
A VOICE FROM ZION

ESTIMATES AND REALITIES.

A RELY TO THE

Rev. George Lasher, The Rev. Johnston
Myers and other Baptist Ministers.

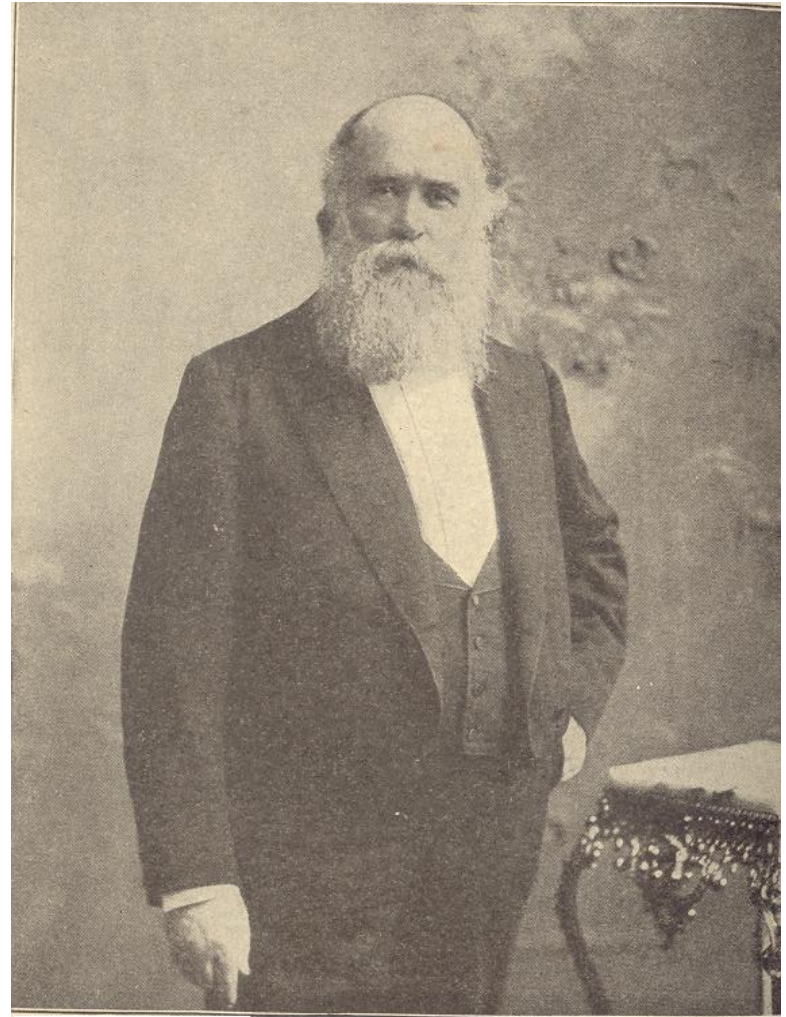
AN ADDRESS

Delivered in Zion Tabernacle, 1621-1633 Michigan Avenue.
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REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

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John Alex Dowie

ESTIMATES AND REALITIES.

A Reply to The Rev. George Lasher, The Rev. Johnston Myers and Other Baptist Liars.

The meeting was opened by singing,

The whole world was lost in the darkness of sin,
The Light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The Light of the world is Jesus."

SCRIPTURE LESSON.

Dr. Dowie said: Let us read the 28th chapter of the Gospel according to St. Matthew, beginning at the 16th Verse:

"But the eleven disciples went into Galilee,"

That is, after the resurrection of Jesus.

"Unto the mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted."

A very common saying is that "Seeing is believing."

THERE IS NO GREATER FALLACY THAN THE
STATEMENT "SEEING IS BELIEVING."

It is not true.

"Blessed are they that have not seen, and yet have believed."

"We walk by faith, not by sight"

A faith that stands not in the wisdom of men, but in the

power of God always endures as seeing Him that is invisible.

It is no longer faith when you demand to see before you believe. It becomes no longer a matter of faith at all; it is the mere evidence of an earthly sense.

I am thankful sometimes that such expressions as these are recorded; that out of the eleven who worshipped Him there were some that doubted.

"They worshipped Him: but some doubted."

The mere sight of Jesus would not, I feel in my heart, add to my faith.

"Strong Son of God, immortal love!
Whom we who have not seen Thy face
By faith and faith alone embrace."

We rest in Thee.

BELIEVING IS SEEING; NOT SEEING BELIEVING.

Jesus said to Martha:

"Said I not unto thee, that if thou believedst, thou shouldst see the glory of God?"

They that believe, see. They that say I will believe when I see, never believe at all.

Multitudes saw the works of Christ, but never trusted Him. His enemies saw Lazarus raised from the dead, but they did not believe Him; they did not trust Him; they did not worship Him. They went and conspired to put Him to death, and Lazarus also.

I am glad that I have believed, and do believe not merely because I have seen the results of faith, for I believed before I saw them. I believed independently.

BEFORE I SAW ONE WORK OF HEALING, I
BELIEVED THAT CHRIST WAS THE HEALER.

I believe it now. Testimony has confirmed it, but I do not know that the confirmation has added one iota to my faith.

As far as I know, I just believe as firmly to-day as I did the first time. It has been very pleasant, very delightful to see the results of faith in thousands, and tens of thousands of cases. It has made me very happy. But it has not perceptibly added to my consciousness of faith. It has given me joy, very great joy with the faith; for it has increased my hope and love.

I say this because I am sometimes asked if my faith has grown with the years. I say, no.

I think, so far as I know myself, that my faith is just the same, and has not changed or varied an iota in all the years.

There is an increase of faith possible in quantity, as it were; that is to say, the faith itself is more widely extended, but it is not variable in quality; that is the meaning I want to convey. To myself it has not changed; I simply see it extended to others. In myself it remains the same,—a simple, unwavering, steadfast confidence that God my Father, through faith in Jesus Christ His Son, is my Healer, by the power of the Holy Spirit.

I note here that even those who knew Him best, were not specially impressed with His visible personal appearance; some of them doubted.

“And Jesus came to them and spake unto them, saying.”

THE KNOWLEDGE OF GOD’S POWER GIVES
FAITH.

This is the thing to give them faith. The assurance that omnipotent power was above, around them, with them, in them,

and that in the strength of God they could do anything.

“And Jesus came to them and spake unto them, saying, All authority:”

The Revised Version is correct. Authority is more than power. ‘Εξουσία (*Exousia*) means more than power. Power is sometimes in bad hands. A rebel may be very powerful, but he has no authority. A devil may be very powerful. Satan is very powerful, but he has no authority. He is an usurper, and must be crushed.

If we were to possess ourselves of the greatest possible amount of power without getting it lawfully, or using it so it would be of no advantage, it would simply be a great responsibility, and a terrible curse.

“All authority hath been given unto Me in heaven and on earth.”

I am glad that heaven is mentioned first. I wish you would all think of that. Authority never comes from the earth. All the votes on this planet cannot give a man any authority. You can give him a position, and you can give him a place by your votes, but you can not give him that divine power which is called authority.

You can put him where he can do much mischief; you can put him where he can do much good; but the authority which makes it known to all men that the right man is in the right place, comes from God always.

You never can make a poet; he is born.

You never can make a minister; God makes him and calls him.

You never can make a statesman. You can make a ward bum, a boss, and you can put him in the highest place, but you cannot give him any authority.

History points the finger of contempt and scorn at the men who attained place and position, but never had authority.

GOD ALONE CLOTHES MEN WITH AUTHORITY
WHEN THEY ARE IN THE RIGHT PLACE.

I am so glad that this word is authority, because it is more than power. Unless the authority comes from above it is a poor pitiful thing, when it only comes from around us or beneath us.

“All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

This is the Baptism that Christ has commanded, not the baptism of John, not the baptism of Jesus in the flesh; it is the Baptism which came from the lips of Christ, the risen, and now the ascended One. It is the Resurrection Baptism.

REPENTANCE PRECEDES BAPTISM.

Let us read in the 2d chapter of the Acts of the Apostles. The story of Pentecost is told in the beginning of this chapter; then the sermon that Peter preached; and I begin at the close of that sermon, at the 37th verse.

“Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles. Brethren, what shall we do?”

They were right. Whenever a man is divinely impressed, he wants to know what to do.

THERE IS SOMETHING TO BE DONE ALWAYS.

He that heareth Christ’s sayings and doeth them, he it is

that loveth Him.

The man that does what He says, has a right to call Him Lord. A man that does not, has no right.

“And Peter said unto them, Repent.”

That is the first thing. Not believe. Faith is not the beginning of the divine life. Repentance is.

“Repent yes and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation They then that received his word were baptized: and there were added unto them in that day about three thousand souls And they continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers

THESE ARE THE FOUR THINGS WHICH MARK A
TRUE CHRISTIAN.

First he continues steadfastly in the apostolic doctrine or teaching.

He continues steadfastly in that fellowship.

He goes forward into the ordinance of the Lord’s Supper and never misses an opportunity of breaking bread at His table.

And then he has that which we can all have at all times, the joy of prayer.

“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 they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them clay by day those

that were being saved.”

They were saved and being saved.

It is a very important thing to remember that after people are saved, they have still to be saved.

If you were to take a man out of the Chicago river, for example, who was drowning, you would save him; but if you did not do something more for him he would probably die, because he has taken all that filth into his stomach, and there he is, poor, miserable, dying wretch, and you have to get a lot of that out of him after you have saved him. You must roll him about for a while and get the muck out of him. And there are many people whom, after they are saved, you must roll around because there is a lot of muck in them that must be gotten out

They were saved and being saved.

SALVATION MUST GO HAND IN HAND WITH A WORK OF CONTINUOUS ELEVATION.

It is not enough to be saved. If you are going to live for God in this world, you will have to be healed, you will have to be cleansed, you will have to be guided, you will have to be enlightened, you will have to be instructed, you will have to be equipped to fight the daily fight of faith.

May God bless His word

After prayer by Dr. Dowie, he continued as follows:

THANKSGIVING.

A very interesting story comes to me from Sturgis, Michigan, of very terrible conditions that were healed. Another was received yesterday, from Petoskey, in the same state.

“DEAR BROTHER IN CHRIST:

“Your letter received stating that you prayed at 9:51 p. m of the day

we telegraphed to you to pray for our suffering little Mabel. Glory be to Jesus, God heard; the pain ceased about that time, she grew steadily better, and in a few days not a trace of the disease was left.”

Then he goes on and tells the details of the case, and of the blessing that the LEAVES OF HEALING are in that family.

Another came yesterday from the same state, Stony Creek, Michigan. I referred to it some weeks ago, when the minister, the Rev. Mr. Brouck of Milan, Michigan, wrote to me about this case. It is a very remarkable one. I have never seen the lady, but I will read to you the story as she tells it. I wrote back to Mr. Brouck, telling him I should like to get the story from the lady's own hand. She desired him to thank us for our prayer, and I asked that this should be given in her hand-writing. This reached me yesterday. It is written by Mrs. W. W. Kelsey, Stony Creek, Michigan. It is dated April 26, 1898.

