

A VOICE FROM ZION.

Ye Are Come Unto Mount Zion.

Will A Man Rob God?

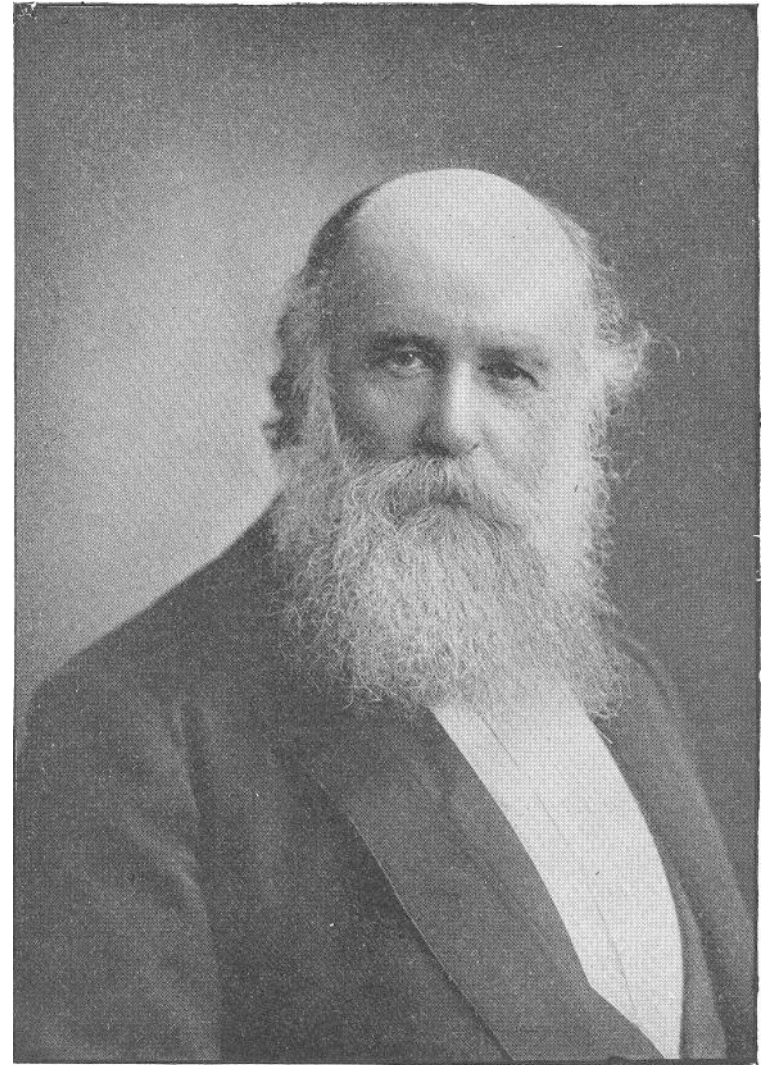
SERMONS

Delivered in Zion Tabernacle, I62I-I633
Michigan Avenue,
Chicago, Day 22 and June 5, I898, by the

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic
Church.

CHICAGO:
ZION PUBLISHING HOUSE
1207 MICHIGAN AVE.
1899.

February 1, 1899. Published Monthly.



John Alex. Dowie

"YE ARE COME UNTO MOUNT ZION."

The City of the Living God is as Real a City on Earth as the City is in Heaven.

The meeting was 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.

REF.—Crown Him, crown Him, angels crown Him,
Crown the Saviour "King of Kings."

Dr. Dowie read from the 12th chapter of Hebrews, beginning at the 14th verse.

THANKSGIVING.

Dr. Dowie then said, It is our custom on the Lord's Day to tell a little of the various phases of Zion's work before we go to prayer.

THE NEW MISSION IN CINCINNATI.

I have been spending several days in the city of Cincinnati this last week, opening a new Zion Tabernacle in the very center of that city. We have secured a hall at considerable cost; furnished it and prepared it, for the people of whom we leased it were not disposed to do very much in the way of putting it in good order.

But we have now a Zion Tabernacle in excellent condition. I had the pleasure of sending down from 450 to 500 chairs, and the furnishings for the platform, from our old furniture of Tabernacle No. 2.

