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A VOICE FROM ZION.

DIABOLICAL
Spiritualism
Unmasked.

A SERMON

BY THE

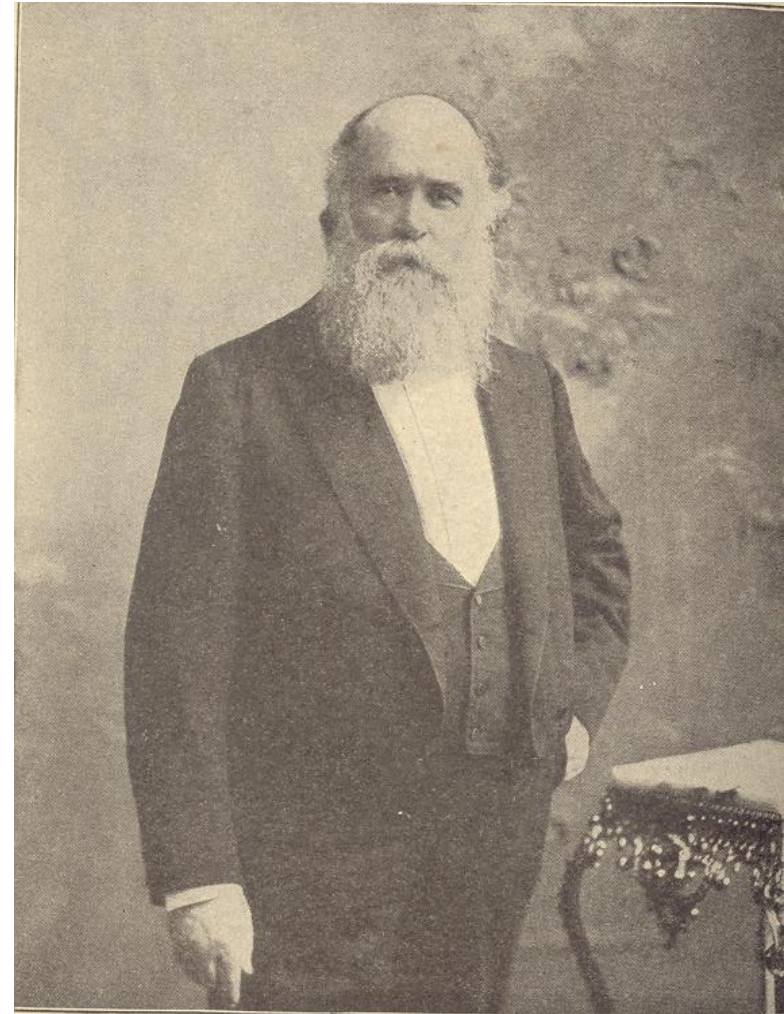
REV. JOHN ALEX. DOWIE,

GENERAL OVERSEER
OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

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John Alex Dowie

Diabolical Spiritualism Unmasked.

A MAN MUST EITHER BE A MEDIUM OF GOD
THE HOLY GHOST, OR A MEDIUM OF THE DEVIL.

BY THE REV. JOHN ALEX. DOWIE.

The services were opened by singing Hymn 151:

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

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

Scripture Lesson.

Let us read first in the Gospel according to St. Matthew, a part of the tenth chapter:

And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphmus, and Thaddmus; Simon, the Cananman, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

Also in the First Epistle of Paul to Timothy, the fourth chapter:

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the Word of God and prayer.

Some persons would apply that to unclean things in eating, and say that everything God has created is intended for human food; but you will notice the qualification is that only that is good and to be received with thanksgiving which is sanctified by the Word of God and declared to be good.

The Word of God Expressly Declares That Certain Things are Unfit for Food.

In the Old Testament these things are enumerated, and amongst them is the hog.

Under the ancient Dispensation, God's people were forbidden to touch swine's flesh. And under the New Dispensation, our Lord Jesus Christ showed His utter abhorrence and detestation of swine's flesh, by the destruction of 2000 swine in one day, and by the only answer to devils' prayers, which He ever gave just as they wanted it. They asked that they might be permitted to go from the man into the pigs, and Jesus said, "Go," and destroyed 2000 of them.

There is no doubt whatever that what God cursed under the Law as articles of human food, were never blessed under the Gospel; that a pig did not become any cleaner after Christ died than before He died; and that the filthiness of the skunk remained just as filthy after He died as before He died; and the buzzard was always a buzzard; and they are no more fit

to eat now than ever.

But what is distinctly declared here is, that these things that are sanctified by the Word of God and by prayer are not to be rejected.

Every creature of God, of course, has its place; but its place is not always in the human stomach. I could enumerate a great many creatures of God that we would not want to have in our stomachs; but, perhaps, it would not be best now, for in case you have just had your dinners it might make you sick. (Laughter.)