TESTIMONY OF MRS. W. W. KELSEY, STONY CREEK, MICHIGAN, HEALED OF SPINAL TROUBLE.

“DR. DOWIE:

“Ten years next October, I was taken ill with what the doctors called spinal irritation.”

These doctors' callings are fearfully and wonderfully constructed. When they do not know anything else, they say the man died from heart failure. I think he did. (Laughter.) I never knew anybody that did not die from heart failure; but it is very amusing sometimes to come across, as I do, thousands of very silly diagnoses.

Why, just look at that—spinal irritation! The question is, what caused the spinal irritation? That is the whole matter. What was irritating the spine?

To say the spine was irritated was not to give a diagnosis of the disease; it was simply to describe one of its symptoms.

“I gradually grew worse until the following July”—

Remember, that is ten years ago next October, that she was taken ill, and she says:

“When my disease assumed a very severe character.

“All despaired of my recovery.

For quite a length of time I lay in an unconscious state, and then my mind gave way, and my physicians thought that, if I were permitted to live, I was doomed to insanity; but thanks to my Heavenly Father, I was relieved from that terrible condition.

“The best medical skill was employed, and although I received some relief, yet I was a confirmed invalid, and suffered intense pain and tenderness of the spine.

“I had always looked at my affliction with a degree of patience, believing it came upon me for my good.

“Through the kindness of a friend, I was permitted to read the LEAVES OF HEALING, and I soon saw that my belief was erroneous: that it was not the Lord’s will for me to suffer; that He was able, willing and longing to heal me, if I would but trust in Him.

“Believing this to be the true teaching of the Bible, I accepted Jesus as my Healer. As soon as I decided to trust Him for the blessing, I never for a moment doubted that I should receive it.

“I requested you to offer prayer for my complete and instantaneous healing, April 2d, at ten o’clock a. m.

“At the appointed hour our family engaged in prayer, and I was enabled to arise from my chair and walk. I then knelt and offered a prayer of thanksgiving for my healing. I had been unable to rise from my chair, or walk a step without assistance for nearly nine years.

“The terrible pain and tenderness of the spine from which I had so long suffered almost immediately left me, and I have been entirely free from it since.

“I am growing stronger all the time, and am able to attend to my household duties.

“I thank you for your teachings which have resulted in such a blessing to us as a family

“Yours in Christ,

“MRS. W. W. KELSEY.”

Now, I think we might all say praise God ! (Praise God!)

God led this woman to see, through my teaching, that it was the devil’s work, and not His; and perhaps you may think it a mere coincidence that at ten o’clock in the morning of April

2nd, when I was praying for her, she rose and walked, when she could not do it for nine years, but I think that it was more than a coincidence; I think it was God’s answer to prayer. What do you say?

Audience:—“Yes.”

Dr. Dowie:—Now, there is another before I spank Johnston Myers. I have to spank him. I do not like to, but I have to.

TESTIMONY OF MISS WHEELER, SLAYTON, MINN., HEALED OF FITS AND INSANITY.

“SLAYTON, MINN., May 2, 1898.

REV. JOHN ALEX. DOWIE:

“*Dear Brother in Christ:* The young lady that you prayed for Saturday last was healed that afternoon.

“Praise the Lord for His goodness to the children of men.

“She had lost her mind entirely. She had epileptic fits for over two years, and on Thursday morning about four o’clock she became insane. She would talk foolishness, and cry and laugh, and run around and scream at times.

“When we talked to her, she would answer us by the same crazy talk that she kept up continually. It was terrible to see her. I do not know how to tell all the good news that happened.

“Her parents and three sisters were brought to God, and such rejoicing I cannot tell you, and the good it has done others.

“The father of this young lady is going to write you a testimony of it, and have her picture taken and send you. His name is Mr. Wheeler. He was a backslider, He was at one time a minister of the Gospel, but had gone back so that he was an open sinner.”

Well, there are some that are worse than that, because they are ministers still, and they are awful liars. (Laughter.)

I do not think that the worst man to deal with is the fellow that has become all open sinner, bad as this is.

“I just wish I could tell you how God has blessed them, but I cannot express it. This young lady was given up by Dr. Thos. Lowe of this place. He said that he could do nothing for her, and that she could only live a few days anyway.

“A number of us went over to Mr. Wheeler’s that afternoon when you

were to pray for her, and we saw her healed.”

Now, Mr. Johnston Myers, we will be giving that to you presently.

“I cannot tell you how it blessed those that witnessed it They were all believers in Divine Healing; no unbelievers were around, except her brother who came in after she was getting her mind back.

I will write you more fully when I can get the time, but this morning I have scarcely time to write, for other duties that I must attend to now.

“The parents wished me to write you to pray for her that she may get real strong. She is not very strong physically yet. She was so weak before, and her raving has taken so much strength that she is not strong, but she is growing stronger right along.

“Pray for the whole family that they may become right with God in all things, and that they may be led into all truth, and be kept from every evil thing.

“Pray for all of us that believe in Divine Healing here, in order that we may see all that we need to see and become true, obedient children of God.

“CHRISTINE ERICKSON.”

How many of you know Christine Erickson? Hold up your hands. (A number raised their hands.)

She was down here for a long time. She got healing and blessing herself, and when she was about to go back to Minnesota, she said to me: “Doctor, now I am a member of the Christian Catholic Church, I feel as though I was going away into exile.”

I said: “Don’t you think any such thing; there are a number there who believe also, and whenever an opportunity offers, get together and pray; write to me and telegraph me about those who are sick, and I will pray with you.” And now here is dear Christine Erickson, gone back to Minnesota, and been the means of a very remarkable healing, and best of all, the restoration of this poor wandering minister.

Let us all say praise God!

Audience:—“Praise God!”

Dr. Dowie:—Now, I think I will read one more from Ohio, this time Mineral Point, May 3.

“REV. JOHN ALEX. DOWIE, Chicago, Ill:

“*Dear Brother in Christ:*—Last week we sent a telegram prayer request to you for our little girl She was very sick. She had a very high fever, and we were very much alarmed.

“Shortly after sending the telegram to you, the fever began to abate, and she fell into a sweet sleep, and slept for over an hour, and when she awoke the fever was all gone. She looked up into her mother’s face, and said: “Mamma, fry me an egg: I am so hungry.” She got up and ate a hearty supper, and was happy and well all evening. Praise the Lord.

“It seemed as though the Lord answered your prayer even before you received the request. Praise His holy name.

“May God bless you and your family, and the Christian Catholic Church, and keep you for many years is our prayer.”

“MR. AND MRS. I. F. RICE.”

Let us say praise God for that child, too

Audience:—“Praise God!”

Dr. Dowie:—We do thank God for these things, and these are only a few instances of what is going on all the time. I thought I might read them as just having come in within the last day or two in the ordinary course of the daily correspondence.

ESTIMATES AND REALITIES:

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A Reply to The Rev. George Lasher, The Rev. Johnston Myers and Other Baptist Liars.

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Now, I want to speak of some things that have to be placed on record, and I know my stenographers will take great care and report it exactly as I say it.

I feel to-day that what an old lady said in Australia has a great deal of truth in it. She was a very excellent member of the Church. She came to me one day, and said: “Oh, pastor, I am afraid you have been backsliding.”

“Well,” I said, “Mother Davis, I do not know that I have.”

“Oh,” she said,

"I AM AFRAID YOU HAVE BEEN BACKSLIDING SOMEWHERE."

I said, "Why is it that you have such fears to-day?" and with a twinkle in her eye, the dear old Welsh lady, put her hand in her pocket. She had a real good sensible pocket; none of your fools of pockets (laughter) that you women put exactly where pick-pockets can easiest pick them. I never saw such geese as you women are in that way. (Laughter.) I think the pick-pockets ought to give your dressmakers a premium for putting your pockets where they do.

But this dear old lady she lifted up one skirt (laughter), and she had another good decent skirt under it, and she went in for the pocket, and I used to marvel at the quantity of things she would carry in that pocket. She took out a piece of paper very solemnly, handed it to me, and said, with another twinkle, "There, I think that is the proof that you have been backsliding."

"Well," I said, "what is?"

"Why," she said, "it is that dirty vile *Evening News* that has a long article upon you of two columns, and it praises you in every breath.

WHAT HAVE YOU BEEN DOING SIR, THAT THE DEVIL HAS GOT ON YOUR SIDE?" (LAUGHTER.)

Well, I had a good laugh with her, but I said that was never written by the devil. I found afterwards that the article was written by a good brother minister who had been attending our meetings, and had seen a good many people healed, and he had gone into the office and said to them:

"Now you just take that article; it is true every word of it." And it was good copy, and they put it in, and they sold a good many extra thousands of papers.

But I suppose I ought not to be sorry that I am attacked by the pastors, because they are getting very dirty, and very wicked, and they manifestly show the spirit of the devil.

THE BAPTIST TEACHER REVIEWED.

have here, by the way, a somewhat amusing thing. If you could see it in the distance, you would see it is the back page of a magazine, and on it:

"WE ARE TO BE FERRIS HAMS FOR '98."

It has a big pig and a little pig, and one of the pigs seems to be blind in one eye.

And when I read the front page I see it is *The Baptist Teacher*, edited by Dr. Henson and Dr. Blackall, and then I do not wonder.

Ah, to advertise the dirty, stinking pig on the back of a paper intended for Sunday school workers.

THE PIG

The stinking, filthy hog, that our Lord Jesus Christ cursed two thousand times in one day, *two thousand times in one day*, as an article of human food.

Under the ancient dispensation it is written they are unclean

"Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

And what God cursed under the ancient dispensation, His own Son in one day cursed two thousand times under the new.

One day when the devils at Gadara, who were about to be cast out of a man,—a legion of them, perhaps five thousand devils, for they were a legion,—said, "Send us not into the abyss, but suffer us to go into the swine," the Lord Jesus Christ said, "Go." This was the only prayer of devils that ever He answered just as they desired, and He sent the devils into the swine, and they seem to be still a habitation for devils and dirt and disease of every kind.

Is there anything more devilish than this filthy flesh

Do you know what it produces Do you know how it is

bred? Cholera, cancer, fever, every dirty disease that can afflict beast or men is in these hogs.

Go into any of these districts where they breed them, and what do you see? The most prominent thing in Waterloo, Iowa is the Hog Cholera Remedy Company.

They tell us that hogs have cancer and eat cancer, and that a dead cancerous pig is fed to the living ones, and that everything that dies on the farm is given to them; all the dirt and muck is fed to them.

Is that fit food for Christian men to eat?

Audience:—"No."

Dr. Dowie:—Pork comes down here full of disease, and what it does it create in this city? Scrofula. The city is full of it. The children are full of it. Scrofula!

Do you know that Jesus never healed a case of cancer? He never saw one. There never was a case of cancer known in Palestine. The Greek word for cancer $\kappa\alpha\rho\kappa\iota\nu\omega\mu\alpha$ (karkinoma) is not once mentioned in the New Testament. He never saw a case of cancer.