We have furnished a number of mission stations with the furnishings of the first two Tabernacles: Hammond and Oak Park, and now Cincinnati has the balance, and we have nothing more in the way of furniture to supply other places. Mr.

Stevens looked as if he thought Detroit might like some.

These chairs have a very sacred association, and it was really very pleasant to see them in the new mission. It made me feel that it was a bit of a chip from the old Tabernacle.

The weather was exceedingly hot; much hotter than it is here to-day. It was go and even more in the shade, in Cincinnati. I noticed that it was about 88 at eight o'clock. The weather was so intensely hot that the people were exhausted, and though we had good meetings, they were not overflowing meetings.

But best of all, we had an excellent attendance of our own friends and the members of the Christian Catholic Church in Cincinnati.

I had the pleasure of presiding over the Lord's table, of having a conference with the friends, of praying with many of the sick, and of hearing a great many testimonies.

STORY OF WONDERFUL HEALING OF DEAFNESS.

Some of them were very remarkable, however, I will not take up this afternoon to speak of them at length, beyond the case of Mrs. Wall, of Bellevue, Ky., whose ear drum had been entirely destroyed by an operation, and a very large portion of bone taken away. She was in the utmost agony, having had two operations performed. She testified to an instantaneous healing at the very moment we prayed for her in this city nearly twelve months ago.

She had been without sleep, excepting such stupefaction as morphine could give her, for months and months. She did not know what natural sleep meant, but when she put her case in the hands of the Lord, and after I had the joy of praying with her, she fell asleep at seven o'clock, and slept until twelve the next day, when she rose up and went about.

Dr. Boylan had said to her that she would never hear again in that ear, but at the moment of her healing the terrible noise stopped, then followed deliverance from pain; the discharge stopped and the wound was healed.

Another young woman on my first visit received a re-

markable healing in her leg which was lengthened by one and a half inches.

These testimonies were very interesting.

Elder Piper is now in charge of Zion Tabernacle there to-day for the first time. It is a clean beautiful room, quite high in the ceiling and nicely ventilated. The only difficulty is that it is right upon the public street, and a very noisy one, paved with cobble stones; but when the windows are shut, they can hear.

The work is fully established there. I can not tell how many we have in actual co-operation with the Elder, but we estimate about 250 earnest friends of Zion are gathered around him within the city and a short distance from Cincinnati. The greater part of these are becoming members of the Church, and that is a good nucleus to begin with.

THE EXTENSION OF THE WORK IN THE FOREIGN FIELDS.

The wider work has claimed a great deal of attention this week. I wish I might have had time to read to you a number of extracts from our Chinese, Japanese and African friends. It is really delightful to read these letters, and to learn how large a number of missionaries are desirous of casting in their lot with Zion.

One gentleman who, according to men's standard, has been a most successful missionary, has written to me, and placed his services at our disposal in China, like a number of others.

The Japanese are eagerly receiving this Gospel.

In Africa our friend, Overseer BÜchler, is rapidly extending the work among the Boers, in the South African Republic, in the Orange Free State, and in Cape Colony.

So the work extends.

We are hearing from the South Sea Islands and Australia, and have present to-day seven friends of Zion who came all the way from New Zealand, a distance of 9,000 miles to see us from the cities of Dunedin and Timaru.

THE EXTENSION OF THE WORK AT HOME.

Other parts of this country are represented here to-day. Ordinations will take place to-day which will strengthen the work in Pennsylvania and in Michigan.

Our brother, J. Thomas Wilhide, who is known to so many of you, I shall ordain to-day. He was one of the original members of this Church, and I had the pleasure of baptizing him in Zion Tabernacle No. 2.

The mission which Brother Wilhide has been conducting in Philadelphia will now merge into the Christian Catholic Church, and I had the pleasure the other day of receiving from him an application for a hundred forms of application for fellowship, and I thought it was time to bring him up here and ordain him properly. So I think you will all say, Amen.

Audience:—"Amen."

Dr. Dowie:—We have also two deacons to ordain to-day, and Elder Moot will have a deacon by his side in Oak Park, and Elder Dinius in Hammond, which will strengthen the work in these two places.

