and to come and seek the Lord in Zion Tabernacle. It has been a great privilege to go out to others and tell them how the Lord is working, and I just mention this to show how the Lord is working. We were in Wheaton two weeks ago, and they had three meetings on this line, and one of these meetings was crowded full so that the aisles were full and people were standing at the door, and on next Sunday we expect to have three more meetings of a similar character at Wheaton and Glen Ellyn.

Dr. Dowie:—My heart is with you in that work and you will be a welcome member of the Christian Catholic Church. We expect to have branches of this Church within a year in almost every part of the country. I may say, that already there are scores of ministers and students of Theology who are ready to become ministers of the Christian Catholic Church, and there are thousands of officers and members of all Churches who are weary of the conditions existing in these Churches.

ABOUT SECRET SOCIETIES.

Mr. E. W. Anson:—I did not feel like saying anything at the commencement, but I think I do now. I have to praise the Lord for what He has done for me since I commenced to attend these meetings. Nine years ago I took the Lord for my physician. I think it is the love of God that keeps us from doing anything that displeases Him. I would like to hear the Doctor's opinion in regard to secret societies.

Dr. Dowie:— I am absolutely opposed to secret societies root and branch.

Mr. Anson:—I am glad to hear that. I can not see how one can belong to God and to the Devil at the same time.

Dr. Dowie:—I will not say that a man cannot be a member of the Christian Catholic Church who may be connected with some form of secret society. But I will say that it is my judgment that such a man is sinning against God in belonging to a secret oath-bound organization. Our Lord Jesus distinctly and positively said: "In secret have I done nothing." I can not understand how any brother, with the clear plain Word of God in his hand can go into secret societies and call men brothers who he believes are going to hell. Secret Society men are like the persons who drink whisky and smoke tobacco, they may be Christians but they consort with devils and I cannot quite see where their Christianity comes in. (Laughter and Applause.)

A WORD FROM OHIO.

Mr. Merchantell, Forest Ohio. I am glad the Star of Bethlehem ever rose, and that it is here, and men from the east as well as the west are coming to worship Christ; everybody. I am here now for my third visit, and I am so happy and glad that the time will come when this man will organize that Church according to his preaching. That is a glorious gospel. I was hunting salvation, I knew nothing about salvation, but Dr. Dowie told me. God send him five lives. He is here to stay. When I heard the teaching in the Divine Healing Home to-day

I thought, What a blessed gospel. Dr. Dowie has risen over all his enemies and he stands to-day victorious, and they are going quickly down to the grave and death.

PURER LOVE AND CLEANER SPIRIT.

Mr. Wilson:—I want to just say to-night that I am surprised at the professed people of God. Sometimes they are so suspicious of Dr. Dowie. They never stop to think what Dr. Dowie has done and is doing, and no man in this city preaches the gospel like he does, and I have heard the leading preachers of this city. My love is purer and my spirit is cleaner, and I thank God that he ever came to Chicago.

Mr. C. G. Ahl:—I had been an officer in the Methodist Church. However, God showed me that that Word contained all the elements that I needed for my salvation. It showed me that there was a forgiveness for sins, healing for the body, sanctification of the spirit. I was taught the doctrine in the Methodist class meeting that the Lord made people sick. I will simply say this, that I had faith to accept Divine Healing before Dr. Dowie came here, through the Word of God and from testimonies I heard in class meeting in this city. I was glad when Dr. Dowie first opened his missions here in Chicago, on Clark and Washington Streets, in the First M. E. Church. When he opened his first Zion Tabernacle down here, I came when he first opened it. I presume there were only 150 people in the place on the first Sunday afternoon, and I thought—I am not saying this out of flattery, because I feel in this matter as Dr. Dowie does himself—as I came into Dr. Dowie's meeting, I felt the Spirit of God upon me, and, I feel compelled to say it, that he looked to me like one of the Apostles. I don't know why it was that I should have that feeling. But I will tell the truth, it don't make any difference who it hits, as they say, and I feel blessed. I have been watching this movement, and I have come here very often, and I feel as if I was glad to go anywhere where the Word of God was preached and the truth was

preached according to the Word of God, it don't make any difference where it is preached. Jesus said, "Where two or three are met together in My name, there am I in the midst of them." I have felt His presence here, and have, therefore, come to Dr. Dowie's meetings quite often. On one Sunday afternoon I stood up in the Auditorium and told my experience in regard to secret societies. I belonged to the Knights of Pythias, the Odd Fellows, and the Free Masons, and God took me out of all of them. Should God call upon me to explain the relations of people, with regard to the Free Masons and other secret societies, I believe He will endow me with power to do so, because there are certain facts to be taken into consideration in regard to secret societies that have to be thoroughly discussed from an unprejudiced standpoint, and you must not discuss them if you don't know anything about them. I was not here at the first Conference; but I have read the report of it, and considered it closely, very closely, and I see nothing in there in regard to any plans of Dr. Dowie's or anything that will be done that conflicts with the Word of God as I read it, and as the Spirit of God reveals it to me. Hence I say that it is possible for us to go right ahead. I see God's hand in this movement; and as Dr. Dowie says, he has no business to raise up Apostles, God will do that. All we have got to do is to step in and do our part. I am in hearty sympathy with this movement.

Mr. Schmalgemeier:—I think if a man was a Free Mason he would be glad he was out of it and say nothing about it, as I did.

WORDS OF CHEER FROM A "FRIENDS" MINISTER.

Rev. Dr. Hussey, Mt. Pleasant, Ohio. I am, very glad to have an opportunity to express my approbation of this organization, and the foundation principles which have been stated here, and as I have carefully read them, and I believe they are truly apostolic. Since I have heard the words spoken tonight, I

am more than pleased with the idea of a Christian Catholic Church and with the principles Dr. Dowie has laid down.

There are so many different sects in the United States that I have scarcely thought it possible to make any difference in that direction. I think the people are ready to take up the work of God in a great many places with changed conditions: for a great many of these different sects have come away from Christ. And a great many of God's ministers have come away from their sects, because of their unscriptural position. So many are longing to have a wider field of service, and more especially, so many hearts are longing to know Christ in all His fulness and power and come in contact with Him as He is taught by brother Dowie and his co-workers.

I fully realize there is something more in the Gospel, than a mere religion that ordains to work and service without light and power. I am glad that Brother Dowie remembers that in all his teachings.

I am glad also to be a guest in his Home, and wish to speak of the great joy that has come to my heart through the words he has spoken, and the enlightening influence of the Spirit, and of the great many truths that have come into the full light as I have heard him express them. I rejoice that he denounces all sin and all indifference and carelessness among Christians and reproves the world from his paper and from his platform, and I praise him for his works and his way from the depths of my heart, God bless him.

RECOGNITION.

Dr. Dowie:—Permit me to thank Brother Hussey from the depth of my heart. He is not known to many of you perhaps, but he is well-known to me. Although a man of very great

modesty, he is known to those who, hold advanced views on Divine Healing and True Holiness not only in America but in Europe. Our brother is a member of that sect known as the Friends or Quakers, and a very prominent minister among them. For many long years he has been a steadfast and pre-eminent upholder of higher life teaching in the Church of God, standing side by side in his own Church with such foremost men as David G. Updegraff, Calvin W. Pritchard, Dougan Clark, and men of that kind. Mr. Hussey stands among them a man in spirit as he is in stature, a giant. I feel the tribute of his approbation very much. Brother Hussey spoke in the great assemblies of the famous International Conference on Healing and Holiness, held in London in 1885, 15 years ago, where I only spoke by letter. I thank Brother Hussey for the love with which he immediately met my communications and my teachings and that he has been my friend from that time. This is not the first time I have had my remarkable brother attend my ministry, for he did me the honor to visit me whilst I was conducting a Mission in Pittsburgh some years ago and we have had his sister and many of his friends from Ohio in our Homes. One of the great privileges of my life, with all its trials, toils, is this exceeding great privilege of receiving God's dear servants from all portions of His Church and from many states and other countries in our Homes. I know that the Christian Catholic Church will have many true friends amongst the servants of God in nearly all denominations. There are more than twelve ministers in this Conference and their presence has been very helpful. I am grateful for the love of the brethren.

WHAT TO DO WHERE THERE IS NO BRANCH OF THE
CHRISTIAN CATHOLIC CHURCH.