There are no cancers where swine's flesh is not used.

That is a fact in Mohammedan countries to-day.

But where swine's flesh is used, what do you have? Cancers, fevers, scrofula, tumors, filthiness of every kind.

Ah, the dirty, filthy pig

And so *The Baptist Teacher*, with the names of its two editors in front, has a picture of two pigs behind. (Laughter.)

Both the preachers and the pigs are sent forth as Baptist Teachers, and both are full of devils

EXPERIENCE IN CINCINNATI.

I have been down to Cincinnati lately, and had quite a lively time. I ordained our youngest Elder, Elder Piper here, and installed him down there. You know he has been with us now a long time, for years, but within the last year he has become an Elder, and a very helpful and able one.

So I went down to Cincinnati to hold a mission, to install our good brother; and he would be there to-day, but for the fact

that the hall we took is undergoing repairs. being fitted for a Zion Tabernacle in Cincinnati. And as he has a wife and a dear little daughter living in Zion Home, I thought we would give him a holiday, and work him as hard as we could incidentally. (Laughter.)

When I was down there I found a very strange state of affairs. I am accustomed to meeting difficulties, and I never turn my back upon them. I would not do it, if it were only as a matter of good policy, because I never read of a backplate in the Christian's armor, did you? I have read of a breast-plate, and of a shield, and all the rest of the armor, but I never read of a back-plate.

I SHOULD BE AFRAID TO TURN MY BACK UPON THE DEVIL

lest he might give me one between the shoulders, and lest I should be like some of the old pensioners in the army. They were wounded, but they never like to tell you where they were wounded. They were wounded when they were in full retreat. One man said that he never told anybody where he was wounded, but he said to me, "Doctor, I was a skulking coward, and I was making my way home, and I got a shot in the back, and I have been cheat enough to get a pension for that." I told him to give up the pension, and he did.

When I was down in Cincinnati I found out one of the most shocking things, which I told the church last Sabbath day at the close of the ordinance, and I shall mention it later; but it accounts for the attention that I pay to-day to this paper that I hold in my hands. This paper is written by a man who tells lies very glibly down there, whose name is Lasher. I attended to him when I was down there, and my name was "lasher" for a few minutes too. (Laughter.)

The paper is called the *Journal and Messenger*, and it is for a subordinate heading:

"What thou seest, write . . . and send unto the churches."

I am going to show you to-day that they have written things they never saw, and that they are simply sending to the churches a lot of lies.

I AM GOING TO ASK YOU TO BE THE'
WITNESSES

as to whether they saw them or not.

I, first of all, want to read the paragraph where Dr. Lasher, editor of this paper, says that he is publishing an article from Mr. Johnston Myers.

“In another place will be found a communication from Rev. Dr. Johnston Myers relative to ‘Dr Dowie,’ who has just been seeking recognition and support in Cincinnati.”

Do you think I went down there to seek recognition, and did I go down there to get support? I can only tell you that Zion spent several hundred dollars more upon Cincinnati than Cincinnati gave us. And as for seeking recognition in Cincinnati, why that is just a piece of impudence. I do not need to seek recognition in Cincinnati. I have recognition in Chicago, and in a great many places, and was already recognized in Cincinnati by a great many down there who had been healed and blessed through my agency.

He goes on to say that:

“Dr. Myers has had exceptional opportunity of knowing the things of which he speaks, and we must say that some of the strongest sentences in his communication have been stricken out.”

Now why did he do that? Why did he not let us see the strongest things he could say?

HE KNEW VERY WELL THEY WERE LIES,

and that they would not dare to have them appear. I would have liked to have seen the whole of that letter, and I challenge Dr. Lasher to publish the strongest sentences, and then perhaps I

will find out something I am seeking for, and perhaps Dr. Moody will find it out too. I will tell you what it is presently.

He says in that paragraph that he is printing something which is written by one who has “Exceptional opportunity of knowing the things of which he speaks.”

I challenge that at once and say that Dr. Johnston Myers has no such exceptional opportunity, and that if he had, it would be known to me. If he has, then he is ten times more guilty, because he is a more wicked liar than I thought, if he has exceptional opportunity of knowing the truth. He has opportunity, but he has no exceptional opportunity.

By the way, I would like to know if he is here this afternoon. Is the Rev. Johnston Myers present? I sent him a statement saying that I was going to spank him, and if he is here this afternoon, I will be very happy to give him a seat on this platform, (laughter and applause) and after I am through with him, I will give him a quarter of an hour to talk. He is not here I suppose.

But I gave him an opportunity of being here by telling him what I was going to do.

INDICTMENT.

Now the first and fairest thing I can do is to read what, in a court of law, would be called the indictment.

Some of you are getting uneasy at the beginning. (Several rose and went out at this point.) Now, you better be still. The next one that rises and goes out, I will say that one has been shot in the back. (Elder Piper speaks to Dr. Dowie)

Oh, his assistant is here, that is all right. (Applause and laughter.) Well, I would have been better pleased to have seen his principal also, because he might have assisted that person home after we had finished spanking him. (Laughter.)

Now, I shall read the attack. I want you to be still. Has his assistant gone? (Laughter.)

“AN ESTIMATE OF DOWIE “

“Rev. Johnston Myers, D. D., writes from Chicago,”—

Now, this is in the *Journal and Messenger*, published in Cincinnati on Thursday, April 28. That was after our Mission was over.

“I have learned that Dr. Dowie is about to extend his work to Cincinnati. Those who only hear about his work from himself or his adherents will greatly misunderstand both its character and its importance. For two years I have lived almost in sight of Zion Tabernacle. The facts are that Dr. Dowie has leased an old church building and remodeled it. It has a seating capacity of about 2,800.

“When he announces that he will speak about ‘stink-pots,’ ‘jack-asses,’ ‘dirty-boys,’ or that he will heal some one publicly (which he never does), he often fills the place with a curious throng. He has a printing plant which makes it possible for him to distribute, very extensively, curious announcements. There are enough visitors in Chicago to make up his ever-changing audiences. He has also leased a hotel, not far from this church, which probably accommodates less than three hundred. It is usually well filled with those who come from a distance. Few people from Chicago, who have had opportunity to visit the place, are deluded into going. A large number of those who come by train, from some remote town, only remain a short time. They go away disappointed in scores of instances. Dr. Dowie receives from these people large sums of money. He calls these amounts ‘gifts.’ In some way he and his managers are able to obtain them. He and his family are able to live in a most luxurious style.

“I have been a close observer. I have had every opportunity to know. Many of those who have been under his treatment, and been in his ‘Home,’ are now dead. Scores of others, who went away, saying that they were better, are as great sufferers to-day as they ever were. A large number of people, who have been afflicted with nervous diseases, have received benefit. He is a man of indomitable will and great personal magnetism. He appears to possess so called hypnotic powers. (Laughter.) By force of his will and by impressing his own thoughts upon weak minds, he has brought them temporary comfort. I do not believe that there is a single instance in which he has healed a radical disease, nor a case where a tissue has been lost, or where a bone has been broken, or the flesh wounded or lacerated, which he has been able to cure.

“In case of failure, the usual reason is given that there is a lack of faith on the part of the applicant. This is an easy way to get out of the difficulty.

“A woman came from the Far West for treatment about two weeks ago. She was very honest and sincere. After remaining about two weeks, she arose one day in the meeting and said, I have received no benefit. I am disappointed.’ The leader of the meeting, so this woman tells me, asked all

those who were present, who believed this woman was in darkness and in the chains of the devil, to raise their hands. The entire company raised their hands and voted upon the question. In fact, they always vote any way which Dr Dowie may direct.

“It would be a sad experience for any one present to vote in the negative upon any question which the Doctor might approve.

“Let me say to your readers that many magnetic healers, hypnotists, clairvoyants and the like, have wrought as great as, if not greater miracles than Dr. Dowie. There is not a single case which has appeared to me in any way miraculous. Everything which he has done can be accounted for by his human powers. The churches, against which he rails continually seem to be growing just as rapidly. We have lost some of those who are carried about with every wind of doctrine. The loss, however, is not one which will do much injury to the cause. Dr. Dowie has abused our Baptist churches in the vilest language. One Baptist pastor he calls ‘an infernal liar,’ another a ‘dirty dog’ and a ‘hypocrite.’”

“*Chicago, Ill.*”

That is the whole of it; and I may say that all three epithets will belong, to Mr. Myers before we are through.

Now, I am going to deal with this. I have been very fair. I have given you the entire indictment; not a word have I kept back.

I thought that my previous spanking of this miserable fellow would suffice, because we did it once before when he lied,¹ and he has not opened his mouth since publicly until now. He does this down in Cincinnati.

Let me examine it just briefly for the sake of others; not for your sakes as much, but you are God’s witnesses, and my witnesses. I am going to ask you some questions.

About our leasing this place; I do not think there is any crime about that, is there? And is it not a very remarkable fact that the church, for which it was far too large, should have abandoned it? It had to be remodeled, for it had only the ground floor and a little back gallery; and now it is oftentimes too small for us, and we have not only put 2800 seats in it, but we have put 3,100 fixed chairs.

¹See LEAVES OF HEALING Vol. 3, No. 22, March 27, 1899, pp. 341-

DR. DOWIE'S AUDIENCE A CURIOUS THROG!

I ask, is this true? Do I only rarely get the audience which I have to-day, which, for the greater part, fills the place, all, excepting the high upper galleries, which are partly filled, or is this the customary audience every Sunday? Is it the usual audience?

Audience:—"Yes."

Dr. Dowie:—Have I issued and announcements of any kind at all for months?

Audience:—"No."

Dr. Dowie:—Now I want to know if I have announced a sermon on "jack-asses."

Audience:—"No." (Laughter.)

Dr. Dowie:—Did I announce one, even when I spanked him? (Laughter and applause.)

Audience:—"No."

Dr. Dowie:—I have announced a sermon upon "Stinkpots" once, and did I not do that properly?

Audience:—"Yes."

Dr. Dowie:—Every one here who has given up being a stink-pot, and has given up tobacco, stand up and let us see you. (In answer to this call, the greater part of two hundred rose.)

Now, then, look at these people.

That sermon was very effective. I did once deliver a sermon, entitled: "You Dirty Boy"—and who was that regarding?

Audience:—"Dr. Henson." (Laughter.)

Dr. Dowie:—Now, did I not do that properly?

Audience:—"Yes."

Dr. Dowie:—I can only say this, that the result of that sermon was that Dr. Henson did not try another attack, and that he lost a considerable number of members; that I have only this week received six applications for fellowship from members of the First Baptist Church. (Amen and applause.) And there are more to follow. And I have received quite, a number from the

Immanuel Baptist Church, that is Johnston Myers' place. For Mr. Johnston Myers' attack, to which I previously answered, was immediately followed by the resignation of a number of members of his church. And the result of this will be the same. For there are many members of that church here to-day, who know what lies this paragraph contains.

I will ask another question. He says that I only have large audiences, a curious throng, when

I ANNOUNCE THAT I WILL HEAL SOMEONE
PUBLICLY!