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of—some men?

Audience—“All men.”

Dr. Dowie—There is no doubt about that; that He is “the Saviour of all men, specially of them that believe.”

These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

And in the First Epistle of John, in the fourth chapter:

Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which

confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

And also in the sixteenth chapter of the Book of Revelation of Jesus Christ, twelfth to fifteenth verses:

And the sixth poured out his bowl upon the great river, the River Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits, of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)

May God add His blessing.

Thanksgiving.

I am glad that the witness of Zion against Secret Societies continues to be used of God. Every week I receive such things as these: Secret Society matters, such as all sorts of buttons, and rings, and badges. Here are two more.

I want to say that Zion always wants it to be remembered that Secretism is inconsistent with loyalty to Christ.

It is impossible for you to be loyal to Christ, and a member of any Secret Society whatever. Our Lord Jesus said: “In secret have I said”—what?

Audience—“Nothing.”

Dr. Dowie—“Nothing.” He was opposed to Secretism, and declared that—

Every one that doeth ill hateth the light, and cometh not to the

light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest.

That is, that they may stand out in the light and appear unto all men and angels and devils—

That they have been wrought in God.

The infernal works of darkness in this land connected with Secretism are honeycombing the Nation and paralyzing the hand of justice. There is scarcely a jury on which there is not a Secret Society man. If a man who is accused of a crime has a Freemason on the jury he has only to rise from his weary position like this (Dr. Dowie here gave the Masonic sign of distress), and raise them above his head so. He has made the Masonic Sign of Distress. There is not a man in that jury who is a Mason but must notice that, and he knows what it means. By the Masonic oath he is bound to go to the assistance of the man who is before the court, a prisoner; and guilty though he may be, the Masonic oath demands that he shall protect him, his brother Mason.

The Masonic Sign of Distress is Paralyzing Justice.

This sign of distress is made to judges upon the bench.

Mr. Cowan, you are an attorney of long experience, and you know that, because you were a Mason yourself. (Mr. Cowan, who sat on the platform, assented.) He says he knows it. It is made to the juries in the box. It is made by prisoners to constables, and officers that arrest them, and it is the cause of a large number of escapes of criminals and murderers who suddenly escape from jail in the most mysterious manner, or are lost by the officers that capture them. Often when they are absolutely proved guilty, some person upon the jury will stand out for the verdict of innocence, and continue to weary the State's Attorney, until at last, from sheer weariness, a verdict short of murder is received, and then very soon a Masonic Governor is found who will give a pardon.

It is paralyzing justice in the lower courts, and in the highest. Whether a Mason is the President of the United States, or a Judge of the Supreme Court, it does not matter: he is bound by his oath to aid his brethren. And anything that interferes with the administration of justice is a blow at the safety of the Nation, is it not?

Audience—"Yes."

Dr. Dowie—It interferes with legislation. It produces corruption legislation. It interferes with family life, and makes the home simply a lodge, which the man is less in than the many other lodges in town of which he is a member. It interferes, if he is a Christian, with his loyalty to Christ.

He will backslide. He will get into the world, and into the hands of the flesh, and quickly of the Devil, and go to pieces generally.

There is not one good thing to be said for it.

No less than \$300,000,000 a year is spent in foolish ornaments, junketings, etc. This is the interest upon \$6,000,000,000 at five per cent, which every year, at the least, is being spent in the tomfoolery of Secret Societies.

It is demoralizing the Home, the Church and the State; and, therefore, Zion stands against Secretism in every form (Amen), and I want you to know it just to keep up the protest.

The notices were then given, after which prayer was offered by Elder Piper, also by Dr. Dowie. The offerings were then received.

DIABOLICAL SPIRITUALISM UNMASKED.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and to all to

whom these words shall come, in this, and in all coming time, for the sake of Jesus, my Lord, my Strength and my Redeemer.

You will find in the First Epistle of Paul to Timothy, the fourth chapter, in the first, second, and third verses, the

TEXT.

But the Spirit saith expressly, that in later times some should fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.

I speak this afternoon, not by any means exhaustively, because I know enough of this subject, having fought it for so many years in Australia, to realize that it is impossible in any one address to deal adequately with it.

I am going to deal this afternoon with Diabolical Spiritualism, and my purpose is principally to unmask that accursed system of diabolic control.

One of the great mistakes which Christians make in dealing with Spiritualism is to make the assertion that all spiritualism is fraudulent; that there are no spirits at all who communicate with men, and that the whole is a trick of designing mediums, and of people whose mental hallucinations amount to insanity.