Mr. C. F. Peters:—I have been cured for a year and a half and was healed when near to death's door. I was given up by the Doctors, but Christ was never so dear to me as when I heard the second lecture of Dr. Dowie, in the Auditorium, the preaching of the true religion as it was 19 centuries ago. I felt that Christ was close, and I felt that I wanted to do all things for God, whether it was in my business or whatever I did. I have been much trouble to my poor mother, I am an only son, and I felt very happy last Christmas when I went to her. Now I am going back to Milwaukee to go in business sometime this Spring. It is hard for me to be where I cannot hear Dr. Dowie, and I do not know what to do. I can not go to another Church for I know they are not speaking the whole truth of God to me, and I do not feel I want to go anywhere else than just to hear Dr. Dowie, for I have been so blessed. There is no one ill this room knows how I have been blessed, if they knew what a rascal I was before, they would know how I was blessed. I want to ask your opinion, Doctor, what am I to do as to a Church? You can not preach down there in Milwaukee, and I want to hear the Word of God.

Dr. Dowie:—I would say to my brother that it would be well for him to join the Christian Catholic Church here, and then when he goes to Milwaukee to go to that Church where he can hear the Gospel most earnestly preached, and say to the pastor of that congregation, "I don't want to join your Church, but I would like to be permitted to attend your ministry, to sit at the Lord's Table with you and to help along Christ's cause with my time and money, but I am a member of the Christian Catholic Church. I will co-operate with you if I can retain my membership in the Christian Catholic Church, all right, and if not I can't help it because I am going to stand by the Christian Catholic Church." You will be permitted to co-operate in that way in at least one or two Churches in Milwaukee, I think I can

give you a letter to a minister who is in very hearty sympathy with us, and I believe you will find in him a very sympathetic and earnest believer in Divine Healing. You will find in Milwaukee quite a number of our friends who have been healed here, so you can get up a little week-day meeting of members of the Christian Catholic Church amongst yourselves. I will be very glad to give you a note of recommendation to these particular persons who are in fellowship with us, and you can then form the nucleus of a Branch of the Christian Catholic Church in Milwaukee. I will come some day and visit you, and will send you other helpers to aid you in knocking a few of those beer barrels in the head, for which Milwaukee is so infamous, since some of the largest breweries in America are there. (Laughter and Applause.) My friends say that there is not any part of the United States where we cannot draw a very large audience, if it is only for the curiosity of seeing a man who has been arrested a hundred times. So we may reach even besotted Milwaukee, and help God's people who are fighting bravely in that stronghold of the devil.

Dr. Dowie:—Are you prepared to vote?

All answer:—Yes.

Dr. Dowie:—All who are prepared to have the motion again read and submitted say "Aye".

Apparently all answered "Aye."

Dr. Dowie:—Those who are not prepared say "No."

I do not hear any.

I want to say who there are perhaps three parties in this meeting. First, there are those who want the vote; second there may be those who are not antagonistic but who want to be silent; and third, there may be those who are opposed to taking the vote. Therefore I will put the matter again thus:

All who want to take the vote say "Aye."

Apparently all answered "Aye."

All who want to keep silent say "Aye."

None answered.

All who are opposed to taking the vote say "Aye."

None answered.

It is very evident I should not be right if I did not take the vote, for there is nothing but "Aye" on that proposition.

ADOPTION OF RESOLUTION FOR ORGANIZATION.

Dr Speicher:—I move the Resolution which I have already read. (See page 281.)

Mr. John Murdoch:—I heartily second the Resolution.

Dr. Dowie:—Now I will call for the vote, by asking you to stand. All in favor of this resolution stand. (Almost every one in the Tabernacle stands.) Will you please take your seats again.

All those who are opposed to this motion, please to stand.

There are none.

ANNOUNCEMENT OF ACTION TO ORGANIZE.

Beloved friends, the request made to me in this resolution from this Conference requires me to at once proceed to enroll members.

I will print the proceedings of the Conference in the next issue of LEAVES OF HEALING, and I propose to append to the LEAVES OF HEALING a copy of the blank for enrollment, which will be sent therefore to every person throughout the country who has the LEAVES OF HEALING.

I want to get as full particulars of you all as possible for the General Roll of the Christian Catholic Church, so I shall be thoroughly well posted on all that relates to you, and we shall keep our Rolls as perfectly as we can. It will be an interesting record of great present and of future value.

I shall ask you and our friends in distant places to return this slip carefully filled up, and I will then as soon as possible give you private interviews and see your faces, and by direct speaking with you find out about you.

On Saturday, February 22d, Washington's Birthday and a Public Holiday, I shall call you together to spend the day with me in Zion Tabernacle. We shall give the entire morning from 9 to 1 to enrollment and in seeing you individually. In the afternoon at 2:30 p. m. I shall proceed to the Organization of the Church and the reading of the Roll of applicants for membership, and we shall allow none to be present at that meeting except those on the Roll. The Ordinance of the Lord's Supper will be a part of the proceedings.

As to what we will do when we are formed as a Church, that is another matter, and we don't want to discuss that now. Let the Church be first fully formed, and let us proceed carefully as well as rapidly.

All this will involve a great deal of toil, and it will take considerable time to get this new organization fully organized.

I may say that while I have not settled it, the probabilities are strongly in favor of the establishment of our Zion in a central part of the city, and, for a period of years, I am about to acquire control of very valuable properties suitable for a Home, Tabernacle, Publishing House, etc., properties which cost over \$500,000. I don't think we can improve upon the name

ZION.

Zion Tabernacle No. 4 will seat, if our present plans are carried out, about 2,000 in the principal auditorium, with an equal space below it, and about five large, very desirable rooms for seeing the sick, and for teaching the seventies, and for holding meetings in connection with the various departments of Zion. We hope to prepare teachers and evangelists and establish a Sabbath School with Bible Classes for young and old. We shall have a larger place for Zion Publishing House and a better position for that work in every way.

Now, all this takes a great deal of money, but the first thing it takes is Faith in God. I propose for the present to go on bearing the financial responsibility and management, as the

Church cannot be at first in a condition to undertake these things, and business contracts will be made in my name, etc. I propose to ask you to do your part in placing at my disposal the pecuniary resources that will enable me to make Zion's Onward Movement a glorious success, for it would be impossible to do the work by committees. We have got to proceed carefully, and I will have to bear the burden until the Church has come to a place where it can do a great many things without me. A great many of the details of the work which I do now can be very well relegated to others when they are fitted to do them in the right spirit and in the right way. In the two Homes we have everything arranged in such a way that all runs smoothly, because all our servants are our fellow-servants, and I feel that I am simply the chief of a number of fellow-servants. I will feel the same as

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH.

I want you all to pray that this Church may fulfill the purpose for which it will be organized, viz: The Glory of the Eternal Father through our Lord and Saviour, so that the Holy Ghost may work in the Church, and may enable us to fulfill the great mission for which Christ came to this earth: the Salvation, the Healing, the Cleansing, the Redemption of man from sin and disease and death and hell, and the coming together of the redeemed into one great and glorious Temple for God Himself. That is the one object, and everything must bend to that. I pray that we, ourselves, shall be clean, in spirit, soul and body, and carry the gospel to millions ere we finish our work on earth, and that the proof that God has called this Church into being shall not be in our numbers, shall not be in our *material prosperity*, shall not be in our *intellectual advances*, or in Our ecclesiastical *power and unity*, all of which are good and desirable; but shall be in this *fact*, which no one has been able hitherto to deny, *a fact* that we have been able to glory in as a

Mission, that the people will everywhere say,

GOD IS IN THE MIDST OF THEM; AND HE
BLESSES THEM IN THE SALVATION AND HEALING
OF MULTITUDES.

They may criticise our organization, they may criticise the manner in which we preach, but there is one thing that defies criticism and that is this, when those who are sinners are cleansed from their sins, and when men and women who are sick and dying are healed from their sicknesses, and the Glorious Kingdom of God is extended, then that work is placed in a position where it can defy criticism and prosper in spite of all opposition from the world, the flesh, the devil, and a formal and unspiritual multitude of professors in the denominations.

We are asking God for 100,000 conversions to Him this year in Chicago. Let us ask God to give us that and more.

When we are organized as a Church and feel our Unity, I may say this, I shall feel then a responsibility for you that I have not hitherto felt, that I could not hitherto feel, and I shall ask God to raise up amongst you and send to me men and women whom I can by the grace of God ordain as pastors, elders, deacons, evangelists, etc., who shall help in this work and go in and out amongst you as helpers, taking most of the detail from me and enabling me to give myself more fully "to the Word of God and to Prayer." God grant it.

These things are all in my heart, and you can help me in the doing of them. I desire, my brothers and sisters, that you shall be an active people, working for Christ everywhere, in your office, in your workshop, in all daily labour, in your home, and in every relation of life. Can you all say that is your desire also?