Did I ever announce, so far as you know, by speech, or by writing, or in any other way, that I would heal any one publicly?

Audience:—"No."

Dr. Dowie:—Or privately?

Audience:—"No."

Dr. Dowie:—Or that I would heal any one at all?

Audience:—"No."

Dr. Dowie:—Have I ever claimed the power to heal anybody?

Audience:—"No."

Dr. Dowie:—Have you ever read that claim?

Audience:—"No."

Dr. Dowie:—Have you ever heard me say it?

Audience:—"No."

Dr. Dowie:—Has any elder here ever read it?

Elders:—"No."

Dr. Dowie:—If any one knows of my ever having an announced that I would heal any one publicly or privately, let them now stand. (No one rose.)

Now, Johnston Myers' Assistant, where are you? Help him out now, if you can.

Now I want, before I brand this thing as a lie, to give a fair

chance.

Again. Did I ever make any such announcement?

Audience:—"No."

Dr. Dowie:—Is not this statement of Johnston Myers', that I fill this place with a curious throng by announcing that I will heal some one publicly, an infernal lie?

Audience:—"Yes."

Dr. Dowie:—Any one to the contrary, say no.

JOHNSTON MYERS, THERE ARE ABOUT 2, 500
PEOPLE HERE WHO CALL YOU A LIAR. (APPLAUSE.)

He says that there are enough visitors to Chicago to make up my ever changing audiences, and that few people from Chicago are deluded into going.

Every one in this audience that resides in Chicago, stand. (Fully three-fourths of the audience rose.)

Now, Johnston Meyers, there are nearly two thousand Chicago residents have risen and proved that you are a liar.

I will ask another thing. Every one who is in the habit of attending this Tabernacle every Sabbath once in the day, stand. (The greater part of the audience stood.)

Now, 'Mr. Johnson Myers' Assistant, look at these thousands of people who again say that he is a liar. And this gathering is only one of four which are regularly held here every Lord's Day.

The insinuation is made by Mr. Myers again that, in some way, we make the people pay for our personal services; that is the insinuation.

I will ask first of the Church. All who recognize me as the General Overseer of the Christian Catholic Church, say yes.

Audience:—"Yes."

HAVE I EVER ASKED YOU FOR ONE SINGLE

PENNY OF SALARY ?

Audience:—"No."

Dr. Dowie:—Have you ever known of my receiving a single cent of salary since I came—well, say to America?

Audience:—"No."

Dr. Dowie:—That is the first thing.

Second: Have I ever made any charge for any of my services to you?

Audience:—"No."

Dr. Dowie:—Have I ever asked you for any money after you had received benefit through my prayers?

Audience:—"No."

Dr. Dowie:—Have I asked you to make me any payment of a personal character of any kind?

Audience:—"No."

Dr. Dowie:—I will ask the guests who are in the Home have you been asked for a single cent of money?

Guests:—"No."

Dr. Dowie:—Do you know of any one who has?

Voices:—"No."

Dr. Dowie:—Does any one of you here know of any one who has ever been asked to pay me one single cent for any service I ever rendered them?

Audience:—"No."

Dr. Dowie:—If there is any one, say yes.

Mrs. Casey (from gallery):—"There is one here, Doctor who says you have."

Dr. Dowie:—Well, let her stand right up. Is it a man or woman?

Mrs. Casey:—"A man."

Dr. Dowie:—Let him get up.

Mrs. Casey:—"He can whisper it around here, but he is not man enough to stand up."

Dr. Dowie:— The coward! The liar! (Applause.) Stand up and tell us when and where. Stand up, you liar! (Applause.)

You caught it that time. Mary Casey was near you that time. (Laughter and applause.)

MRS. CASEY TESTIFIES TO HEALING OF 18
CANCERS.

Mary Casey, stand up. (Mrs. Casey rose.) Were you healed of cancer?

Mrs. Casey:—“Yes, sir.”

Dr. Dowie:— How many cancers?

Mrs. Casey:—“One large cancer and eighteen kernels.”

Dowie:—Did you have any doctors?

Mrs. Casey:—“I had the best in the city.”

Dr. Dowie:—Did they doctor you for nothing?

Mrs. Casey:—“No; I was made poor, and all my folks were made poor.”

Dr. Dowie:—When we prayed for you, were these cancers killed?

Mrs. Casey:—“Four years ago last April.”

Dr. Dowie:—They have entirely disappeared?

Mrs. Casey:—“Entirely.”

Dr. Dowie:—Have I asked you for one cent of money?

Mrs. Casey:—“No, Doctor. If you had I could not have given it, and that is the only reason why I have not given.”

Dr. Dowie:—But, Mary, do you not know lots of people who have been healed through our agency that we have helped?

Mrs. Casey:—“I have brought a large number here myself that have got instant healing.”

DO YOU NOT KNOW MANY WHOM WE HAVE
HELPED NOT ONLY WITH HEALING BUT WITH
MONEY?

Mrs. Casey:—“Yes.”

Dr. Dowie:—It is the biggest lie that ever was uttered to say that I ever charged one single cent for my personal services!

Now then, if that fellow there has any backbone let him get up.

Mrs. Casey:—“He has not.” (Laughter and applause.)

Dr. Dowie:—Let him repent. Look here, do you take that back?

A voice:—“He says no.”

Dr. Dowie:—Put him out. I will not have him in one minute.

A voice:—“Pray for him.”

Dr. Dowie:—Oh, I will pray for him, but we will turn him out, as Christ put out the defilers of the Temple of God; using a whip of small cords in the process. (The young man is escorted out.)

I will tell you why I turn him out, because he is sitting there with his sibilant hiss saying false things, and he does not dare to stand by them.

Has he gone?

Mrs. Casey:—“He has gone.”

Dr. Dowie:—Well, I will not have him here. You know the Lord Jesus Christ, at times put them all out, and He did it very smartly, very much more severely too; than I have done. That man ought to have stood and taken that back, or else given us his authority for it. A man that tells a lie like that might be a pickpocket: I do not know. (Laughter.)

But I would rather have a pickpocket in the house than that man.

Now, I am going on. I gave him an opportunity.

Now, don't you talk. I am here to say what shall be done. Your opinion does not matter. I heard somebody say, or at least I thought I did, that he ought to remain, but I must be the judge, not you. The responsibility for that act before God is mine and

mine alone.

Now, the next thing.

“HE AND HIS FAMILY ARE ABLE TO LIVE IN A
MOST LUXURIOUS STYLE”

I may as well say a few words about that.

I know I say the truth, that if one-tenth of the toil that I have given to this ministry, had been given by me to business I was in either in Australia or in America, I should have been, and could not helped being, a very wealthy man to-day.

When I entered this ministry I gave up fortune, money in thousands and tens of thousands, and all the prospects of the future.

Again and again, when this mission has needed money, I have sold my personal property to give it money. I sold a small gallery of pictures that I had gathered together, with some little artistic taste, and so well had I chosen them that when I sold them for this Mission. I received twice as much as I had paid for them. At a time when this Mission needed money, I turned them into money, and gave every dollar to this Mission. There was a time when this Mission required more money, and I sold a library of nearly ten thousand volumes and I gave every dollar of that money to this Mission;

I HAVE GIVEN TO THIS MISSION AGAIN, AND
AGAIN, TO MY LAST NICKEL.

I have borrowed—I am glad she is not here to-day—from Mrs. Dowie, and until the last few years I never paid her back a nickel of all the large sums she gave into my hands for the use of this Mission

There is my colleague sitting by my side, He know that all the personal thank-offerings that come to me in thousands and tens of thousands of dollars, I give entirely into the work, without a moment's hesitation. Is that true Dr. Speicher?

Dr. Speicher:—“Entirely true.”

Dr. Dowie:—Mr. Johnson, my financial secretary, is that

true?

A voice:—“He is taking charge of the Home.”

Dr. Dowie:—I will ask my cashier. Is that true, Mr. Clemons, as far as you know it ?

Mr. Clemons:—“Yes.”

Dr. Dowie:—Is that true, Mr. Sprecher?

Mr. Sprecher:—“I know it is.”

Dr. Dowie:—He says I know it is. He is my confidential stenographer.

Those around me know what I say is true. I receive, in the aggregate thousands and tens of thousands of dollars of personal gifts every year that I never hesitate to put into the Mission and oftentimes to pay for paper for the LEAVES OF HEALING.

I GAVE ONE THOUSAND DOLLARS RECENTLY
WITHIN TWO DAYS, FOR THE PUBLISHING HOUSE
OUT OF MY OWN PRIVATE POCKET.

And I will say to you I have really no private pocket. A voice:—“These gifts are all unsolicited.”

Dr. Dowie:—And I have never solicited one of these gifts. There is no man living can say I have. But I have a right to these gifts, have I not?

Audience:—“Yes.”

Dr. Dowie:—And I have a right to use them for God, have I not?

Audience:—“Yes.”

Dr. Dowie:—As regards the luxurious living, the carriage that conveys me to and from this Tabernacle, and saves my weary feet—I have to stand here for hours—was given to me by yourselves. The horses were given to me by yourselves. You are yourselves responsible for that luxury, if you call it such. Are you sorry?

Audience:—“No.”

Dr. Dowie:—Would you like me to throw it aside at this Baptist traducer's bidding?

Audience:—“No.”

Dr. Dowie:—As for the rest, I eat the same food that every

guest in Zion does who only pays ten dollars a week, excepting that I have only within the last few months made a little private dining-room where I can meet my family once a day, and I have not had that up until within the last few mouths. Is that not a fact?

This man ought to know what he is talking about.

I HAVE LIVED WITH THE SICK.

I have eaten breakfast, dinner and supper with them; I have toiled for them all the day and half the night, and sometimes all the night; and to say that I am living in a luxurious way, if he means by that in idleness and ease, is an infamous lie, and you all know it is so, do you not?

Audience:—"Yes."

Dr. Dowie:—I call upon my colleagues, is it not so? Is there any one that works harder in Zion than I do?

Voices:—"No."

Dr. Dowie:—I am toiling all the time, and I love to do it, and I am thankful for the strength with which He enables me to do it. I do not boast of it, but when a man insinuates that I am getting from people by improper means and pressure gifts, and using them for my own luxurious living, it is time to speak out and brand it as a lie.

Any one who can say to the contrary, speak out.

I have sacrificed, and I have even sacrificed the companionship of my wife and family, but I tell you frankly that I feel the time has come for me to take a little care of my wife and family.

My wife and family, for the first time in our long experience, will get just as much rest as I can give them, and I will be with them as much as possible for several days every week this summer, and I hope Mrs. Dowie will enjoy the rest she has so well earned.

I think you will all say Amen to that. (Amen.)

But as long as these wretches live, they will try to see that I have none.

I am not half through. There is a fellow named Bonsell in Cincinnati, who supports this Myers, and I must punish him too.

THE CONTROL OF THE PROPERTIES OF ZION.

And as for the properties of Zion, some may say: "Doctor, that is your own private property."

Well, I am the General Overseer of the church, and I admit that I control all the properties that Zion has acquired, and I have done so with the entire consent of this people. Is that not true?