These assertions are made always by very ignorant people, no matter how well instructed they may seem to be; because no one has examined this subject at any length or to any depth, without finding out that there is a diabolical reality in modern Spiritualism.

When I laid down in 1878 my ecclesiastical office in the denomination with which I had been connected all my life, I was pastor of the Congregational Church, Newtown, Sydney, the capital of the Province of New South Wales. It is the oldest city in the Southern Hemisphere, and next to Melbourne in size, with about half a million people.

In that suburb of Sydney—practically a part of the city as much a part of the city as Hyde Park is of Chicago—I had a pastorate which gave me pastoral oversight over all of the students who were attending the theological hall, then called Camden College. The professors and the principal of that College were members of my Church, and all the young men studying for the ministry.

I was a young man myself when I accepted that call, and intensely interested in my work. One night when presiding over a meeting of young men, a Christian Union of which I was President, and of which all the students were members, I was very much struck with an undertone in the discussion.

I wanted, of course, to be perfectly impartial and to hold a very even balance between the contending parties in the discussion.

It was an abstract philosophical subject, such as student like to talk about, earnest philosophical and theological students. I forget the title. I was very much impressed at that moment at this peculiar undertone in the discussion.

As I listened, I heard a false note through it all. I felt that the students had been under some one's influence, and that they had been taught and imbibed a form of Spiritualism; that they were declaring practically their belief in the occult after the fashion of that hog Madam Blavatsky. And the woman who has succeeded her in this theosophic humbug, Mrs. Besant, is one of the dirtiest women upon God Almighty's earth.

Mrs. Besant and Charles Bradlaugh.

She has taught, with Charles Bradlaugh, now deceased, that infernal doctrine which made her in her book, "The Virtues of Philosophy," the cause of countless murders of unborn babes. She reduced the destruction of infant life precedent to birth to a science, and the British Government was compelled to lay the heavy hand of law, upon both Mrs. Besant and Charles Bradlaugh and put them in prison for their infamous crime in publishing that accursed work..

She has always been a dangerous woman. She was the

wife of an excellent Christian minister. She left him to become the companion of an infidel, Charles Bradlaugh, and I wonder at the press of the city, giving her the prominence and place it does. Yet I do not wonder at anything it does. It is just as unclean as she is.

I detected in their talk the undertone of the Blavatsky movement, which was then at its beginning; the talk about the occult, the mysterious forces, and all these kind of things, and the wonderful beings that were now coming out to instruct humanity.

Suddenly I burst out upon the students. I said, "Now, I am going to have this thing out. How many of you young scamps have been attending seances? I want to know. Be honest, now. I am honest with you, and I love you boys. I feel just like a boy myself. Come on, boys. Be honest. Do not be afraid of your President. He is your friend. Every one of you who have been attending seances, up with your hands."

They looked at each other, and then up went their hands, every student in the College.

I was perfectly aghast. The following day I, spoke to the President of the College, and asked him if he knew anything about it, but he did not. And I found that these students were under the accursed delusion that modern Spiritualism held something Divine.

Talking with my brethren in the ministry, the President of the College, and others, I said, "It is no use our telling them that this thing is not true. We have to deal with intelligent men, and we must prove to them its diabolical character.

"What do you know about it?" I said to my brethren. Well, they did not know anything about it when it really came to the point. They neither knew anything about the phenomena or the philosophy.

I make this statement, because from that moment I began to give the subject a great deal of attention. I wanted to help the young men, and I think I did it; because every one of them within a few months had got out of it apparently, and I

had many thanks from many of them.

My first plan was, as I looked into it, to study not the phenomena, but the philosophy of Spiritualism. The good or evil character of the phenomena, that is the alleged facts in connection with Spiritualism, could only be determined by a study of its philosophy.

I then began a thorough examination of all the literature upon the subject that I could find, until I had acquired a very large Spiritualistic library.

I investigated the whole thing, and I often wished I could find some one book of the Spiritualists that would give me all their philosophy.

After a great deal of examination I found such a book. It is a book that a Spiritualist today will be very slow to let you see. It is a book entitled

"Whatever Is, Is Right."

It is published in Boston at the office of the *Banner of Light*, a Spiritualist paper, and I endeavored when in Boston to purchase a copy of it. The clerk asked me if I were a Spiritualist. Of course, I could not say "Yes," so I, said to the young man, "What does that matter? I have simply come into this bookstore to buy a book. What right have you to ask me whether I am a Spiritualist or anything else?"

He hesitated, and finally said he did not think they had a copy, and I said, "I know you published it, and that it is in use among Spiritualists, and in fact I have a copy myself, but I want another."