All answer, "IT IS."

Then stand and make consecration to God.

All stood and repeated after Dr. Dowie the following

PRAYER.

"My God and Father, in Jesus' Name I give thyself to Thee. Take me as I am; make me what I ought to be, in spirit, soul and body; help me to do right and to help others to do right, that they may find in Christ a perfect Redeemer. For Jesus' sake give me an answer by Thy Spirit. And may the Church now to be formed be such an organization as Thou can't approve, for Jesus' sake. Amen."

After the singing of the Doxology, the Conference closed with the following

BENEDICTION:

"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.

ORGANIZATION OF CHRISTIAN CATHOLIC CHURCH

In Zion Tabernacle. Saturday, Feb. 22, 1896.

The entire morning from 9 A. M. to 1 P.M. at was given to the work of receiving applications, and of examining and filing them in alphabetical order.

Hundreds gathered around the long tables, where volunteer helpers gave every assistance.

At 2 o'clock the Rev. John Alex. Dowie the General Overseer of the Christian Catholic Church, accompanied by many helpers, ascended the platform, and gave out the Marching Song of Zion's Onward Movement.

Come, we that love the Lord,
And let your joys be known,
Join in the song with sweet accord
And thus surround the throne

CHO: We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God."

This was sung with great heartiness, and many remarks were made by the General Overseer between the separate verses in his usual interesting way. For instance on the line "The hill of Zion yields a thousand sacred sweets" he remarked, Beloved friends, it is useless to forget, or try for a moment to forget, that we are ascending "a hill" which is far from being easy to climb. The old Reformers used to sing,

"Steep and thorny is the way
Straight to Heaven our Home ascending;

Happy he who every day walks therein for Christ contending;
Happier when his conflicts o'er
Conqueror he to Christ shall soar."

As we rise higher and higher in the Divine Life we see more of the great expanse, the wondrous landscape of the divine glory; and as we go still higher and higher, we reach the heights of heavenly hill after heavenly hill, we look on all sides at the glorious prospects, but still see higher hills beyond and upward, until we reach the City of God, and there, from the highest place in the heavens, we shall one day look abroad upon the boundless Universe of God with its unspeakable glories. Now, we are going up the hill of Zion, from the streets of Chicago, and even here we find "a thousand sacred sweets" on the road. There are beautiful things on the road to God, Salvation, Healing and a thousand delights in the King's Highway of Holiness. I have found Life in Christ very, very happy. I do not know that I ever had a happier year than last year. I was so happy amidst all the shameful Persecutions from doctors, devils, the press, the pulpit, and the police, when I was twice arrested on the Lord's Day on this platform, and many times when in the act of praying with God's sick children in this Tabernacle and in the Home; for I was fighting the good fight of faith, and my spirit was very happy with the certain joy of a great victory for God at the end of all.

Again when reading the words

"Then let our joys be known,
And every tear be dry.
We're marching thro' Immanuel's ground,
To fairer worlds on high."

The General Overseer remarked: I always feel that to be true beloved.

I do not feel that any man upon earth owns a single inch of it.

I always feel "the earth is the Lord's." It is Immanuel's

ground, and all the fine corner lots in the cities that the wicked have now, and all the fields, and mountains and valleys are going to get into the proper hands. The righteous shall gather here from the realms of glory, and “the meek shall inherit the earth.” “We’re marching thro’ Immanuel’s ground to fairer worlds on high.” May God help us to march shoulder to shoulder and closer together in heart than ever to countless conflicts with Satan and victories for Christ.

When the hymn had been sung the General Overseer said:

Beloved friends, I think it well, before we read our roll, to repeat together the beautiful Song of Salvation, of Healing, of Holiness, and of Triumphant Entry into the Zion above, which has been so often, throughout our association as a Mission, an exercise with us. Let it be the beautiful opening exercise now. The 35th of Isaiah, I hope you have all got it in your hearts, and if not read it with us from your books, until you have all got the words in your hearts.

All the people then recited in concert the following words:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it

shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ROLL CALL PRAYER BY GENERAL OVERSEER.

Grant unto us, oh God, our heavenly Father, that by Thy Holy Spirit, for Jesus’ sake, this Roll Call may be the call of those whose names shall not only be written in the books of Thy Church on earth, but in the Lamb’s Book of Life above, so that when earth and seas are fled, and the Great Roll Call is called before Thy Judgment Seat, we may stand before Thee here and hear Thee, Oh Thou Unerring Judge, pronounce our names with blessings on our heads, even as we to-day bless in Thy Name those who enter into fellowship with us. Let Thy blessing abide throughout all our proceedings this day, for Jesus’ sake. Amen.

DIRECTION.

The officers at the door will please to listen and attend to this instruction: See that no one enters the door of Zion Tabernacle now unless they have already made application for fellowship, or will do so before they enter this room.

THE GENERAL RECORDER READS THE ROLL.

After ascertaining that there were none present except those who had filled up their forms of application for membership, the General Overseer introduced the Rev. Thomas G. Atteberry as the temporary General Recorder, who at once proceeded to the long task of nearly three hours in reading the Roll.

Hundreds of names in addition to those of the three hundred and seventy present were read by the Recorder. Many of these were engaged in business which they could not leave, and a

very large number resided in distant towns and cities, from the Atlantic to the Pacific Oceans. [As the Roll is growing steadily daily we cannot give the exact number of members in the Church, but it will soon be one thousand.]

RECEPTION BY THE GENERAL OVERSEER.

As each one came forward Dr. Dowie received them in the Name of the Lord Jesus Christ into the fellowship of the Christian Catholic Church, adding words of recognition of their special fitness for fellowship from his minute knowledge of each, recalling details connected with their salvation, healing or previous co-operation in Christian service, and invoking God's blessing on each as he gave them the right hand of fellowship.

After this the

ORDINANCE OF THE LORD'S SUPPER

was celebrated. Twelve members of the Church assisted the General Overseer, who presided.

Beloved, at the Lord's Table we gather, for the first time in our history, all who are now together in fellowship.

ZION'S WATCHWORD FOR 1896.

We are among those who at the beginning of the year uttered a midnight vow in this place and repeated Zion's Watchword for the year together. We will all repeat it together now.

All present said: "Come, let us join ourselves to the Lord in a Perpetual Covenant."

There were also four words which we said we would put in our minds, "that shall not be forgotten." And so to-day we have come into Covenant Relations, having joined ourselves to the Lord, we join ourselves together.

You must remember that the few hundreds who are now present are but the advance company of a great company, a great company, for, as you have heard, many are absent, and there has not yet been time to get the enrollment of hundreds, perhaps thousands, of our friends. I have been very much interested in the names that have come in already this week from the country, although they only received the application forms in their LEAVES two or three days ago. We have a number of ministers, as you have heard. Christian people from all parts of the United States are amongst the applicants, and there are many more to be heard from. Had there been time I should liked to have read to you a number of letters that have been received from various brethren and sisters who have desired to come into fellowship with us, but have yet arrangements to make in connection with their churches ere they sever their connection. In some cases whole Churches are considering as to whether they shall not apply for membership in the Christian Catholic Church, and in one case the minister has already applied.

At the Lord's Table we shall now fittingly celebrate our Union. No merely formal words shall be spoken; such words as are spoken will be from the heart. I shall deliver the Charge to the Church at the close of this ordinance. We want the Lord now to speak. When we have closed the Charge we shall declare the Church formed and make some announcements regarding future movements.

May God our Father now be with us at this Table, and the Lord Jesus Himself, in the power of the Holy Spirit, one Eternal God, be present as we bow in silence, as we come into His presence.

AFTER SILENT PRAYER

the hymn, "Close to Thee," was sung very softly by the whole congregation.

The General Overseer then repeated the words of the

Apostle Paul in 1 Corinthians, 11th chapter, verses 23 to 32:

“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks He brake it, and said, take eat: this is my body, which is broken for you: this do in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord’s death till He come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world.”

Let us give thanks for this sacred bread, the bread made sacred by the blessed associations of this Table, that God may make, by the Holy Spirit, for Jesus’ sake, the eating of it to us a true spiritual communion and partaking of the Blood of Eternal Life, even of the Lord Himself.

THANKS FOR THE BREAD.

We thank Thee our Father in heaven for Christ, the living bread, who came down from heaven, the manna, of which if a man eat he shall never die, and we praise Thee that we are enabled by Thy grace to eat and drink, and to realize that Thy blood and Thy flesh, spiritually, are the portion of this table.