Voices:—"Yes."

Dr. Dowie:—Does any one want another trustee?

Voices:—"No."

Dr. Dowie:—I have not heard of it.

But, listen: What can I do with it? Can I carry Zion Tabernacle off on my back? (Laughter.) Can I carry Zion Printing House off on my back?

Elder Dresser:—"Pretty good load, Doctor."

Dr. Dowie:—What has Zion excepting properties of various kinds that are constantly used for the work? That is all we have. I will ask the Doctor, is there any other?

Dr. Speicher:—"There is no other; all the properties you control are used for the work of God."

Dr. Dowie:—Now I want to say that I shall not be provoked into having any board of management for Zion properties. When you want a work to go to the devil, give it to a number of men whose hearts are as hard as a board, and who are as rotten as some boards are.

There never will be a board of that kind in Zion. Never. Never.

I will save for God what God gives me; I will take care of

it. I have brought it together by my efforts under God, and I am the proper person to control it. Am I not?

Audience:—"Yes."

Dr. Dowie:—I know you will say yes. Let the other fellow say no. I know what Zion is, and you know what I am. Provision is made for the proper control of Zion properties for Zion purposes. This charge is mean, and is intended to convey mean insinuations.

DR. DOWIE'S HYPNOTIC POWERS.

Another charge is that I am a man of indomitable will—I am glad I am. And about this "personal magnetism" I never boast of that, because I know nothing about that. I believe God the Holy Spirit has used me; but as to these so-called hypnotical powers, this man is like all the rest, uttering trash and nonsense.

What does the word *ύπνος*, *hypnos* mean?

Voices:—"Sleep."

Dr. Dowie:—Sleep. Do I put the people in Zion Tabernacle to sleep?

Voices:—"No." (Laughter.)

Dr. Dowie:—I have kept you awake from nine o'clock at night until seven the next morning, excepting for one good brother who was weary once, (laughter) but he had been working all the previous night; and that was the solitary example that I saw, and he well deserved the sleep; and I could scarcely get rid of you at seven o'clock the next morning.

What nonsense this is. He does not understand the word hypnotism at all. Hypnotism means putting people to sleep, and then in that condition, when they are asleep, doing with them ridiculous things.

I will ask this whole audience, did you ever know of me putting anybody to sleep?

Audience:—"No."

Dr. Dowie:—Privately or publicly?

Audience:—"No."

Dr. Dowie:—Thank you. If this man does not take care, God will put him to sleep. God will let him have his last sleep soon. I tell you I am getting close to the place where I am ready almost to ask God Almighty to let this man reap the wages of his sin, which is death. If he does not take care, I will ask God, and

GOD WILL ANSWER.

If I ask God to let this man die, God will answer me. And I tell you, he and Dr. Henson are getting perilously near that place.

Elijah asked God to send fire. He got the answer, and then he handed over these priests of Baal to be slain, and they were killed every one.

The Apostle Paul, handed over some men to Satan for the punishment of the flesh that the spirit might be saved in the day of the Lord Jesus; and I tell you these fellows are getting near the place where it may be needful to do the same thing.

"I do not believe there is a single instance in which he has healed a radical disease."

Mr. Myers, this is the only part of your article that I agree with you in. I never healed any disease, radical or otherwise.

Did I ever claim to, I ask you again?

Audience:—"No."

THE LORD IS THE HEALER.

Dr. Dowie:—But you know that GOD has healed cancer, has He not?

Audience:—"Yes."

Dr. Dowie:—Blindness?

Audience:—"Yes."

Dr. Dowie:—Deafness?

Audience:—"Yes."

Dr. Dowie:—Lameness ?

Audience:—"Yes."

Dr. Dowie:—Tumors?

Audience:—"Yes."

Dr. Dowie:—All kinds of diseases?

Audience:—"Yes."

Dr. Dowie:—And all that have been healed. through faith in Jesus, stand. (At least 1,000 persons rose to their feet.)

See, here is a brother who was deaf in one ear for years There is another that had a sunstroke. And there is our sister Deaconess Paddock that was dying with a tumor, and she does not look dying now. They are all around me on the platform, and all around me in this Tabernacle. Healings of cancers by the dozen are represented here to-day. Sit down. Thank you.

THE DISAPPOINTED WOMAN FROM THE FAR WEST.

Now, then, I want to know about this woman that came from the Far West. Do you know of any woman who stood up in this meeting and said she had never received any benefit and was disappointed ?

Audience:—"No."

Dr. Dowie:—Any one who does, speak out. There are those of you here that have been one time or another at every meeting. Do you know of such a case, Doctor?

Dr. Speicher:—"No."

Dr. Dowie:—Do you, Elders

Elders:—"No."

Dr. Dowie:—Do you in the choir

Choir:—"No."

Dr. Dowie:—Do you in the audience again?

Audience:—"No."

Dr. Dowie:—Do you believe that that case ever happened?

Audience:—"No."

Dr. Dowie:—Did I ever ask from a meeting, or did any of the elders ever ask, or did any leader of the meeting ever ask, all those who were present who believed any woman was in darkness, and in chains of the devil to raise their hands?

Was that question ever asked in any meeting?

Audience:—"No."

Dr. Dowie:—Never. But I will ask in this meeting now this question: Do you believe that Johnston Myers is in darkness and in chains of the devil? Raise your hands, all who believe that. (Apparently all raise their hands.) ,

There you are. He has got it this time.

THE PEOPLE IN ZION ARE FREE.

I thank Mr. Myers for letting the people of Cincinnati know that the people of Zion are in entire accord with me; but the people of Zion who are in entire accord with me are so of their own free will. They were free to come; they are free to stay; and you know that you are free to go, if you want to go. Have I ever put any obstacle in the way of your going?

Voices:—"No."

Dr. Dowie:—Have I ever done anything intended to make it uncomfortable for you to stay?

Voices:—"No."

Dr. Dowie:—And you have come of your own free will into fellowship with me, and I have abundant reason to thank God for the unity.

He cannot make any mischief in Zion between the Over-

seer, and the Elders, and the people. That is what he wants to do, to try and make out that you are not free. I ask, do you feel yourself in any bondage?

Audience:—"No."

Dr. Dowie:—If you did, could I retain you?

Audience:—"No."

Dr. Dowie:—I would not want to, not an hour. Any one that cannot co-operate with me freely, I will lovingly part with, but I do not want to part with one of you. You have been drawn to me by cords of love.

You came to me, many of you, prejudiced bitterly against me; some of you were sick and sad and sorrowing and sinful, and God has made you, and He has made Zion what it is today. Dr. Myers cannot make mischief here.

He says that as great miracles if not greater, than Dr. Dowie has wrought, have been wrought by magnetic healers, hypnotists, and clairvoyants.

I have already answered that. I have wrought no miracles. I have taken no glory. What has been done, God has done. I have no confidence in any of the works of those who pretend to heal. God alone is the Healer.

Now, then, I want to take some pains with this last statement.

The churches, against which he rails continually, seem to be growing just as rapidly.

HE INVITES A COMPARISON.

I am going to give him, a comparison. One of my elders, while I have been away this week, has been able to acquire a copy of the Chicago Baptist Association minutes of its sixty--second Anniversary, held in La Salle Avenue Baptist Church, September 28, 29, 1897.

I am not going to quarrel. He says I rail. I do not admit that.

I admit—I make no secret of it—that I attack the churches as they stand to-day. I believe the best thing that God Almighty can do with these organizations is to smash them up, and set His people free. (Amen.)

They are worn out, and yet they are only young. They are worn out. The Church of Rome, which is a wicked apostate church, is ten times more vigorous than the Protestant sects that are falling into decay.

I will tell you why these churches are attacked.

First, they have attacked God's work in Zion, and are hindering the extension of the Kingdom of God.

Was it I that attacked Dr. Henson first?

Audience:—"No."

Dr. Dowie:—Was it I that attacked Dr. Myers first?

Audience:—"No."

Dr. Dowie:—Has the Spaniard any reason to complain of Commodore Dewey? By the way, he has my own name, and all that is good about him he got from Scotland. Yes, it is my own name, only it is differently spelled. Dowie is pronounced Dewey in Scotch, and it is the Gaelic word Dhui—the family or clan name being preserved in the name of the mountain in Scotland called Ben MacDhui.

Mr. Marsh:—"He is pretty much an American, Doctor."

AMERICANS VERSUS FOREIGNERS.

Dr. Dowie:—Well, what is an American?

Dr. Marsh:—"He is a man that has been raised here from eight generations."

Dr. Dowie:—Well, I tell you what it is, the American, so-called, would have died out if we foreigners had not come in and put some blood into them. And after all it is a piece of impudence to call us foreigners. For the city of Chicago has only 350,000 people that have been born of American parents

upon American soil. One million and a half at least were born of foreign parents, or upon foreign soil, and Chicago is a very good illustration of what foreigners can do in building it up.

I have no quarrel with the native American, but I want to say this, I will not allow anybody to insult the Scandinavian, or the Scotchman, or the Frenchman, or even the Spaniard, if I can help it. God has made of one blood all men to dwell upon all the face of the earth; and Christ tasted death for every man, the Spaniard included. Whether it is policy to say that or no, I do not care. I never bother about policy. I recognize only the authority of Holy Scripture, and my Lord's commands. A true American is a true Christian, and so is a true man everywhere.

THE CHURCHES TO-DAY, ARE FOR THE MOST
PART APOSTATE.

Now, listen!

I attack Rome because it is apostate.

I attack the Orthodox Greek Church, so-called, in Russia, because it is apostate.

I attack the English Episcopal Church, because it is apostate.

I attack the Protestant churches, because they are apostate, for the most part, and I will tell you how.

The Episcopalian Church says that a baby, when it gets water on its nose, is made a Christian, and transformed in its heart, so that it is godly. Is that not so?

Audience:—"Yes."

Dr. Dowie:—The Lutheran Church says if you sprinkle water on the baby's nose, that changes its heart; that is another lie. Is that not?

Audience:—"Yes."

Dr. Dowie:—That is one thing that nearly all the churches are apostate in, the bigger churches.

The Methodist Episcopal Church has gone especially to the devil, because its leading officials in Chicago and its ministers are Freemasons, and no Freemason can be a consistent Christian. Because, when he enters the Masonic Lodge, he

leaves the Lord Jesus Christ out. In all the thirty-three degrees of straight Masonry the Lord Jesus Christ is not mentioned once. Is that true?

Voices:—"Yes."

Dr. Dowie:—And therefore every minister, Baptist or anything else, who says that he is a Freemason and a true Christian, tells a lie: for he is disloyal to Christ by fraternal association with those who hate Him.

A MAN CAN BE A FREEMASON OR A CHRISTIAN,
BUT HE CANNOT BE BOTH.

And there are many other things. I do not hesitate to say that the Christian Catholic Church attacks the Church organizations as they stand to-day. If there were no other reason for this than that they are useless for the most part, that would be sufficient cause. It is a terrible, and a sweeping charge, and will give great offence, but it is true. God knows it is, and so does every honest well-informed Christian.