Well, he said he did not think they had a copy, but I could see he was lying by his face. At last he asked me again this question: "Are you a Spiritualist?" I told him it was none of his business, and then he said flatly, "We have not got it for you, sir," and so far as I know they have taken this position about selling the book. If any of you can buy a copy, I would be glad to give you all you pay for it, and any decent commission you like to charge me, because the fact is my

copy has gone to pieces. It is worn out. I searched for it today in an old bookcase of mine, and I found one-half of it. I do not know whether the Devil took the other half away or not. (Laughter.)

In all my searching, after months, indeed years, of reading, I found nothing that brought me to the clear philosophy of Spiritualism like that book, for this reason: that appended to that book, which is entitled "Whatever Is, Is Right," are something like 100 pages of endorsement of this book's philosophy by all the leading Spiritualists of this time. Justin Lilley, a very famous writer who signs S. S. W.; Annie Kingsbury, Dr. Blakely, a writer named Maggie, the spirit Gabriel, A. P. McCall, Mrs. Emma Hardinge Britten, the *Banner of Light*, P. B. Randolph, Mrs. J. F. Adams, Charles H. Bohn, of Waukegan, Illinois; Miss Fannie M., Miss Lizzie Dayton, the *Herald of Progress*, A. J. Davis, who was, as you know, a great seer amongst them; Mr. Cheeny, L. C. Howe, Leo Miller, and a large number of papers in various parts of the world; Shekinah, Cyrus Tyrrell, the *Boston Investigator*, Dr. Page, and a great many others; all endorse the philosophy of this book.

It is the accepted philosophy of Spiritualism. I want to lay before you the naked facts.

Dr. A. B. Child opens the book by the declaration that "The orb of heaven hath yet its place in hell."

On the very first page of the book in answering the question, "What is evil?" Dr. Child says, "Evil does not exist. What is called evil is good."

In answering the question, "What is a lie?" he says, "A lie is a truth intrinsically; it holds a lawful place in creation; it is a necessity."

In answer to the question, "What is vice?" he says, "Vice and virtue, too, are beautiful to the eyes of the soul."

In answering the question, "What is virtue?" he says, "Virtue is good, and sin is good."

He declares that the woman who came to the well of Sychar was just as pure in spirit before she met Christ, even

though she was a harlot, as she was afterwards when she went out to live a different life. That there is no difference between Herod, the murderer of the babies of Bethlehem, and Christ, the Saviour of men. That those who say that virtue is any worse than vice know nothing about it.

Under the heading of the question, "What is murder?" he says, "Murder is good. Murder is a perfectly natural act. That which is natural is Divine, for God is the Author of Nature, and every murder that was ever wrought had a Divine necessity for its being wrought, and is good."

Now, I am not misquoting. I am simply summarizing. These are the positive, direct statements of Spiritualism.

To the question, "What are evil spirits?" Dr. Child says, "There are no evil spirits. There is no Devil, and there is no Christ. Christ and the Devil are both alike, and there are no evil spirits anywhere in the creation of God."

He speaks in, considerable detail on this line, and says, taking two persons whom he calls Lucy and Frances: "Lucy; the courtesan, is led in an avenue of happiness where her inclinations immediately direct, with the deeper longings of her soul held for a time in check; and her sister Frances, the faithful wife and mother, in another avenue of happiness, where her inclination may lead.

"Lucy, who lives amidst vice, as men call it, impurity and immorality, is no worse a woman than her sister Frances, who is a pure wife, and a good mother, and lives what men call a virtuous life. There is no merit in the one. There is no demerit in the other:

"For not a path on earth is trod
That does not lead the soul to God.

"No matter how bad that path may be; whether it be the path of the thief, the liar, or the murderer: it is the path of Divine Ordination, and Divine Destiny; it is the man working out his own true nature. Evils and crimes are but the soul's food, and when the soul works out these evils and these crimes, it must produce ultimate and glorious good."

That is Spiritualism. That is simply the declaration that “Whatever is, is right.” It would make a hell of earth, and a hell of heaven.

There would be no merit in any virtue, for virtue has no such name in the Spiritualistic philosophy. This, I declare to you, is the teaching of that book which the Spiritualists themselves own is their supreme philosophy.

Now, I want to say there is no getting away from that philosophy. That is the philosophy of Spiritualism, and it is in direct conflict with everything that honest, clean, true-hearted, well-disposed men and women know is essential for the purity of the home.

They endorse the teaching of Andrew Jackson Davis, who says, in his *Conjugal Rights* book, that

A Man Has a Right to a Divorce at Any Time!

These are his words:

The woman that filled my ideal twenty years ago may not fill my ideal now; and, if I do not care to retain her as my wife, I have a right to divorce her, if I please.