We take this bread remembering that Thy body was broken for us, that we may be an unbroken body in Thee, and we bless Thee this day that by Thy grace we are enabled to believe that we are members of Thine Unbroken Body the Holy Catholic Church which in earth and heaven are forever saved by grace divine. We thank Thee for the great privilege that enables us to

come together as a part of Thy glorious universal Church, which, we bless Thee, has been the One Fold of Thy people in all ages. We pray for Thy people in all portions of the visible Churches that they may be blessed and that they may come into Union as One General Assembly and Church of the First Born whose names are written in heaven. Now bless us as we partake of this bread in Jesus’ Name, Amen.

The General Overseer then distributed to the elders and deacons, saying, “eat ye all of it. Is it not the communion of the Lord’s body?”

When they had partaken he handed a plate of bread to each of the twelve saying, “Distribute in the Name of the Lord.”

During the distribution of the bread, he said:

Jesus said, “I am the Bread of Life which came down from heaven, of which if a man eat he shall never die. Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead; this is the bread which cometh down from heaven. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Who so eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever. These things said Jesus in the synagogue as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, this is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the son of man ascend up where He was before? It is the spirit that quickeneth; the flesh

profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”

PRAISE.

Our Father we thank Thee that these words of Thy Son are indeed spirit and life by the Holy Spirit; and we thank Thee for the living power of Thy Word; and bless Thee that it is going forth in triumph through all the earth.

THANKS FOR THE CUP.

We give thanks for this cup, memorial of the blood that was shed for our redemption, precious blood, we are redeemed not with corruptible things, as with silver and gold, but with the precious blood of Jesus, as of a Lamb without spot or blemish. Precious blood, the blood that flowed for us on Calvary, the blood of Jesus, which through faith, hath caused the Fountain of Life to flow to sinful man all these nineteen centuries. We bless Thee for the River of God which has fitted us with Thy Holy Spirit, who through Jesus' blessed sacrifice has come and brought blessing to all lands. We receive that blessing to-day in partaking of this cup. Let us take it, and realize that it is the emblem of Thyself the Vine: for it is wine unfermented and pure and is for the refreshment of Thy Church. Thou art oh Christ, for us the Living Vine, and as we take this cup may we receive of Thee. Not only may we receive, but may we manifest that fact by living such lives as will make this Church a Living Power, as we tell the story of the redemption of spirit, soul and body, in all our future work for Thee, for Jesus' sake, Amen.

Distribution was made as before by the General Overseer saying, “The cup of blessing which we bless, is it not the communion of the Lord's blood? Drink ye all of it.”

During the distribution of the wine to the people, he said:

“And they sang a new song saying. Thou art worthy to take the book, and to open the seals thereof: for thou hast slain and past redeemed us to God by Thy blood out of every kindred, and tongue. and people, and nation.

And hast made us unto our God kings and priests: and we shall reign on the earth.”

“Ye are redeemed not with corruptible things, as with silver and gold, but with the precious blood of Jesus, as of a Lamb without spot or blemish. Without the shedding of blood there is no remission of sins. If we walk in the Light as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. The blood of Christ, who through the eternal Spirit offered Himself without spot to God, shall purge your conscience from dead works to serve the living God.”

The ordinance was then closed by singing the hymn “At the Cross.”

THE GENERAL OVERSEER'S CHARGE TO THE CHURCH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be inspired by Thy Spirit, and be acceptable in Thy sight, and profitable unto these my brethern and sisters in fellowship now together in this Church, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

BASIS OF CHARGE.

I will read to you two portions of the second chapter of the Acts of the Apostles as the basis of this charge to the Christian Catholic Church, now present, and to all its members everywhere. I trust God will Himself inspire my comments thereupon, for which I cast myself upon Him, expecting the guidance of the Holy Spirit, through simple faith in Jesus Christ, in accordance with the will of God, our heavenly Father.

I call your attention first to the words contained in the second chapter of the Acts of the Apostles, following the sermon of the Apostle Peter, on the Day of Pentecost, the 41st verse, "Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls."

Now that "*Unto them*" ought not be in the translation because you see the words are there in italics. I do not believe that they were merely "added unto them", I believe that they were first added "unto the Lord."

They "joined themselves to the Lord", and, therefore, we will read it as it ought to be, leaving out those words, "Then

they that gladly received His word were baptized, and the same day there were added about three thousand souls."

WHAT DID THEY DO WHEN THEY WERE ADDED

The forty-second to the forty-seventh verses give the reply.

"And they continued STEDFASTLY in the Apostles' Doctrine, and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Praising God and having favour with all the people. And the Lord added to the Church daily such as should be saved"; or, as the revised version, and the original reads, "And the Lord added together day by day those that were being saved."

I specially call your attention to the words,

"AND THEY CONTINUED STEDFASTLY IN THE APOSTLES' DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF BREAD, AND IN PRAYERS."

Beloved in Christ, I feel to-day that in this upper room, we who are much more in number than the 120 in the upper room in Jerusalem on the Day of Pentecost, we who are the advance guard of this Christian Catholic Church, may well rejoice this day that we have been added to the Lord, and have come together in fellowship in His Name, to extend His kingdom and glory. I cannot therefore speak to you, and to our absent fellow members, and to the thousands who will follow them, from words more appropriate than those concerning the principles of action which guided the Church in the days of its Primitive

Purity, Peace, and Power.

STEDFASTNESS IN APOSTOLIC DOCTRINE.

The first thing therefore is to remember, that we, if we are to be strong, are to “continue stedfast in the Apostles’ Doctrine.”

The doctrine of the first Apostles of Christ was simply the teaching of the Lord Jesus Christ. That Doctrine is mine. Christ’s teaching is not to be fully found in the Four Gospels, and especially His teaching as to the Organization of the Church. Very much had been added to the Gospels, in the remarkable period between Christ’s Resurrection and Re-ascension, when for 40 days after He rose from the dead “He spoke to the apostles whom He had chosen of the things pertaining to the Kingdom of God.”

He had explained to these men in His risen resurrection life as to how they were to organize and rule the Church, and as to what their position was in connection with His Church.

I feel that I should not be a faithful General Overseer of this Church, unless I lay down this first of all, that if you, my brothers and sisters, are to be strong in the Lord, and in the power of His might,” and to be what I have prayed God you may be, or not be at all in existence, I say if you are to be a pure and powerful people, by which the Lord can do the same work that 19 centuries ago was done by and through the Primitive Church,

THEN YOU MUST BE STEDFAST IN HOLDING FAST TO APOSTOLIC TEACHING.

There is no reason why it ought not to be so, I see no reason why in these “Times of Restitution of all things,” we should not claim the restoration of every Primitive Power, and ask God to make the Christian Catholic Church in Chicago a Church as full of the Holy Ghost as the Church was in

Jerusalem long ago. (Amen.)

And full of the primitive powers and gifts that will make Chicago as it made Jerusalem, to know that Christ was Lord and God. (Amen.)

If that is to be so, let us understand that we must not only *receive* the Apostles’ Doctrine, but we must *continue stedfastly* in the Apostles’ Doctrine.

Hence it is my duty in this Church to lay before you some of the essential and fundamental requirements of the Apostles’ Doctrine, for the first thing that the Holy Ghost impressed upon the Church was the necessity of following in the footsteps of their leaders whom God had called to the Apostolic Office.

REPENTANCE.

Now, beloved friends, the first principles of the gospel laid down by the Apostle Peter, under direct inspiration of the Holy Ghost, in answer to the cry of a conscience-stricken multitude who cried out, “Men and brethren, what shall we do?”

They saw the need to do something.

Whenever the heart of a sinful man is awakened to the consciousness of guilt, of separation from God, of violated law, and of impending penalty, doom and damnation, that heart cries out, stung to the quick with grief and shame and sorrow, “What shall I do?”

Now some one must give an authoritative reply, and the first portion of the answer of the Apostle Peter was *Repent*.

THEREFORE, THE FIRST PLANK IN APOSTOLIC DOCTRINE IS REPENTANCE.

It is the first word that must ring out from every pulpit of the Christian Catholic Church, and from my lip as Overseer of this Church, to a world dying in sin, will ever ring out the command, “*Repent!*” To Chicago that lifts itself like Capernaum to heaven, and that is in danger of being cast down into

hell, I cry, and this Church must cry, "Repent!" Hell can be found to have a gate in every street, and the great multitudes of this city are flocking through these gates.