Then the Rev. Gerald Fitzgerald Stevens from Detroit, whom I had the pleasure of baptizing in Findlay some little time ago, who has a record as a man of God and as a successful preacher, has now come to Zion, and is about to be ordained to-day as the Elder in charge of the Christian Catholic Church and Divine Healing Mission of Detroit, Michigan, and I think you will all say, Amen to these announcements. (Amen.)

Others will follow soon. Some would have followed to-day, but we have been unable to have the final conferences with them, and their ordination will be postponed.

I think it probable that we may ordain several at the Lord's Supper at the beginning of next month.

During the week there have been many testimonies to healing. I have a number in writing.

(Holding up a long-stemmed pipe.) I am sure you will all agree that this must have belonged to an inveterate stinkpot. What a wicked and depraved delight he must have taken in filling this up with tobacco and making himself an

unmitigated nuisance. With this I have received a box containing a number of things.

TESTIMONY OF MR. D. HOLMES. HEALED AND
SAVED.

Our brother writes:

“DEAR BROTHER IN CHRIST:

“I have given my heart to God, and I believe in Him. I bless God that He has healed me and saved me through your instrumentality and prayers, when you laid hands on me in the prayer room. I have smoked and chewed for twenty years.”

I look at his application for fellowship, and I see that he is only thirty-seven years old, so that he had been smoking and chewing for more than half his life, and we might very properly have said of him when he first came to Zion Tabernacle, “Lord, by this time he stinketh.”

It can be fairly said of any man who has been chewing like that, as Martha said to Jesus about Lazarus who had been four days in the grave: “Lord, by this time he stinketh.”

But now he stinks no more. He says:

“I have given up all in the name of the Lord our Father. I used to belong to the Independent Order of Forresters for ten years, and I gave them up. Here is my endowment certificate for a thousand dollars.”

This he had been keeping up from 1889. Now he does not want any more insurance with the devil. You all say, praise the Lord for that, do you not ?

Audience:—“Praise the Lord.”

Dr. Dowie:—Then he gives me his badges; a whole lot of them which I have here and his pipe and his revolver. You do not need to be afraid. I saw that it was empty. (Laughter.) The man that carries this kind of a thing is a coward. I have done such damage to his kingdom that the devil seeks my life; but the man who carries a revolver is a coward. I can not see how a man can be a Christian and carry such a murderous weapon. What does he carry it for? To protect his life ? Well,

IF MY LIFE IS HID WITH CHRIST IN GOD, IS
NOT THAT A PRETTY GOOD PROTECTION?

Voices:—“Yes.”

Dr. Dowie:—Do you think I need to carry a revolver to protect that life which is hid with Christ in God?

Voices:—“No.”

Dr. Dowie:—I am thankful that Zion people do not carry revolvers. He sends it to me, and I am thankful to get it.

It is not only men who carry them, but women. I will show you one presently that was given me by a woman. He says:

“I have no more use for them, and I hand them over to you to hang on the walls of Zion, or to do what you please with them.

“D. HOLMES.”

Brother Holmes, are you here?

Voice:—“Yes, sir.”

Dr. Dowie:—Are you a Scotchman?

Mr. Holmes:—“Yes, sir.”

Dr. Dowie:—Did I baptize you the other night?

Mr. Holmes:—“Yes, Sir; Monday night.”

Dr. Dowie:—I read you now, Brother Holmes, out of the Order of Stinkpots (Laughter.) I am glad to receive you. Our brother was born in Paisley, Scotland, my native country. I love it. I will not say I love every place. I do not love Chicago yet. It is too dirty. I love the people though everywhere. I think we have reason to be thankful for the very pretty boulevard on which we have our Tabernacle and our Home; but Chicago is not all a boulevard.

There is a great deal about Chicago that is pleasant, but when I see my friends from New Zealand here, it makes me think of how I would almost like to be back again in that beautiful Australian land.

I ASKED GOD TO PUT ME, NOT WHERE IT
WOULD BE MOST PLEASANT TO LIVE, BUT WHERE
I COULD DO THE MOST GOOD FOR HIM,

and I believe that was in Chicago for this reason: that there was more devil here to the square foot than I could find anywhere else. (Laughter.) I could see that I would have a great fight on hand, and I have had a fight all the time.

I believed too that Chicago would be the center from which this Gospel could extend to the world.

I am beginning to get a certain attachment to the place, not to the dirty streets, but to the city, and most of all to the people.