What! A man has a right to take from my home my daughter, the love and pride of my heart, and vow before God and man that he will be true to her all his life, and then when she has become a faithful wife and mother, and lived a good and holy life, after twenty years he has a right to divorce her and throw her and her family in the streets? Do you give a man that right?

Audience—“No!”

Dr. Dowie—No, and the man who wants to give another man that right is a foe to God and a foe to society, a foe to everything that is good.

When I begin to trace Mrs. Eddy’s Christian Science and its connection with A. B. Child’s teachings, you will see that Dr. Child is the father of Christian Science. There is no question about that.

Now, this afternoon let me speak to you concerning the reality of this diabolical system.

I know that much of the alleged phenomena of Spiritualism is absolutely false. The tricks of the Davenport Brothers, the lies of the Fox girls, to which they confess, and many exposures of mediums in cabinets, etc., and all that kind of thing, are abundant proof of a very widespread deception.

But I am not speaking concerning these low-down dirty men and women who pose as mediums. I am going to speak now concerning facts which are indisputable.

Let me give you a story. Sometimes a fact from real life puts a whole system into bold relief better than anything else.

Any who know Australia, especially if they knew it twenty years ago, would know the name of a mighty man of God, a Presbyterian minister, whose name was the Rev. Dr. Adam Cairns. He was one of the “Worthy,” as we call them in Scotland, of every Church movement. He was a companion of Candlish, Guthrie, and others. These men made a mighty company of wonderful men about half a century ago. It was my privilege to know a number of them, amongst them Dr. Guthrie and Dr. Cairns.

I had been the means, in God’s hands, of the conversion of one of Dr. Candlish’s sons, Principal Candlish of the Free Church College, Edinburgh, and dear old Dr. Cairns was very kindly and lovingly attached to me. This young man had been sent out to Dr. Cairns’ care, and he had slipped through his fingers and gone to the Devil, and God used me to his restoration, and he is restored now.

Dr. Cairns was very intimate with me. I lived at that time in Sydney. I had my church there. Whenever he knew I was in Melbourne he would call upon me. I remember one day he called. He was an old man; a great, tall, splendid, magnificent man—one of these men that make you proud of Scotland, and I am proud of Scotland.

I am. I tell you when I see the meanness and the want of real patriotism in this country just now, I thank God for Scotland. I thank God for the religious element in its states-

men and in its people. And may God give it to America. (Amen.)

Dr. Cairns walked nearly two miles and called upon me. He was a great tall man, and he put his hands upon my shoulders, and said, "Oh, I love you. Young man, I often think of what a fight you are going to have. The fights we have had are nothing to it.

"You are going to have a great fight.

"I have been watching you fight in Sydney against Spiritualism. May God bless you." And he put his arms around me, and drew me down to my knees, and he prayed with me so earnestly, that God might bless me. It was a prayer of a great prophet. I loved to hear him pray. When we arose from our knees he said, "I want you to go over to the manse" (that is the parsonage) "with me and tell me about Spiritualism. I think I will strike a blow at it myself before I die. I do not quite know how to go about it. I want you to help me."

I went over to the manse. I was peculiarly fortunate in the Doctor having perfect leisure. He had made the leisure. It was winter. We do not often have fires in Australia, but it was cold enough for a fire, and I tell you this story in detail because it represents so much. He drew up to the fire with me and said, "Tell me about it."

I said, "Well, I do not want anybody to listen to us, Dr. Cairns, and there are people listening now."

He arose and said, "There is nobody listening. My servants are in a remote part of the house. Mr. Dowie, I do not think that is very proper for you to say somebody is listening. Do you think somebody is eavesdropping in the house?"

I said, "There is somebody listening," and he raised up cautiously, went to the door and said, "There is nobody in this part of the house."

I said, "There is, and I have the consciousness of somebody listening. They are the same people who heard us talk over in the hotel yesterday, and who heard us make the appointment to meet together today, and we must get rid of them."

He looked at me just as if I were a trifle uncanny, and said, "What do you mean?"

I said, "Doctor, do you not believe there are evil spirits?" "Yes."

I said, "Well, I am very conscious of their presence, and I want you to kneel with me and pray at this particular moment. I am going to say something very important to you. I have long-thought I would say it sometime, and I am going to say it today. I want all these evil spirits to be taken away. Suppose that we kneel and pray, and ask God that not one single evil spirit shall be able to hear what we say now, and that He will guard us with His holy angels, and that not a word I say now will be heard by any devil."

He said, "That is the most peculiar prayer I was ever asked to pray, and I think you will have to make it yourself." (Laughter.)

I said, "Well, I will pray it, but I want you to say Amen." "I will say Amen," he said.

So we knelt down, and I prayed that little prayer, and he said "Amen." We rose up and sat still. Finally I said, "I think it is all right now. I know it is.