A terrible Hell burns in men's bosom; now, and even here the depths of infamy and horrible despair into which sin has plunged them are unspeakably horrible. A future Hell will only be a continuation and aggravation of that Hell in which they are now. Therefore we have to cry "Repent!" to a world in sin, that is in the power of hell, a world with lying tongues, with false lips, with unclean hearts, with diabolical passions run rife in every form. Murder stalks in every street. Crime, hypocrisy and iniquity abound. The first word in Apostolic Doctrine is "Repent!"

REMEMBER THAT IT IS ALSO THE BEGINNING OF
THE GOSPEL,

Read with me the first words of the Gospel according to St. Mark:

"The beginning of the Gospel of Jesus Christ, the Son of God; As it is written in the Prophets: Behold I send my messenger before Thy face which shall declare Thy Way before Thee. The Voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness and preach the *Baptism of Repentance* for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins."

That is the beginning of the gospel, and, therefore, it is the first plank in the Apostles' Doctrine—Repent. The Primitive Church was blessed by continuing to place Repentance toward God and man in the forefront of its Teaching.

The Christian Catholic Church, therefore, takes issue with the Protestant Churches which, as a whole, cry "Believe!" We shall first command men everywhere to Repent. (Amen.) Let him that stole steal no more, let him that lied lie no more, let

him that is filthy be filthy no more, let him that is hypocritical be hypocritical no more.

IT IS THE FIRST PLANK IN CHRIST'S OWN
TEACHING.

In the 14th and 15th verses of that first chapter of Mark of which chapter I have quoted the first portion, it is written, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand: Repent ye, and Believe the gospel." Repentance first, Faith next.

I scarce need say more; but if I would need any further proof I would call your attention to the whole of Christ's teaching in the Gospels which prove that the Divine Life begins with Repentance. He said: "I am not come to call the righteous but sinners to repentance." "Except ye repent ye shall all likewise perish." And as he sent the twelve and the seventies, two and two, before him into every place and city whither He Himself would go, he said, "As ye go say, Repent ye, for the kingdom of Heaven is at hand."

Let us preach, and by the grace of God, if need be, let us ourselves practice a True Repentance. (Amen.)

PERSONAL CHARGE.

If there is anything yet, beloved, wherein we have sinned, and against wife or husband, or child or anyone, let us go kneel at the feet of God and ask for grace to go humbly to our fellow man and say, Forgive me, I have sinned. Repentance! Repentance ! ! Repentance ! ! ! It is the Door of Salvation in Christ!

BAPTISM.

The very next thing that the Apostle Peter said after he said “Repent” was

“BE BAPTIZED EVERY ONE OF YOU

in the Name of Jesus for the remission of sins.”

If a man repents and rests in Christ alone for Salvation, I believe he is saved. But Baptism is essential to a full Obedience and to the indwelling Power of the Holy Ghost in His fullness: for the Apostle adds to the Command a Promise, namely, “And ye shall receive the Gift of the Holy Ghost.”

Now, beloved friends, the Apostolic Doctrine then teaches that

THE FIRST THING AFTER REPENTANCE IS
OBEDIENCE.

You will notice that the Apostles very emphatically declare that the “Obedience of Faith” is the condition of receiving the Holy Ghost.

Take for instance the Apostolic Doctrine on that matter as set forth by the Apostles themselves a little later when they were brought before the Council which had conspired to crucify Christ. The story is told in the 5th chapter of Acts, verses 12 to 42. After great works were wrought through the Apostles, they were arrested and having been put in prison, from which they were brought forth by the angel of the Lord and commanded to speak in the Temple to the people the Words of Life. The cruel Council sent for the Apostles to the prison, and the messengers found the prison doors shut and no man within. While they were telling this to the Council other messengers came and said, “The men whom ye put in the prison are standing in the Temple and teaching the people.” When they were again arrested and brought before the Council the high priest said, “Did we not straitly command you, that ye should

not teach in this name? and behold ye have filled Jerusalem with your Doctrine.”

How glad we are that we have that fact from the lips of the enemies of the Church and of the Apostles.

That is what we have got to do. We must fill Chicago with the Doctrine of Repentance toward God and Faith in the Lord Jesus Christ. We must declare to Jew and Gentile alike that they are guilty and damned and must repent and look to Christ alone. And we intend to bring “this Man’s blood” upon every Jew in Chicago, and upon every Christian who rejects Christ, and make men everywhere to know that the blood of Christ is resting upon them by their rejection of Him.

Peter and the other Apostles answered and said,

"WE OUGHT TO OBEY GOD RATHER THAN MEN.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand for to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of sins; and we are His witnesses of these things, and so is also

THE HOLY GHOST, WHOM GOD HATH GIVEN TO
THEM THAT OBEY HIM.

REPENTANCE is to be followed by OBEDIENCE, by Baptism for the remission of sins, and that is followed by “Gift of the Holy Ghost.”

That is Apostolic Doctrine

Now I want you to repeat the 31st and 32nd verses with me.

All present repeated after the General Overseer, these words:—“Him hath God exalted with His right hand to be a

Prince and a Saviour for to give Repentance to Israel, and Forgiveness of sins; and we are Witnesses of these things and so also is the Holy Spirit whom God hath given to them that obey Him.”

Brothers and Sisters have you, by the power of the Holy Ghost, repented? What do you say? (All answer Yes!) Are your sins forgiven? (All answer Yes sir!)

Very well. Now then listen. “And we are God’s Witnesses of these things.” We are to be Witnesses in Chicago of Repentance and of Forgiveness of sin, and of many other things that Christ is exalted to do. And the Holy Ghost is also a Real Witness. Beloved friends if we are the only Witnesses, if the Holy Ghost does not Witness for us and back up our Witness, Where shall we be?

But if the Holy Ghost comes with me to-morrow into the Auditorium and takes my feeble form and my feeble brain, and my feeble spirit, and my feeble words; and if He only gets full power within me, and if He takes possession of me, and gives me the power of God Himself then He will send those feeble words home to the hearts of the people with overwhelming power and the people will know that the Holy Ghost is there.

Now say that again. All repeat:—“And we are His witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey Him.”

Beloved, I therefore say, with divinely imparted authority that Repentance, and the Obedience of Faith, in Baptism and all other Divine Commands, are the first two planks of Apostolic Doctrine.

FAITH IS OBEDIENCE, AND IT ENABLES THE
CHURCH TO OBEY GOD IN EVERYTHING.

Faith does not merely say Lord, Lord; but does the things that He says. “Jesus said:—Why call ye me Lord, Lord and do not the things I say?” But the Faith that calls Him Lord in the power of the Spirit, goes and does these things.

Some of the things that God calls us to do and to endure seem to be absolute impossibilities.

Not long ago in this great and wicked city, when I was arrested there was not a single word that was being said in my favor excepting by a comparative few, principally of the dear ones round about me who loved me and had been healed through my agency. You were among these few hundreds, or several thousands at the most, but your voices were lost almost in the roar and the strife of our many adversaries in this great city. Every vile newspaper was crying, “Fraud, cheat, impostor, liar, thief, convict, blasphemer, and every evil and false word that could be said. There was a combined attack made by the press, pulpit, police, doctors, drugs, devils, evil men of every kind. The great majority of good men and good women were deceived by the devil’s lies, and many professed Christians were clamoring for my extinction, “Get him out, drive him forth,” etc., was the cry which rang in the papers.

In the midst of all that some one said to me, “Doctor, I do not see how you are going to get through.” I said, “I do not see either, but I am going to get through: for I have the Faith of God in my heart.”

“Well, but Doctor, Doctor, exercise some sense in this thing. Do you not think you better give up this fight, or they will kill you sure?”

“Well”, I said, “is that all they will do?” “That’s all they can do, is it not?” I said, “When my big boy was a little boy, (who is sitting among you to my joy,) he was fond of reading Bunyan’s Pilgrim’s Progress, (and I would like my people to

read that book, and study it; for it is one of the most delightful allegories, and all good men, women, and children love it). He had just come to the part where Christian and Faithful are persecuted in the City of Vanity, and by the people who ran Vanity Fair, which they denounced. At last they are put into prison, and eventually Faithful was put to death for the Name of Christ, and Christian barely escapes with his life and has to go forward on his journey alone. At that point I asked my little boy one day what he thought of Faithful dying for the name of Christ, and as to whether he or Christian had the best of it, and he replied, "Faithful had the best, papa, for he went the quickest way to heaven, did he not?"

"Well now", I said to my friend, "suppose they should kill me, I would get the quickest way to heaven, I should go there at once straight and they could not do me any harm.

But I do not believe they can kill me, I do not believe that all the devils in hell can kill me, and I do not believe that all the devils in Chicago can kill me."