The entire Methodist body in the Northern States of America last year, according to their own statistics, with 2,689,419 members, with 25,252 ministers, only had 14,384 additions, six-tenths of one per cent.

The entire Baptist denomination in all America, according to their own statistics, had less than one addition per annum for each church.

Now, let us get down to the Chicago Baptist Association.

He says that the Baptist Churches around me, whom I attacking, are growing.

The words that he uses are these:

"The churches, against which he rails continually, seem to be growing just as rapidly."

Now, here are the figures in their own book. The Chicago Baptist Association, according to its cover and its contents, covers the whole of Chicago, McHenry County, Lake County, Kane County and Du Page County.

It has within it all, ordained ministers no less than 148.

SOME OF THE STATISTICS OF THE BAPTIST CHURCHES.

Batavia Church members less in one year	.....	16
Bloomington, “ “ “ “	.....	1
Campton, “ “ “ “	.....	2
Bethel Church, “ “ “ “	.....	8
Chicago Lawn, “ “ “ “	.....	1
Englewood, “ “ “ “	.....	90
Fernwood, “ “ “ “	.....	8
Fourth Church, “ “ “ “	.....	255
Grace Church, “ “ “ “	.....	69
Humboldt Park, “ “ “ “	.....	5
Lake View, “ “ “ “	.....	4
Millard Avenue, “ “ “ “	.....	29
Woodlawn Park, “ “ “ “	.....	15
Crystal Lake, “ “ “ “	.....	3
Elgin—First, “ “ “ “	.....	39
Evanston, “ “ “ “	.....	28
Glen Ellyn, “ “ “ “	.....	12
Greenwood, “ “ “ “	.....	1
Highland Park, “ “ “ “	.....	2
Morgan Park, “ “ “ “	.....	7
Oak Park—First, “ “ “ “	.....	18
Russell, “ “ “ “	.....	3
Wasco, “ “ “ “	.....	1
Wheaton, “ “ “ “	.....	1

These are the facts, that these twenty-four Churches in the Chicago Baptist Association actually lost by 600 members in one year!

I wonder what that “Just as rapidly” means? Just as rapidly as Zion is it?

Is that “growing rapidly?”

Then the other fifty-three Churches only gained by 388

members, that is about seven members each for the entire year.

Is that “growing rapidly?”

I have myself, with my own hands, baptized in this baptistry 1,827 persons in less than fourteen months, and the addition to our church and its various branches in and around Chicago is not less than 2,500 within the year.

Now, what about the comparison? He invites it. Let me go further. The Chicago Baptist Association has 148 ministers. In all McHenry County, in all Du Page County, in all Kane County, in all Lake County, and in the whole of Chicago there are 148 ministers. These 148 baptized only 1,213.

I with my own hands, baptized within the twelve months, over 1,500 in this baptistry alone.

LAST YEAR I BAPTIZED TWENTY-FIVE PER CENT. MORE WITH MY OWN HANDS THAN THE WHOLE OF THE 148 BAPTIST MINISTERS OF THE CHICAGO ASSOCIATION COMBINED. (AMEN.)

And I say praise God for that.

That is the comparison. They have invited it.

There is a loss shown in the rate of increase of the Baptists of Chicago between 1896 and 1897.

What is that loss? A loss of nearly 700. The total gain in 1896, in the Chicago Baptist Churches, was 1,083; whereas, in 1897, it was only 388. If that is “Growing rapidly,” then it is growing downward rapidly, (laughter,) by a loss of 695 in one year.

DR. MYERS’ OWN WORDS CONCERNING THE CHURCH’S LOSS OF POWER.

Johnston Myers either knew what he was talking about or he did not. He is the man who ought to know. Let me tell you what he himself says. I have his words here. Here is his own sermon, and from his own Words I will condemn this snarling dog who is yelping out his lies at the heels of Zion.

He is a dog.

“Without are dogs.”

He is not a man; he is a dog, in the Scriptural sense of the term. “Without are dogs.” He is barking and yelping at Zion all the time, and not attending to his business. Dogs, as the Apostle John calls them.

I will show you what he says. In his sermon which is reported here on page 6, of this Baptist Association Annual Report he himself speaks of

“The prevalent disregard of the Sabbath as a sacred day, the decrease of regard for the Bible as a divine book, the church’s loss of power with the in masses the people.”

And he says that there is a need for them to

“Return to the principles laid down by Jesus, to the spirit of self-sacrifice and self-denial, to the spirit of personal effort, to the spirit of teaching with authority.”

Yes, that is just his trouble. He cannot teach with authority, and they cannot, and therefore they lost 610 in twenty-four Chicago Churches in a year; and they had an increase of only 388 in the other fifty-three as against 1083 the previous year.

REV. MR. HENRY’S CRITICISM OF THE BAPTIST CHURCHES.

Let me give one more quotation as to the condition of the churches from themselves. Rev. J. Q. A. Henry, of the La Salle Avenue Baptist Church of this city, in his sermon before this Association, pp. 25 and 26, says:

“The growth of worldliness in our churches is appalling. The line of demarcation between those that serve God and those that serve Him not is well nigh obliterated.”

That is their own statement. I charge it upon them, that this is what they say of themselves.

Is that a proof of Mr. Johnston Myer’s statement that the

Baptist Churches are “growing rapidly?”

These are the Rev. Dr. Henry’s words spoken in the meeting of this Association on Wednesday, September 29, last year:

“The pleasure loving spirit, the greed for gain, the desecration of the Sabbath, the neglect of covenant obligations, the absence of deep and transforming religious experiences, the almost wanton neglect of the Lord’s table, the careless indifferentism to the world-wide interests of Christ’s kingdom; the spirit of restlessness on the part of the ministry and laity alike, the growing difficulties of genuinely Christian and spiritual work, the prevalent skepticism concerning the integrity and binding authority of the Bible, as well as the definite and divine mission of the church; these, together with the spirit of self-indulgence instead of the spirit of self-sacrifice which is always the measure of Christlike character and power, the practical failure to secure a large representation of our church membership at two services on the Lord’s day; the want of passionate love for souls, and the, success with which the average Christian evades personal responsibility, are unmistakable evidences of declining spirituality and increasing secularity in our churches.”

That is said by Mr. Henry.

That is all I have said, is it not?

I say it and they call me a monster.

He says it, and they smile at him and pass him by. Well might Mr. Henry also say,

“The record is far from reassuring the future of our Churches.”

And this is what Mr. Myers calls, “growing rapidly.”

The Baptist Garden in Chicago is barren of fruits, full of noxious weeds, and “rapidly” going to utter destruction.

OUT OF THINE OWN MOUTH I HAVE CONDEMNED THEE, THOU WICKED SERVANT

And I say this, I am God’s Minister, Johnston Myers, and if you do not repent, you will die the death for your false witness against Zion, and your false witness in favor of your decaying Baptist Churches.

God Almighty will not stand you any longer.

You must repent in dust and ashes, and I believe this people

will say Amen.

Audience:—"Amen."

Dr. Dowie:—Now, I am done with the Lasher-Myers lie in the pages of the Cincinnati Baptist paper. Have I done my duty?

Audience:—"Yes."

Dr. Dowie:—Does any one say no? (No answer.) Thank you. I do not care much what anybody else says, so long as God and Zion is with me.

Now, I am going to say one thing more. The worst thing of all has yet to come.

Either Johnston Myers, or P. S. Henson, or one of these ministers here is responsible for this lie.

A MOST DISGRACEFUL LIE TOLD ABOUT ZION.

They have said in Chicago, that Mr. Dwight L. Moody saw a letter, and my signature at the end of it, in which I said, among other things, that in Zion home there were born two babies of the Holy Ghost, that had no earthly father. (Cries of "Shame! Shame!")

I want to say this: Right down there in Cincinnati I branded this as a lie, and a man sprang to the front to defend. His name was Bonsell. He was Johnston Myers' father-in-law, and I charged him publicly with trying to protect his son-in-law from the punishment that he deserved

Have I ever taught you any such filthinesses as that?

Audience (unanimously):—"No."

Dr. Dowie:—Has there ever been one woman in all our fellowship charged with having a baby immorally?

Audience:—"No."

Dr. Dowie:—I do not know of one; not one. And I thank God that you know I fought that. I fought it years ago when I exposed Schweinfurth; I fought it only a few weeks ago when I exposed John Morrow and Kelso Carter, and you know that I have placed the standard of family virtue very high in Zion. I have never lowered it.

As for that infamous lie, Mr. Moody never said it, I am sure. I know I never wrote it. But either Johnston Myers or P. S.

Henson, or some infamous minister in this city, created the lie, and sent it down to Cincinnati. I say shame upon them.

Voices:—"Shame!"

Dr. Dowie:—Shame! Unutterable shame! And so ashamed were the press in Cincinnati about it, that they would not even mention it in the daily papers, when I exposed it there.

The people were with me in thousands.

THIS LIE BROUGHT MORE SYMPATHY FOR US THAN ANYTHING ELSE THAT I COULD TELL YOU.

The ministers of the various churches stood up and refuted it one after another, until it was sheeted home to the Baptists. Rev. Mr. Fry, the Assistant Minister of Lincoln Park Baptist Church rose up and said, "Doctor, I am ashamed to say that what you have said in a charge against the Baptist ministers in Cincinnati is true, for I heard them say it with my own ears in Cincinnati, and I believe it is a lie."

I got that from a Baptist minister in an open meeting in the Cincinnati Music Hall, and I want to say there are no depths of devilry to which the Baptists of Chicago have not sunk in order to fight Zion—but with what results? With the result that this year there are 695 members less of increase than last year; with the result that many of the churches are entirely lost; and that I baptized twenty-five per cent. more than the 148 of the ministers of the Baptist churches in this city, and in all these counties.

Friends, we have done very little, but we thank God for what has been done; and I think you will all see with me, that the lie which I have just uttered, is the most shameful lie of all, is it not?

Audience:—"Yes."

Dr. Dowie:—Let any one stand up here, and say that any such thing occurred. It never did, and I never wrote it, and Mr. Moody never said it, but some of the Baptist ministers of this city invented it

I heard it, first of all, in the house of one of the most distinguished citizens—I will not give his name—in Cincinnati, a gentleman high in the service of the government of this country, and he and his were most indignant with the lie.

IT DID NOT DO ME ANY HARM, BUT IT CAME
RIGHT BACK UPON THEM

It did not harm me, but it came right back upon Mr. Partridge, upon Dr. Lasher, upon Dr. Robbins, and upon these others. It came right back upon their pates like a boomerang. And they will never hear the last of it—it will follow them to the Great White Throne, and damn them there, if they do not repent.

This is no slight war, but in this war Zion will win.

We have been attending strictly to our business. Mr. Myers had better have been doing the same thing.

Now, friends, I regret the necessity I have been under to-day to defend Zion, but do you not think I have done right?

Audience:—"Yes."

Dr. Dowie:—Pray for me. I wish I had not had this to do. I would rather have gone on preaching, but sometimes we have to do it

CALL.