"Now, Dr. Cairns, you asked me in the hotel whether my investigations had proved the reality of spirit intercourse. I said nothing then, because I wanted to say it now. I now tell you, Yes. My investigations have proved the reality of spirit intercourse. My investigations have proved also that the evil spirits that surround us are detailed, detached, one or more, as the great king of hell may choose to attend to certain persons who are more or less dangerous to his kingdom; and that these evil spirits have followed you and myself from our cradle, and will to our grave, and they know us so well that they imitate every tone of our voices; that they know all the facts in connection with our lives, except where we have been specially guarded by God as now; and they will impersonate us after we are gone out of this world altogether.

"These evil spirits take possession of mediums and impersonate the departed, who are dwelling with God, and

are not here at all; but these evil spirits impersonate them so successfully, through mediums, that they can tell the survivor the most startling things, and apparently prove that the departed one has come back to life. For instance, to bring it to the point to which I want to bring it: you will probably pass away within a few years."

He was then quite old, and he expected to pass away. "You will probably pass away, Dr. Cairns, within a few years."

"Yes," he said, "I expect within the next three or four years; perhaps five; perhaps ten at the very outside."

He said, "I do not want to live. I want to go to heaven. Most of my very dear friends are there. But for Mrs. Cairns being here on earth, I should want to go."

Well, she soon passed away, by the way.

I said, "You will pass away some day. After you have passed away, some of these evil spirits here will declare that your spirit has returned, and I know the medium. I am very sure that I know the medium who will make that assertion, and the imposture will be very clever.

"She is entirely ignorant. She is being made a tool of. She does not know it, because she is unconscious when she is in a mediumistic condition."

She was a very nice lady; a very pleasant lady; a well-conducted lady; but she was a medium, and thought she was being controlled by men and women who had departed.

I said, "She is under that delusion, and one of these devils will come and impersonate you, and make your friends believe you have come back to life, and that you have denied the faith that you have preached."

"Ah," he says "what liars they will be. Dinna believe them."

"Of course," I said, "I will not believe them. But will you enter into a little covenant with me and help to expose them?"

He said, "I will."

"Well," I said, "I have a little proposal to make to you."

I made this proposal, that after he had gone from this

earth I would test the spirit by quoting a certain passage of Greek in the New Testament; and that, if it was really his spirit, he would give me the translation, or rather that he would give me the Greek. We made this covenant.

A good many other things passed between us, but that is neither here nor there. All I want to speak about is this covenant.

Two or three years afterwards I read in my paper that Dr. Cairns had been found dead in his bed with a very peaceful smile upon his lips. The good old saint had departed from this life. I thought of my covenant with him, but I was not going to visit Melbourne at that time, and there was no immediate prospect of my doing it. I had a great deal of work in hand, but I thought that some day I might have to put to test the covenant we had made.

I think it was a year after, I was passing through Melbourne, and was present at a seance. Now, I may say, at this time I was investigating Spiritualism, and I could do it better in cities, where I was not known. I was pursuing the Spiritualists in the Name of the Lord and striking them hip and thigh, as I always have done. Half a dozen times in every year I had a special lecture, and we drove at that time every Spiritualistic lecturer off the platform in Sydney. We drove them into their proper place, as infidel lecturers, notably Thomas Walker.

I came to Melbourne, and there was a certain medium there who was a materialization medium whom I had wanted to see at work, for I wanted to make an investigation of the Devil's work through her mediumship—the very medium of whom I had spoken to Dr. Cairns.

Well, I was present at a certain seance and this particular medium was chosen, as I had expected, to be the medium through whom the Devil was going to try and impose upon me that Dr. Cairns was there. I was sent for to attend the seance being told that Dr. Cairns, my old friend, knew that I was in the city, and that he very much wanted to speak to me through a certain medium.

I said, "That is a lie."

"No, it is not. It is true, Doctor."

I said, "That is a lie. Dr. Cairns never talked through your medium."

"But he did."

I said, "I know better."

"Well, you are afraid to go to the seance."

I said, "I am afraid of no devil. I will go to that seance, and I will knock that devil out."

I had fought many fights, and had not lost one. I went.

Any of you who know about the seances, will know that the medium goes into an unconscious condition, practically into a fit. (Here some one in the gallery laughed.) That is what it is. It is an epileptic or a cataleptic fit; and, if you laugh at that, it just shows that you do not know anything about it.

While the medium was in that condition, spirit after spirit possessed her. Presently the well-known voice of my friend Dr. Cairns rolled up. Oh, it was a splendid imitation.

"How are ye, Dr. Dowie," in the broad Scotch in which my name is pronounced Dooley.