"Well Doctor," said my friend, "do you not see you are running your head against a stone wall."

I said, "Is it a stone wall? If so, what does the wall consist of?"

He said, "Well, there are the Mayor and the Council, and the newspapers, and the doctors, surgeons and druggists, and there are, as you say, your bad neighbors and the police and the city devils, and in short there is everything evil and powerful in Chicago against you. Isn't that a strong wall?"

I said, "It is not strong. It is weak as the devil: for it is only made out of the corruptions of devils' dirt. But I will tell you what God showed me to-day. I was reading this morning how God had spoken words of comfort to one of His ancient prophets, Ezekiel, when that prophet was cast down because

the task that God set before him was so terrific that he quailed before it. He was sent to a rebellious people and he did not see how he could possibly succeed in his task. God then sent him this comforting assurance: "Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads. *As an Adamant harder than flint* have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. When I read that I said, 'O God, make my forehead as an adamant *harder than flint*, for there is a wall and you tell me I am to go through it, and I am going through it.'" (Laughter and applause.)

I met my friend a few months later when all our Victories had been won, and he said, "Doctor, you went through that wall baldheaded." And I said, "Yes, look at my head; see how it shines." (Laughter:) I went through. I went on on through, but it was because I obeyed God, and Obedience is Faith.

Now, beloved friends, take the simple analogy.

Here we are, and we are called upon to "obey God rather than man," vile men who sometimes get diabolical wickedness framed into so-called ordinances or laws. There are laws passed that are not laws in any sense, such as the Ordinance of the City of Chicago which we fought and proved upon appeal to be a violation of law and to be unconstitutional. It was so declared by the Supreme Court, but if it had not been so declared it would have been so all the same: for the Lord Jesus Christ had bidden us to go forth and teach and pray and lay hands in His Name upon the sick, and they should be healed. And we are doing it, and we intend to do it, and we shall continue to do it, and we shall teach and we shall preach, and we shall practice a Full Gospel, and we shall live, and if need be, beloved friends, we shall die: for we must obey God rather than man, come what will. (Applause.) (Amen.)

Oh, if God should call us to the glory of a martyr's crown! What a joy and honor! But, beloved friends, I have begun to think it might be best for the martyr's crown to be held back for twenty years. Sometimes I think I would like to fight this battle for twenty years. I don't know how long God will give me breath to live here, but I want to say that I desire to see the Christian Catholic Church, organized this day, spread o'er all the earth, and the Apostolic Doctrine, Repentance and Obedience of Faith, which brings forgiveness of sins, the healing of sickness, and the sanctification of the believer, spirit, soul and body, established from pole to pole in every nation under heaven.

There are a great many other things too in connection with the Apostolic Doctrine, such as the

COMMUNION OF THE LORD'S TABLE IN THE BREAKING OF BREAD.

Beloved friends, I believe that we have not sufficiently realized the glorious privilege of that Ordinance of which we have just partaken.

It is not like the Ordinance of Believer's Baptism, for that can only be once properly administered; but this Ordinance is the continuous feast of the broken sinless body and of the sacred blood of the Lord Jesus. It is the occasion and emblem of Unity. We love to meet together and break this bread and drink this wine and to feel the fellowship of love; and we shall also invite on ordinary occasions in this Christian Catholic Church, not only those that are in immediate fellowship with us, but all God's children that they may come to their Father's Table, to their Lord's Table, and may rejoice in that Communion, by the Holy Spirit of a Saviour, who is a Real Presence with us always. But there are times when we must break this bread together as a little company like that 120 when they met in the upper room, and to-day was one of those seasons, sacred to our immediate family.

"They continued stedfastly," not only "in the Apostles' Doctrine" but in their fellowship.

THE APOSTOLIC FELLOWSHIP.

I make no claim to be an Apostle.

Brother Calverly, and many of you in our Conference, and many of my brethren elsewhere have for many years been kind enough to say that Apostolic grace rested upon me. But, if it is so, I do not feel that I dare assume that title or office, and it is not for me at this time to say more than this, that standing as a teacher, standing as a prophet, if you will, I speak to you to-day, and ask you to pray for manifested Apostolic "Fellowship."

I have some of the signs of a Prophet and I know I am a Teacher. The signs of a prophet are set forth by Jesus in the ninth beatitude; "Blessed are ye when men shall revile you and shall persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven for so persecuted they the prophets that were before you." Now I think I have had the ninth beatitude for some time, have I not? (Laughter.) And I suppose I may claim therefore to have the signs of a prophet. If there is any malicious invention that they could say against me and did not say it, Joseph Medill of the Chicago Tribune, Joseph Dunlop of the Chicago Dispatch did not know it. But the latter has already been sentenced to pay \$2000 fine and to two years imprisonment for his obscenity in that filthy sheet. This is God's judgment, and, before all Chicago, it is my vindication. (Applause.) God is in the heavens. It is Joseph Dunlop to-day, and it is Joseph Medill on an early to-morrow. Remember I said it; for it will happen just as surely as Dunlop's punishment which I told you would come.

Now, if I were an Apostle to-day, I should desire not merely to teach you Doctrine, but to make you to know that I am in Fellowship with you, and am very really your fellow servant.

I am a servant of the servants of God.

Oh how sweet is that word "Fellowship." I want to be in

"FELLOWSHIP" WITH THE LITTLE CHILDREN.

I want them to feel that the General Overseer of their Church loves them, and I want them to feel, in all your homes, that they have now entered into "fellowship" with me. Tell them that I love them, that we all love them, that every member of the Christian Catholic Church loves them, and above all God loves them. I want them all to know that as Christ's servant I love them from the smallest to the largest, from the steadiest to the wayward one that is not very steady, and that I want them to feel that they are in fellowship with me.

I want you all to feel that my time, my talents, the money with which I am entrusted and all the power I can exert for good shall be employed to bring you into, "Fellowship" with God, and into Fellowship with me. I believe that I can truly say that "our fellowship is with the Father and with His Son Jesus Christ."

Brothers and sisters I am going to give that word Fellowship a very wide meaning before we get through.

I want that you and I shall enter into.

FELLOWSHIP OF SERVICE FOR CHRIST.

That you will follow me when I shall take from amongst you Seventies to go from house to house throughout Chicago, I am going to have you carefully trained, and will ask you to help train yourselves for Christ's service, by searching the Word, by knowing the best means of approaching men, and by knowing how to pray and speak the Word of God so that you may go out two and two and help men to find God. I not only want that, but I want

FELLOWSHIP IN ALL THE GREAT SWEEP OF A GREAT CHURCH'S WORK.

I want fellowship in the visitation of our brothers and sisters and especially when sick and sorrowing. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness: considering thyself lest thou also be tempted." Jesus said, "What man of you having a hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" We have to go after that erring brother or sister who has got among the sinful, for that brother may have lost his way by a wicked woman, or that woman may have erred because of some wicked man. Go and seek them, and let me help you in seeking them until we find them, and bring them back into the Fold of God. We are never to fail to seek the sheep that goes astray, and the fellowship must extend to our necessities. Is there one amongst us that has become poor, then let us have the Fellowship of Love in helping the poor. The man that is honest and wants to work is sometimes suddenly struck down, in some way that prevents his being able to win bread for his dear ones.

Let us go to him, let us help him, let us pray till he is healed, and let us leave good things in that home, and let there be no lack in these matters. Let us relieve all that we are able to relieve. We must part with some of our own bread if need be, to give bread to others, and we must do without a second coat, if it is needful to give clothing to another. We cannot afford to let our brother lose heart or starve: for how could we do so and face the Great White Throne and Christ thereon on the judgment Day?

Listen. This is Apostolic Doctrine. "Do good unto all men as ye have opportunity; but chiefly unto those that are of the

Household of Faith.”

I see a great deal of evangelization going on for the heathen in distant lands, and I do not complain of that; but the evangelization of the heathen in Africa and Asia for which many are pouring out talents and money is not our first duty, and I see a great deal of neglect of our own sick poor in Chicago. (Applause.) Mothers that have toiled until they can toil no more are left to die of starvation. Not one of you must get into trouble and not let me know. I may not be able personally to go to you. but I have many hands and many feet, and I can send some one if I cannot go myself. I can also go there with my messenger in prayer. I can say “Go there and pray at such a time” and I will be there in spirit. And God hears and answers. We must have a Fellowship of help, money, counsel, and very many other things.

Fellowship with Christ, with the Apostles, and with me, fellowship means that we shall “love one another.”