Every one in this meeting who wants to serve God wholly, stand. (Apparently all rose.)

Pray with me

PRAYER OF CONSECRATION

My God and Father, in Jesus' name I come to Thee. Take me as I am, Make me what I ought to be in spirit, in soul, in body, Give me power to do right. If I have wronged any, let me confess, restore and do right. I vow I will do it, God helping me. Give me Thy Holy Spirit. Cleanse my spirit, my soul, my body, for Jesus' sake Amen

[All repeat the prayer clause by clause, after Dr. Dowie]

After singing the Doxology, the services were closed by Dr. Dowie pronouncing the following.

BENEDICTION

Beloved abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

AFTERNOON MEETING, MAY 15, 1898.

The services were opened by singing:

“Look ye saints, the sight is glorious;
See the ‘Man of sorrows’ now;
From the fight returned victorious,
Every knee to Him shall bow.”

SCRIPTURE LESSON.

After reading the first chapter of St. Mark, prayer was offered by Dr. Dowie.

The announcements were then made, at the conclusion of which Dr. Dowie said,

I do not want to say much about this miserable, wretched matter I talked of last week.

I may say briefly, just to complete the record, that I addressed a letter to the Rev. Dwight L. Moody, which contained that most horrible story that the Baptist ministers of Cincinnati circulated concerning me, and as I have his answer here, I think you would like me to read the correspondence, would you not?

Audience:—“Yes.”

CORRESPONDENCE WITH DWIGHT L. MOODY.

Dr. Dowie then read the following letter:

CHICAGO, May 3rd, 1898.

REV. DWIGHT L. MOODY, East Northfield, Mass.

My Dear Brother in Christ—It is with the greatest reluctance that I in-

flict upon you the reading of this letter. But the glory of our common Lord and the extension of the Kingdom of God seem to demand it.

I have recently conducted a three days mission in the Cincinnati Music Hall and Odeon; during which a very shocking statement was brought to my attention, with which your name was connected, as I believe entirely without truth

We first heard this in the home of a friend, (*I gave the name, but will not repeat it here*), and when we mentioned it publicly, the Rev. Mr. Fry, one of the ministers of the Lincoln Park Institutional Baptist Church, Cincinnati, rose and said, “I have been told that Mr. Moody, when he was in the city, repeated to some ministers, that he saw that statement over your signature.”

The statement to which I refer was that I, John Alexander Dowie, had said in Chicago that there had been two babies born in Zion Home who had no earthly father, but had been the offspring of the Holy Ghost.

Mr. Moody at this point wrote on the margin of my letter: “Never said it. Never heard it.”

Mr. Fry said he branded the whole matter as a lie when he heard it, and that he did not believe you had ever made the statement.

I may say that I join in this confidence, inasmuch as no such statement was ever made by me, and of course no such thing ever happened. The teaching in connection with the work of God which has been given to me, has been at all times extremely opposite to such disgraceful coverings of gross vice.

I have made every endeavor before writing to you to get from Mr. Fry or others the name of the person who alleged that you had said it, but Mr. Fry has hitherto concealed that name.

I would not now trouble you with this matter, but I feel that it is right that I should get the disclaimer from yourself, that you did not make such a statement at any time to any one.

May I ask you to do me this favor as early as possible?

I send you by this mail a copy of the *LEAVES OF HEALING* of September 25th, 1897, containing my exposure of such wickedness in connection with certain parties, and an earlier one in which I exposed the Schweinfurth abominations.

Throughout the whole of my life I never before had so wicked and malignant an attack. And we found that it was widely circulated over Cincinnati, and came from the Baptist Ministers’ Conference there.

With fraternal esteem. I am Faithfully your Friend and Fellow-servant in Jesus,

JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church.

Mr. Moody’s answer is contained first in his memorandum

against the statement in his own handwriting:

“Never said it. Never heard it.” Then he cuts out a portion of one of our LEAVES OF HEALING, of which he evidently is a reader, of my own statement, I think it is in the September paper of last year, in which I referred to such matters as this. He cuts out the following statement:

“I was exceedingly indignant with Miss Moorhead for continuing to keep him in the position of Principal of her Bible School. She did not believe my judgement of him was correct. But she altered her opinion when a number of the female students made confession of their disgraceful and immoral actions with Mr Morrow, who was a constant companion with Dr. Simpson and who took part in the conventions of the Christian Alliance. *Later, there were two babies born to young women belonging to the Bible school, whom these shameless women, and this still more shameless man, declared to be the offspring of the Holy Ghost.*”

Underneath that Dr. Moody has written these words:

“This is what it has sprung from. I did say to some friends, ‘I did not know what we were coming to when such statements were going the rounds of the press.’ but I never heard of anything of the kind coming from Chicago, and. I hope I never will.

D.L. MOODY.”

NOW THE BAPTIST MINISTERS HAVE TO CLEAR THEMSELVES.

They are directly responsible for this.

Unless they do, they will plead guilty by their silence.

They can only stand up for sentence under the terrible, proof of their crime, that they not only are unfair and wicked and cruel in their criticism of Zion, but that they are wilful manufacturers of a dastardly and filthy lie. That is all about it.

I want this to go on record, because we are printing all this matter. We use our printing press to preserve the answers to these things, and I want Elder Piper to have this whole matter in type. The Baptists down there in Cincinnati are beginning to hark back on Mr. Johnston Myers already. Dr. Lasher in a very silly series of editorial notes, is endeavoring now to attack our teaching somewhat more seriously. But Dr. Lasher does not

know the first thing; about Divine Healing or our teaching, and I would not inflict upon you his editorials; but I notice that the editor, Dr. Lasher, has been compelled to give room in his paper, *Messenger and Journal*, to

“ANOTHER ESTIMATE OF DOWIE,”

as he puts it. In fact, there are two. One is written by the Rev. Daniel Bryant, Pastor King’s Creek Baptist Church. He says, after reading the Johnston Dyers’ article

“I read it with profound regret and sorrow. I am not an adherent of Dowie. If I have a right to express my judgment on the matter, there are things connected with his work which are hurtful. I have felt that his virulent attack upon preachers and churches in general is unscriptural. I had occasion, a few years ago, however, to carefully study his work in every detail. I did so, earnestly desiring to get at the facts. I had heard his work sharply reviewed pro and con in the Baptist Ministers’ Conference of Chicago. The tenor of Dr. Myer’s article brands Dowie and his work with basest hypocrisy.

“My profound conviction is to the contrary. My investigation did not reveal to me that healing, whether real or not, was the leading feature of his work. I sat in the audience, and people about me were cut to the very heart under his terrific portrayal of sin. His message of repentance was heart-searching: when he turned to the love of Christ for lost men, many a cheek was wet with tears. I have studied the Bible hard enough, and have had sufficient experience in the application and operation of Divine Grace, to know that people about me were oblivious to Dowie and everything else, and were in conscious contact with their sins and their Saviour, the Lord Jesus.”

THE FATHER-IN-LAW OF DR. MYERS SPEAKS,

Now, there is another, a man named Bonsell. If he does not take care, his bones will be for sale, and nobody will buy them.

Mr. Marsh:—“He is the father-in-law of Dr. Myers.”

It is the most amusing thing. I wish I had time to read it to you; but he can not stand “Dowie” at all. In speaking about me he says:

“He (Dowie) apparently has a body thoroughly free from physical diseases.”

Now, that is good, is it not ? (Laughter.)

“But he nevertheless has a most virulent form of an unclassified ailment which for lack of an established name I will call cess-pool verbosity. Located somewhere in his head, heart or stomach, he has a verbal-bile generator—“

Now, he is mistaken. I am not bilious at all. (Laughter.)

“Which enables him to spew out, at his pleasure (and that apparently is almost incessantly), such a volume of corrupt, offensive matter, that it was in the nature of a revelation to very many of his hearers that it was possible for any man calling himself a Gospel minister to talk in the unchristian way he did

“Doubtless the thought occurred to many of his hearers, ‘Can it be possible that God will consent to make use of so uncharitable and foul-mouthed a man in working many and remarkable cures by means of prayer?’

“The great majority of Christians, I am inclined to think, answered the suggested question with an emphatic ‘No, it is not,’ and dismissed the subject from further consideration.

“I am inclined, however to the opposite belief.

“I firmly believe that an unprejudiced examination into the matter will show that many of Dr. Dowie’s prayer-cures have been genuine.”

Now, you see, he differs with his son-in-law; but think of this Cincinnati associate of purveyors of filthy lies, setting himself up as a judge of what is, or is not, Christian conduct.

However, he continues:

And that God is as it were saying thereby to all other ministers, 'So desirous am I, that My church and its ministers should lay hold of this heaven-given power and use it for Me, that I am working frequent and remarkable cures even through the instrumentality of this man of unchristian spirit and offensive speech.'” (Laughter.)

Think of that now!

“Think of what a wonderfully increased efficiency you would have if, as you went upon spiritual visitations from home to home, you could also, with God’s help, in many cases, restore the sick to health.”

Is it not remarkable that God Almighty makes such tre-

mendous blunders? (Applause and laughter.) It is remarkable that God Almighty, as it were, says: Now, do you see? I can use such a wretch as Dowie, and I would use such magnificent fellows as you, only you will not let me. (Laughter.)

The amusing part of all this is, he knows all about what God is thinking! It is pretty amusing this. The want of logic in it is so ridiculous, because God is actually using, according to this man, one of the most terribly wicked fellows that ever lived in order to show what He could do by these elegant liars of Baptists who lied about God and His Work.

It might be well for him and others to remember the words of the Lord Jesus:

“And He was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, By Beelzebub the prince of the devils casteth He out devils. And others, tempting Him, sought of him a sign from heaven.

But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me, and he that gathereth not with Me scattereth.”

Well. I do not know that I care to read any more of their falsehoods, but I want to call your attention to this fact, that they are harking back now, but that will not avail them anything, because

WHEN WE WENT TO CINCINNATI WE SAILED INTO THAT MANILA,

and we engaged the forts, and we smashed the fleet. (Applause. Laughter.) And we have quite a number of shots left. (Laughter.)

You know, that fellow Dewey is a man after my own heart in that respect. I do not believe in war; but if you do go to war,

you had better do it properly. I oftentimes sail into my little Manilas, and engage the forts and the fleets, and I never failed yet, and God has given us many a victory, and I am thankful for it. But I wish that these men would attend to what they profess to be their proper business, do you not ?

Audience:—"Yes."

Dr. Dowie:—And go on and get people saved, healed, and blessed, and leave Zion Tabernacle to go on with its work; but, if they will not, we will have to take them up and spank them every now and then just for their good, and just to let people know that these lies are not going to be spoken with impunity.

The Lord Jesus Christ did this again and again and again, and we are not going to let the Christian Catholic Church and Divine Healing be defiled by these fellows who are telling lies and making malignant speeches and writings of every kind.

I am receiving every day applications for fellowship from all parts of the world. I signed approvals last week to seventy-five applications. I frequently sign a score of such in a day, and I want to say it is time for them to hold their peace, unless they want to disappear, because a few more battles of this kind and I think they would cease to exist. They cannot stand this. They are an effete, worn out body.