I said, "I am very well. You are not Adam Cairns, as you say."

"I am your old friend Adam Cairns."

I said, "You are not. You are a dirty, low devil and impostor." (Laughter.)

"I am your old friend Dr. Cairns. It is hard to kick against the pricks. We have told you often in the seances they have told you often—that you were a medium, and you are, and you will have to come to it some day."

I said, "Yes. I am not going to discuss that with you, you dirty, low, mean devil."

"Oh," he said, "that is not the way to talk to your old friend Adam Cairns."

I said, "You are not my old friend Adam Cairns, because Adam Cairns and I knew each other well, and He loved the Lord Jesus Christ, but you do not."

Believe Not Every Spirit, But Try the Spirits.

"You do not dare to confess the Lord Jesus Christ. Confess now that Jesus Christ is come in the flesh. Say, if you dare, 'I believe that Jesus Christ is come in the flesh.' You do not dare to do it."

"O men," he said, "we have got a long way beyond that in the spirit world. I used to be foolish enough to preach that Jesus was the Son of God, and that He was the Saviour of men, but I found out that He is only a son of God, and that there are a great many, and Jesus is a great medium, and He never was God."

I said, "Now, none of your tricks. You are begging the question, you mean, low devil. You do not dare to confess that Jesus Christ is come in the flesh. Now, I am trying the spirits by the standard that Dr. Cairns and I agreed to try the spirits by."

He said, "Mon, I am telling you we have changed all that."

"Well, now," I said, "Dr. Cairns and I had a private compact that when he departed from this life, if he came back to it, he would give me a certain passage of Greek. Now give it to me. Give it to me, you dirty, low devil. (Laughter.) Give me that passage of Greek."

"O," he said, "I dinna ken anything about that, and you dinna ken anything about that."

"Well, if you were Dr. Cairns you would ken. You entered into a compact with me in that study."

"O," he says, "I did not."

I said, "There you are lying again. I do not only believe that you are not the spirit of Adam Cairns, but I know you are not by that compact. You did not give me the passage in Greek; but I will go further and tell you that the passage is in the fourteenth chapter of John, in case your memory has become defective since you went out of this world. (Laughter and applause.) Now, then, I am giving you a clew. I am practically giving myself away. Now, then, you dirty old

devil, let us see how much Greek you know.”

He said, “I never entered into that compact.”

I said, “Now, if you are Dr. Cairns, you know you entered into that compact.

“I will prove that you are an impostor.

“I will prove that you are not Dr. Cairns to every one at this seance. If you are Dr. Cairns, you—are a good Greek scholar. If you are not Dr. Cairns, you know nothing about Greek. Now, I do not believe you do.”

I said, “I will put to you the passage that we agreed to quote to each other; and, if you can translate it, I will believe you are Dr. Cairns.” Then I gave the passage:

Μὴ ταρασσέθω ὑμῶν ἢ ακρῶν ἢ καρδία πιστεύετε εἰς τοῦ Θεοῦ, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μουαὶ πουαὶ πουαὶ πολλαὶ εἰν εἰ δὲ μὴ εἶπου ἅν ὑμῖν πορεύομαι ἐτοιμάσαι τόπου ὑμῖν.

That devil did not know a word of Greek, and the demon’s failure threw her into a fit.

There was one thing about Dr. Cairns, whatever else he was, he was a good Greek scholar, and Dr. Cairns would have given me back the translation in a moment.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

But the dirty, low skunk of a devil could not give me a line of it (laughter), and so I proved that a devil was impersonating my friend Dr. Cairns.

Now, friends, I made many such tests. I tested these mediums on many points, and I got to know them, and to know their ways so well that at last they all held I was the biggest medium of them all. (Laughter.)

One day the husband of a medium met me and said, “Mr. Dowie, we had a great revelation about you.”

I said, “What is it?”

“Oh, we had communion with the spirits; the spirits were with us last night in the Gebe (that is a part of Sydney), and

we had a wonderful meeting, and the spirits were there.”

“Well,” I said, “what kind of spirits was it? Whisky, brandy, or what?” (Laughter.)

He said, “Now, do not laugh. They were the unseen spirits, and there was a great spirit there that has come to Sydney from the other world for the purpose of telling you that you are a medium, and the information given to us last night was that you were a great medium, and you did not know it.”

“Well, now,” I said, “that is an awful fool of a spirit. Look here now. I will tell you the name of that spirit.”

“You do not know it,” he said; “these seances have been secret.”

“Well,” I said, “look here. I will prove my superiority.

“You say I do not know it? I will tell you the name of that spirit, If I were a man that would bet, I would win a thousand pounds bet now.”