THE CHURCH MUST HAVE A BUSINESS
FELLOWSHIP—A FELLOW SHIP IN GETTING
MONEY, IN SAVING MONEY, AND IN SPENDING
MONEY FOR CHRIST.

Come what will, God helping me, I will spread the truth in these matters. (Applause).

I see in this land; and in all lands, that by means of wicked legislation, and by means of unscrupulous men in the highest places, that there are a favored few who by fraud and falsehood are enabled to acquire many millions, sometimes fifty millions and a hundred millions of dollars, and in one form or another it is stolen out of the earnings of the poor many of whom are at this moment starving to death.

Now I read in my Bible that the Lord Jesus Christ said once: “One is your master even Christ, and all ye are brethren.” Say these words. (All repeat them.) “All ye are brethren.”

Then the rich man is my brother, then the cultivated man is my brother, if he is a Christian. Now I propose to tell the Christian Catholic Church everywhere that these words must find practical expression. Are you a manufacturer? Yes. Are you rich? Yes. All right then, we need you in Zion. What do you want? Well I want you to bring capital, I want you to bring your machinery, want you to buy up land bye and bye in our Zion, and I want you to stay there and settle there, and use your money, skill, and organizing faculty to build up factories, workshops and stores, on a co-operative basis. I want to see in Zion a condition of things that will enable all who can work to find remunerative work right there.

Do we not all wear boots? I think we do, don’t we? I am glad to see you have all got shoes to wear. Don’t we all wear coats? Don’t we all wear shirts, etc, etc,? Yes. Now there are thousands of us, and I want to know why we cannot make our own boots? I am told there are likely to be soon three thousand members of this church in Chicago alone, and reckoning a family of say four with each that would be a community of 12,000 at once. I want to know why we cannot have a Zion Co-operative Boot Factory. I do not see any reason against it do you? Very well, then I want 10 per cent. of all the profit of that factory for Zion’s funds, I want a sufficient return to be given to those who furnish the capital, and I want all the balance of the profit to be divided amongst the workmen in proportion to their salaries.

Now, I want to know whether we who do not drink whisky, and do not drink beer and do not use tobacco, and who do live sober, frugal, temperate and industrious Christian lives, men and women who have strong hands and stout hearts, whether we cannot build up Co-operative Factories and have Fellowship together in Business. How delightful to have a

factory where God is honored, and where, when the bell rings in the morning the first thing is “We’re Marching to Zion” or some other of the Songs of Zion. Wouldn’t that be nice to hear that in the factories? “Beautiful, beautiful Zion, we’re marching upward to Zion, the beautiful city of God.” It would be nice to have that, and at dinner time to have the boys gather and talk about Zion and the good things of God and man. Can we not have fellowship in Service for Christ, mean Fellowship in Business for Christ? (Yes Sir.)

Now that does not mean that everybody is to get the same wages. That is quite another thing. One man is worth a dollar, and there is another who is worth two and there are others who are worth three, four and five; and there is another that is not worth a red cent.

He is lazy or careless and incompetent. There is something wrong with him. We do not propose to starve that man, we shall help him all we can; but I do propose to prod him a little. (Laughter.) And I propose to see whether that man cannot work for his wages, and work so as to improve and get better wages.

I tell you frankly I do not believe in Uniformity of Wages, and I do not believe there is such a thing as Uniformity of Capacity or of Merit. I do not believe God Almighty intended we should all be alike.

I have heard a good many people say we shall all be alike in heaven, but I defy you to find that in the Bible. I have heard people say “as like as two peas in a pod.” But I defy you to find two peas in a pod that are just alike. They are all different in size, or in weight, or in shape, every one of them.

Now God has given us great variety, and I propose that we shall cultivate genius by rewarding it. But I will tell you this, the man who gets the most will have to pay the most, because he will have to give 10 per cent. to Zion at least, and that is the lowest. Did you not all agree to give ten per cent., of all we received this year to the Lord? (Yes Sir.) Do you mean to keep that vow? (Yes sir.) Then in addition to the ten per cent. of our earnings we have got to give him ten per cent. of our time in

spreading the gospel of salvation and healing and holiness through the world. We have got to begin at Chicago and keep pegging away. Let us not only give “tithes” but “offerings”, to God’s work.

Beloved friends, we are asking God to help us to establish a Christian community upon a sensible and wise business basis because that is Apostolic Doctrine.

IN PRAYERS.

“Continue steadfastly in the Apostolic Doctrine and fellowship, in breaking of bread, and in prayers.”

The key to the whole situation is in “prayers.”

Oh, my people listen:

If I can teach by the grace of God ten thousand men, a hundred thousand men and women, a million men and women and children to pray “the prayer of faith that saves the sick,” the prayer of faith that reaches God and comes down in immediate blessing, what a power that will be in the emancipation of the world, from the slavery, of sin and disease and death and hell, and devils. There is the secret of Power, to know how to pray. That early church was a church of spiritual giants, because they knew how to pray, they knew how to reach God. They touched the spring’s of Eternal Power every time they prayed. They touched the dynamos in heaven by the wire of prayer, and the heavenly powers came down that drove sin and disease and death and hell before them like chaff before the wind. Friends we need that spirit, we need prayer, prayer, and this Church must be a praying church, a praying church. I think that in our all night prayer meeting at the opening of this year, we learned some lessons about how to pray. One minister of God, who was present, said to me, ”Doctor, there was more prayer packed into that meeting inside of two hours than I believe has been put into all the churches in this city in ten years, I believe,” he said, “that every prayer went straight to God in heaven.” I know not. God alone knows. But we prayed

and God answered gloriously.

I CHARGE THE CHRISTIAN CATHOLIC CHURCH
TO "CONTINUE STEDFASTLY."

You know there are various ways the devil has of making people give up. Here is Dr. Speicher here. Now, Dr. Speicher, hold on to that chair. (With that Dr. Dowie tried in every way possible to get Dr. Speicher off the chair on which he sat, but was unsuccessful.) Now then the Doctor was stedfast, you see. I did not rehearse that scene at all; I tried to tickle him, and he would not be tickled. But you see the Doctor was stedfast; he knew what I was after, and he held on to that chair. Now won't you be stedfast? Sometimes the devil comes along and he tickles you, and you will let go. There are some people who can't hold on when they are tickled; they let go their hold. There comes along a flatterer, and he says to a young Christian woman, "You are the loveliest creature that ever lived." He is a liar, or if he is not a liar he is a fool. Mrs. Dowie here is very lovely, but I never told her she was the loveliest creature in all the world. I do not believe she would have believed me if I had, and I was not going to lie even to please her. In my eyes she might be the loveliest in the world, and she is; and I have never seen any woman that I cared for so much as I do for her, and I am thankful to God for that. (Applause.)

I love to see husbands think that their wives are just the nicest wives in the world, and their children just the nicest children in the world, and their friends just the nicest friends, just the nicest friends and when they are in Fellowship that their pastor is just the best pastor. I want you to feel that way, believe that the Christian Catholic Church is just the best and nicest Church in the world, and that it shall prove worthy of all our love next to Christ Himself.

Be stedfast. Don't be fooled. Don't let the world win you away from the Church with its offers of money, pleasures, with its engagements. When anyone comes to visit you on the

Lord's Day you have got to be stedfast in the Apostles' Doctrine. It says you are

"NOT TO FORSAKE THE ASSEMBLING OF YOURSELVES
TOGETHER."

When company comes on the Sabbath Day, and you know it is time to go to the Church, or to some other Christian work you may be engaged in, do not say, "I can't leave these dear friends," do not neglect duty for the purpose of pleasing men. Perform your duty, and exercise your privileges, no matter who comes. Say "I am going to the House of God," and do not let anybody flatter you or fool you, but go to the House of God. Be honest, be stedfast.

DANGERS AHEAD.

I believe in ten years, if God spares my life, and if we are Faithful, that I shall be at the head, if I continue to be the General Overseer of the Christian Catholic Church, of the strongest and wealthiest Church that the world has ever seen.

I believe that. (Applause.) That is a great deal to say.

But just there will come the danger, just there.

John Wesley foresaw it, and he said words in effect as follows: My people now are poor, but I foresee the day when they will be rich, and I fear that men of wealth when that day comes will forget God and place men of wealth in positions of power in the Society, and they will consider elegance and learning more than piety. When that day comes on Ichabod close the doors of the Methodist Society, for the glory will have departed.