The sap of life has departed. Their baptisms are ineffectual. They can not hold their own members.

I do not want to keep up this fight; but, if they do, I can well afford to keep it up.

I do not want to fight, but in the name of Jesus, if We do,
We have the truth, we have the life, and we have the spirit too.

(Applause.)

And we will batter them, as Church organizations, to pieces. There is no question about it, before we are through, we will batter and shatter there, and they had better hold their peace. All that will remain to them soon, will be a flock of nasty, Baptist goats: for God's sheep, who are now in their Churches, will find the true Fold, and they will be led out by the Good Shepherd

THANKSGIVING.

I have a number of very beautiful answers to prayer to record.

Dr. Dowie then read the following letter:

WEST UNITY, O., May 5, 1898.

"REV. JOHN ALEX. DOWIE, Chicago, Ill.

"*Dear Brother in Christ:* Enclosed please find \$5.00, thank offering to Zion.

"Replying to telegram sent you by Mr. R.W. L. Ely to pray for my baby, I wish to say my darling little boy was very badly and seriously burned. Oh What a Saviour Jesus Christ is! I do think the Wonderful instantaneous healing of my little boy is one of the most marvelous displays of God's power. It is just simply astounding! I saw the healing like lightning take place. It occurred Tuesday and this is Friday. and I am unable to do much else but watch that boy, and love and praise God for His wonderful love and kindness in saving my darling. We will send you full testimony soon with the one dress that was saved out of the fire and his picture. We never did one single thing for him. We trusted in the Saviour wholly and fully for full deliverance and got it. His little forearm and hand was burned to a jelly and the skin all came off. We wrapped his forearm and hand up in a cloth.

His face is almost well already, and it was fearfully burned, and it looked like his ear would drop off. We have not even got his face tied up. To see the child now no one could realize how frightfully the child was burned. To say that I give God the glory and that I thank Him and love Him is nothing to the deep inward love, gratitude and humiliation, and as for you John Alex. Dowie, I pray God and have been praying Him that the day may come when I can show by actual works the high esteem and love I hold you in.

"Your friend in Jesus,
"GEO. B. BOND."

Dr. Ely, who is a merchant of some prominence there, and the leader of our Zion Gathering, wrote the other letter.

WEST UNITY, O., May 5, 1898.

"REV. JOHN ALEX. DOWIE, Chicago, Ill.

"*Dear Brother:* I write you this morning in answer to telegram, and to say the Lord has Wonderfully healed Brother Bond's baby boy who was so badly burned. I hardly know how to thank God enough for His goodness. When I first heard of the little boy being burned, at my home my family and

I knelt in prayer asking God to heal him. I then took my pencil and wrote a telegram to you. Then I went over to Brother Bond's home, and found them fully trusting, and I felt sure the little fellow would be healed. Oh, but my heart ached to see mother and the little angel suffering so, for he was burned on the face and arm so that the skin was hanging. From there I hurried to the office and telegraphed you, and went back to Brother Bond, and from thence back home, and then back to Brother Bond, and as I went in Sister Bond met me at the door and said baby was healed; also said she thought John Alex. Dowie must have received the telegram. I stepped in the room and Brother Bond was praising the Lord, and saying it was a wonderful healing, and the little boy was apparently as free from pain as myself. The little fellow laughed and tried to sing.

"Now, dear brother, we all trust fully in our dear Savior.

"The face was left without any cloth, and it healed so nicely.

I think it could not have been over three-quarters of an hour from the time the little boy was burned before he was free from pain. It has opened the eyes here and I know with some it has changed their way of thinking. Pray for Zion's friends here, and that God will show us just how He would have us do. Brother Bond will send you testimony later on with several witnesses; also the little dress the little fellow had on at the time he was burned.

"Yours in Jesus,

"R. W. L. ELY."

Here is a testimony from Switzerland of healing in answer to my prayer. It shows that the answer came at the time of prayer.

"GANS, April 11, 1898.

"DR. DOWIE:

"*Dear Sir:*—In the first part of January this year, I wrote to my dear aunt, Anna Sternberg in Chicago, telling her of my affairs, as I have done for years. I wrote to her about my sick baby, Caroline. She is one and a half years old, and since she was born, has not known one hour of health, and at the time I wrote she was lying at the point of death. Dr. Scherno who attended the child said the child had consumption of the lungs. I told him that something else must be ailing the child, as she could hardly eat or drink sometimes for two or three days. Then the doctor examined the child again, and this time said she had consumption of the throat and lungs, and that it was impossible for the child to recover. Now, about four weeks after I had written to my dear aunt informing her of the child, a visible wonder has happened to her. She started to eat, drink and got better from day to day, and is blooming like a rose. On the eighteenth of February, I received a letter from my dear aunt telling me when she received my letter concerning my

sick child, she informed Dr. Dowie about it, and then you and your congregation of firm believers prayed in Zion Tabernacle for my sick child, and the wonderful work was done without my knowing it, and on the 20th of February I wrote back to my aunt telling her of what had happened.

"I was rejoiced to answer that my child was enjoying the best of health. I thank God for His love and mercy, and I thank you high Worthy, Dr Dowie, many thousand times.

"God the merciful, may He bless you for it, and may He spare you many years yet for the good of the people for this and the everlasting life.

"I am the witness of this testimony, and my heart is full of gratitude.

"JOSEPH SCHERRER."

"Leezirk Werdenberg Kt. St. Gallen, Stwitzerland."

So God is blessing all the time, and that is the best answer to all these men, is it not?

Audience:—"Yes."

Dr. Dowie:—Now, may God have mercy upon them. May the few who are the Lord's in the Baptist Church get these men to attend to their business, if they have a spark of Christianity about there; and if not, may the good Lord just smash up the whole business and bring His people out.

God will not stand this thing. He destroyed the Jewish Church which had existed for 1,500 years. When Christ came, He told them He could do nothing with it but just simply smash it to pieces, and if there is nothing else can be done with the Baptist Church, than to just smash it to pieces, and if God will use me in that, then may God help me to smash it to pieces. (Amen.) I want the people saved, if the institutions are all destroyed.

The churches are nothing.

The people and God are everything.

Mere forms of government are nothing.

The people and God are everything, and let every form of ecclesiastical and political government perish, only let the people be saved and God exalted. (Amen.)

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ZION PUBLISHING HOUSE,

1207 Michigan Ave.,
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A Voice From Zion. Monthly. 32 pp. 50 cents a year.
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Vol. 1, No. 1, January 1897	A Woman of Canaan.
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No. 3, March,	“	Reply to Dr. Hillis.
No. 4, April	“	Reply to Ingersoll’s Lecture on Truth.
No. 5, May	“	Redemption Draweth Nigh.
No. 6, June,	“	Talks With Ministers
No. 7, July	“	Sanctification of Spirit, Soul and Body.
No. 8, August	.....	Secret Societies: The Foes of God, Home, Church and State.
No. 9, September	”“I Will”:	Address on Divine Healing, with Answers to Questions.
No. 10, October	“Doctors,	Drugs and Devils; or, The Foes of Christ the Healer.
No. 11, November	“	Ethiopia Stretching Out Her Hands to God.
No. 12, December	“	The Christian Ordinance of Baptism by Triune Immersion.
Vol.2. No. 1, January 1898	.....	What Should a Christian Do When Sick ?
No. 2, February	.....	Organization of the Christian Catholic Church.
No. 3, March	.....	“You Dirty Boy!” A Reply to Rev. P. S. Henson, D. D.
No. 4, April	.....	How to Pray.
No. 5, May	.....	Christ’s Methods of Healing. A Reply to Rev. J. L. Withrow, D. D.

A Woman of Canaan: With its Application. 32 pp. with author’s portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

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

Christian Science Exposed: as an Anti-Christian imposture.

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

“Christ’s Methods of Healing.” Five cents per copy, 12 for 50 cents. 100 copies, \$4.

A reply to the exposition of the Sunday School Lesson by the Rev. Dr. John Lindsay Withrow, Pasor of the Third Presbyterian Church, Chicago, in the Record of Jan. 8, 1898. Delivered in Zion Tabernacle, Chicago, on Lord’s Day, Jan. 9, 1898. The false teaching of the Modern Pharisees fully met and clearly refuted.

Conquests for Christ in America. Past, Present and to Come. 32pp with author’s portrait. Price 5 cents. 12 for 50C, 100 for

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

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

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastor’s Union, Delivered in the First Baptist Church. Oakland, California, on Lord’s Day afternoon, Jan 27, 1889.

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The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. With portraits of Dr. And Mrs. Dowie Price five cents. 12 for 50 cents, 100 for \$4.

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

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

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

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He is Just The Same To-Day. 12 pp. With portrait of author.

Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

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

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

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

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. With portrait of Author. No. 3 Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a \$1.25 1000 for \$10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

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

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

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

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

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

This Tracts is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of tehworld, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

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

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

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

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

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cent, 15 for 25 cents; 50 for 75 cents; 10 for \$1.25, 1,000 for \$10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp.

with portrait of author. Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for \$4.

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

Leaves of Healing. Vol. 1, 1894-5 First annual volume of the New Series. 832 pp \$3.50

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures. Illustrating descriptive articles of the various institutions connected with Zion Tabernacle, The Divine Healing Homes, etc., and a long series of selected cases under the heading of God's Witnesses to Divine Healing". It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

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Leaves of Healing. Vol. III, 1896-7 Third annual volume of the New Series. xx-832 pp \$3.50

This volume records many important steps in Zion's Onward Movement. The Opening of the Present Zion Tabernacle, which was attended by 8,000 person on the first Lord's Day. The first Annual Conference of the Christian Catholic Church, and also many glorious gatherings at which the full gospel has been preached. The Ordination of six Elders, the reception of great numbers of members, and the baptisms of 818 believers in seven months.

The testimony to Divine Healing is very complete, pictures of 27 witnesses being published and hundreds of others being given with full addresses and minute details. No less than 131 different kinds of disease etc. are mentioned by these witnesses, who tell of their wonderful deliverance through our Lord Jesus Christ.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents, 50 for 75 cents; 100 for \$1.25; 1,000 for \$10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov 1, 1896, from the text, 'He shall feed His flock like a Shepherd.'" The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing verbatim reports of the two General Conferences of Jan, 22 and Feb. 5,

and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for \$1; 100 copies for \$8.

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

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

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses and a full report of the First General Convention of the Divine Healing Association.

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

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

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. With portrait of author Price 5 cents, 12 for 50 cents, 100 for \$4.

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

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

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

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents, 100 for \$4.

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

Reply to Ingersoll's Lecture on Truth 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

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

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents; 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie Delivered in Zion Tabernacle, Chicago, Feb. 10,

1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

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

A sermon by the Rev. John Alex. Dowie delivered in Zion Tabernacle, Chicago, November 34d, 1895, showing that It is impossible for God to communicate disease, and givin the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

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

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

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

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

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

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

The Christian Ordinance of Baptism by Triune Immersion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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