“I will bet a thousand pounds you cannot tell me the name of that spirit,” he said.

I said, “I will not take you up, because I would win your thousand pounds, and I would always be miserable. Now listen; you owe it to the fact that I am a Christian man that you have not lost a thousand pounds.”

He said, “Well, what is the name of the spirit?”

“The name is Philosopheme.”

“Why,” he said, “that is so. How did you know it?” (Laughter.)

“I will not tell you how I knew it altogether, but there was nothing very occult about it.”

I knew it. There was nothing very occult about my knowing it, although it would take too long to tell you how I made the discovery.

But he went on to say, “Now I know you are a great medium, and you do not know it, and that is what Philosopheme told us last night.”

I said, “What a fool Philosopheme is.”

“Why?”

“Because I am a medium and I know it.”

“Oh,” he said, and he opened his eyes. “And you are a medium?”

“Yes.”

“And you know it?”

“Yes.” (Laughter.)

“And how long have you known it?”

“Why, I have known it for many years.”

“Well, I declare. Only last night you thundered at the Spiritualists here and knocked us into a cocked hat, trampled on us and called us all devils, and here you are telling me you are a medium. I cannot think you are poking fun at me.”

“Well,” I said, “do I look like it?” I was as serious as a British judge; but the judges are not serious here (laughter), for the most part. I said, “I am a medium and I know it.” He said, “Are you fooling me?”

“No,” I said, “I am in earnest. Philosopheme is a fool. I am a medium, and I know it, and have been for years.”

“Well, now, I would just like to know if you are in earnest.”

“I am in earnest, I tell you.”

“Have you had frequent intercourse with spirits?”

“Yes.”

“With a spirit?”

“Yes.”

“Have you a spirit that controls you?”

“Yes.”

“Well, I would like to know why you should be fighting Spiritualism?”

“Just because I have a spirit that controls me. That is why I am fighting Spiritualism.”

“Would you mind telling me what spirit?”

I said, “Yes, I will tell you what spirit. The same Spirit that was in the Lord Jesus Christ, the Holy Ghost.” (Amen.) Now, I am His medium.

I am a Medium of the Holy Ghost. (Amen.) A Man

Has Either Got to be a Medium of God, the Holy Ghost, or a Medium of the Devil.

One of the two.

Elder Dresser—“That is true.” (Amen.)

Dr. Dowie—I said, “The only difference between you and me in these mediums is this: that you are controlled by a whole lot of dirty little devils, and you do not know their names and from whence they come, and I am controlled by the Spirit of the Lord Jesus Christ. (Amen.) Now, that is the difference.”

I want to tell you that Spiritualism is a great reality.

There is a Divine Spiritualism, and there is a diabolical Spiritualism.

Divine Spiritualism is not the control of a man by the minds of the departed, nor by angels. But man was made by God, as I taught last Sabbath Day from this platform, from the very beginning to be a habitation for God through the Spirit. The great object of redemption of man is that man shall be redeemed from the power of Satan, and of sin, and of disease, and of death, and of hell; that his spirit, his soul and his body shall be a medium for God (Amen) by means of which God can work upon humanity. Now, that is all I can say today.

But I know what Diabolical Spiritualism is: it is unclean, the Spiritualism that curses this city. I have no taste nor inclination tonight to go further, but when the proper time comes, I can go a great deal further, and may God help us.

Call.

Now, every one who wants the Holy Spirit of God to take possession of their Spirits, and their Souls, and their Bodies, stand to your feet, and ask God for it. All who want God to take possession of you, by the Holy Ghost, arise! (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take my Spirit, and my Soul, and my Body, and cleanse me from sin, and disease, and all impurity, and put Thy Spirit within me, and control me forever, for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after Dr. Dowie.*)

Now, did you mean it?

Audience—"Yes."

Dr. Dowie—Then God will bless you. I know He will, and that is just what we want in Zion—mediums of the Holy Ghost.

The charge to the candidates for Christian baptism by Triune Immersion was then delivered, and after baptizing the thirty-nine candidates the services were closed with the benediction.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, "I am the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-Rophi, or "I am the Lord that Healeth thee." (John 14:6; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

He cannot change, for "Jesus Christ is the same yesterday and today, yea and forever"; and He is still with us, for He said, "Lo, I am with you always, even unto the end of the world." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, sicknesses), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and

it is impossible for the work of the Devil ever to be the Will of God. Christ came to “destroy the works of the Devil,” and when He was here on earth He healed “all manner of disease and all manner of sickness,” and all these sufferers are expressly declared to have been “oppressed of the Devil.” (I John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the “Gifts and the calling of God are without repentance,” and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the Elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so called), Mind Healing, Spiritualism, Trance Evangelism, etc. (I Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

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