That day has come. Men of the world are made Trustees in the Methodist Episcopal Church, and one of these was permitted by his minister to occupy a Methodist Church pulpit, during the World's Fair, that he might plead that the Fair should be open on the Sabbath, and so break one of the Ten

Commandments. That was done in a Methodist Church in this city, and the man who was a Trustee and made that speech does not even profess to be a converted Christian. Now that is the condition of the Methodist Church to-day. Wealth and Free Masonry and things of that kind rule many portions of it, and the Holy Spirit is grieved. I tell you that if we do not obey God our very prosperity will be our curse.

EXHORTATIONS.

Listen. Brothers, work and get all you can, not forgetting to reserve a portion of your time for God and your family and your spiritual culture. Give all you can. If you can make ten thousand dollars or a hundred thousand dollars honestly, get it. Save all you can. But give to God and His Church, richly, fully, freely, that millions may be won to Christ. Continue to develop your business; but, in the name of God, give all you can.

Give, and see ere you leave this earth that what God has given to you is put into His work in such permanent forms, in such places, and in such ways that a multitude will go forth as a result of your labors, your faithful prayers, your loving toil. But God forbid that we should grow up to be rich and say, "I have need of nothing," and know not that in God's sight we would then be "miserable and poor and blind and naked."

Brothers, prosperity is a glorious thing if a man uses it for God; but prosperity, even in the Church, as well as in the world, is an unmitigated curse if it means that a man's heart shall be lifted up with pride and if he shall say like Nebuchadnezzar. "This is great Babylon that I have built."

I HOPE TO BUILD A LITTLE CITY TO BE CALLED ZION,

and hope some day to stand upon the dome of a Zion Temple to hold from 10,000 to 20,000 persons, and I hope one day to

look abroad over that lovely city and to bring visitors to look upon its beauties, its Homes, Colleges, Schools, etc., and say "This is Zion." But should I stand there with snow white hair, and perhaps with bent back, aged and nearing the end, may I never say, "This is Zion that I have built," but say, as I do to-day, as we start out upon this enterprise, "This is Zion that God has built." (Amen.)

Oh, Friends of Jesus, like our Lord we have no continuing city on earth, but we seek "a City whose builder and maker is God," and into that city we seek to bring sinners saved by Grace from the streets of these cities, from the highways, yea, and the Dark Continents, for ere long I trust away out shall this work stretch into Africa and Asia.

Friends of Jesus, we are seeking to bring from the east and from the west and from the north and from the south a multitude who shall be saved, and healed, and cleansed, and quickened, who shall all sweep on with us, generation after generation, following us in at the beautiful gate of the City of God, the Heavenly Zion.

I want to work with you and your children, and my children, and then I want to pass away, and as the pilgrims come out from all the lands I want to be allowed, if God will let me, to see them come in vast numbers from all the lands, whither our Zion has gone.

Beloved, the day is far spent, the night is at hand, tomorrow is the Lord's Day, and a day of toil is before me, a day of blessed toil; but I could not resist the great joy of telling you some of the things that are in my heart, and of foreshadowing some of the glorious things that I see in the future.

FORESHADOWINGS.

Brothers and sisters, we will pass through great persecutions; we will be tested; we will be tried; we will be abused; we will be passed through the fire; and, because we are gold, God will not permit us to be otherwise than severely tested and

tried. But we will go out from these trials purer, we will go out for God. We will walk together in the ways of the Lord, and multitudes shall “ask the way to Zion with their faces thitherward.” And they shall inquire the way to Zion from all the lands, yea, they are doing it already.

I MUST NOW CONSTITUTE THIS CHURCH IN THE
NAME OF THE LORD.

All present will please to stand. (All stood.) Brothers and sisters, listen.

I CHARGE YOU IN THE SIGHT OF GOD

who preserveth all things that live, and before Jesus Christ, who before Pontius Pilate witnessed the Good Confession, that you keep this Commandment: “Follow after Righteousness, Godliness, Faith, Hope, Love, Patience, Humility and Purity in all things, be faithful to God unto death, continuing stedfastly in the Apostolic Doctrine and fellowship, in the breaking of bread and in prayers; follow Christ fully. I charge you in the Name of the Father and of the Son and of the Holy Ghost.

QUESTIONS.

I ask you in the name of the Lord Jesus Christ, do promise to obey this Charge as God enables you? Can say, I do? (All answer, I do.)

PRAYER OF CONSECRATION,

Then kneel and pray with me.

(All kneel whilst the General Overseer uttered this prayer, which the Church repeated after him):

Our God and Father, in Jesus’ Name we come to Thee,

believing that we are, and that we shall be kept in the Fellowship and in the Love of God, our Father, of God the Son, and of God the Holy Ghost. Give unto us grace to keep us unspotted from the world, united in heart, in tender sympathy, in earnest work for Thy Church, and for the salvation and healing and cleansing and the blessing of multitudes in this city and land and throughout the world, and in the generations to come. Make us faithful as fathers, as mothers, as sons, as daughters, as brethren, as sisters, compassionate, wise, prudent, patient, faithful, loving, true, tender, pure in heart, like unto Jesus, by the power of Thy Spirit. And wherein we differ, let us differ in love from our brothers and sisters in Christ who are in other parts of Thy fold, and bring Thy people into unity that there may be one fold, one flock, with Jesus Christ Thy Son as our One Shepherd.

Give unto Thy servant, the General Overseer of this Church, the grace he needs; keep him humble, faithful, pure, hopeful, loving, wise, and give him the strength in spirit, soul and body that he requires for this work, for Jesus’ sake. Amen.

SILENT CONSECRATION.

Still remain on your knees. Let there be silent prayer for needed grace.

DECLARATION OF THE CONSTITUTION OF THE
CHURCH.

Admidst profound silence, the General Overseer spoke as follows:

In the Name of the Lord Jesus, in the power of the Holy Spirit, and in accordance with the will of God, our heavenly Father, I believe, and believing that I am thereunto called as the General Overseer of this flock, not only in this place but in all the cities and villages and states and countries where persons have applied or shall apply for fellowship, do now constitute

this Church as a gathering of believers under the title of the Christian Catholic Church. I pray that all ye who are now gathered and all who shall yet gather into this Church shall fulfill the great design of our Lord and Saviour, that we may be One as He with the Father is One, and with the Eternal Spirit, that we may be One in Him. May this Church be divinely endowed with the nine Gifts of the Holy Ghost, with the word of Wisdom, the word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Divers kinds of Tongues and Interpretation of Tongues, and with that gift of Love which is the crown of all, that precious gift which enables the Church to fulfill all. Oh with that love let these gifts be exercised and this Church go on to the glory of God, the Father, in the Name of the Lord Jesus Christ, and by the power of the Holy Spirit.

Let all the people say Amen. (Amen.)

The hymn, "ONWARD, CHRISTIAN SOLDIERS," was then sung.

"Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

CHO —Onward, Christian soldiers,
Marching as to war.
With the Cross of Jesus,
Going on before.

Like a mighty army.

Moves the Church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Crowns and thrones may perish
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail.

Onward, then, ye faithful,
Join our happy throng,
Blend with ours your voices,
In the triumph-song:
Glory, laud, and honor,
Unto Christ the King:
This, thro' countless ages,
Men and angels sing."

(A telegram is handed to Dr. Dowie asking him to pray.)
A telegram has just come from Minnesota asking for prayer.
Bow your heads a moment: "Father in heaven for Jesus' sake,
by Thy Holy Spirit, bless these dear ones that have asked us to
pray for them. Amen."

The General Overseer then pronounced the following

BENEDICTION:

"Beloved, abstain from all appearance of evil. And the very

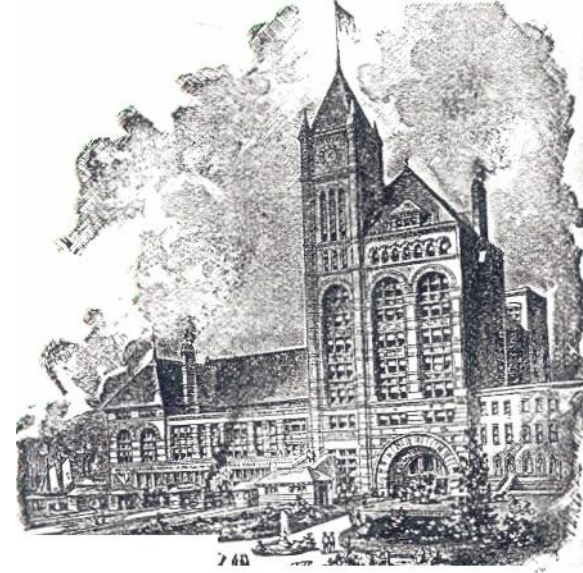
God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship 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.

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