MUNICIPAL REFORM NEEDED AND COMING TO CHICAGO.

The fact is, it is hard to love so dirty a city as Chicago.

For the most part I grieve every time I go through the city, and when I am called into the parts where the poorer people live.

The millions of dollars that are given for the care of the streets are wasted or stolen in some way, for the people's streets are left in a shameful condition. But changes are coming, and things are a good deal better, and they are going to be better still.

Our brother no doubt has given up a great many things connected with his past career, and we are glad to hang these things as trophies on the walls of Zion, and I am pleased still more that he and his wife have got blessing here and are coming to-day into fellowship with this Church, with a great many others.

I received two other sets of boxes here to-day.

TESTIMONY OF DR. JAMES BRISTOL.

This is a box containing all kinds of medical muck and stuff, that one has given up who has sought the Lord for deliverance, and I trust found it.

“From Dr. James Bristol.”

I wonder if the doctor is here.

Voice: —“Here doctor.”

Dr. Dowie:—Have you given up these things?

Dr. Bristol:—“Yes, sir.”

Dr. Dowie:—And are you trusting the Lord now for healing?

Dr. Bristol:—“I have given myself up to the Lord.”

Dr. Dowie:—Spirit, Soul and Body?

Dr. Bristol:—“Spirit, Soul and Body.”

Dr. Dowie:—Was it you who sent in this?

Dr. Bristol:—“Yes, Sir.”

Dr. Dowie:—Cocaine needle?

Dr. Bristol:—“Yes, Sir.”

Dr. Dowie:—Now you will touch that no more.

(Dr. Dowie here exhibited another revolver.) There are cartridges with this. (Laughter.) There are no less than two full boxes. I will dump them in the lake when I go across this week. These things, and this revolver were the property of a lady now present.

ZION'S TROPHIES MULTIPLY.

From all parts of this land these things continue to be sent to Zion, and the great spaces on the walls of this Tabernacle are being rapidly covered with trophies, and they mean a great deal.

At the conclusion of the Thanksgiving Remarks, prayer was offered by Dr. Dowie, after which the announcements were made and the offerings received.

Dr. Dowie then delivered the sermon

“YE ARE COME UNTO MOUNT ZION.”

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight and profitable unto this people, and to all to whom these words shall come in this, and in all coming time, for the sake of Jesus, my Lord, my Strength and my Redeemer.

In the 12th chapter of the Epistle to the Hebrews and at the 22d verse.

TEXT.

“Ye are come unto Mount Zion.”

Friends, it is a very pleasant thing to know where you have got to.

It is said of a legislator in Congress that he was in considerable doubt as to where he was, and after hesitating for a minute or two in a state of very great uncertainty he said: “Where am I at?”

There is very little doubt as to where he had got to.

This afternoon I want to speak in the plainest and simplest terms, and yet in words that I hope are thoughtfully conceived, and are divinely directed.

I wish to say this afternoon that I am sure of where we have got to.

I am told that the questions are often asked: “What does Dr. Dowie mean by Zion? It is Zion this, and Zion that, and Zion the other thing, and Zion everything. What is the idea?”

MOUNT PISGAH—CONSOLATION.

Under the figures of various mountains, various epochs of the various dispensations are often classified, and there are a great many people who sing about Mt. Pisgah, and they tell you as they sing that hymn that they want to share the consolation of an hour of prayer.

There are a great many people who can take any amount of consolation. They take it in all sorts of forms. They want it on all sorts of occasions. They are hunting for consolation, and the more they hunt for it the less they get.

If they were to be consoling others, they might get consolation, but they are asking it for themselves.

If they were to water others, their own souls would be watered, but they are asking for themselves.

If they were to consider others, and be less concerned about praying for themselves, and be praying that God would use even their feeble talents for others, they would not need to ask consolation, for the consolation of divine blessing

would come with all their work.

I do not give out that hymn now, because I do not believe it:

“Sweet hour of prayer! sweet hour of prayer!
May I thy consolation share,
Till, from Mount Pisgah’s lofty height,
I view my home and take my flight:
This robe of flesh I’ll drop, and rise
To seize the everlasting prize;
And shout, while passing through the air,
Farewell, farewell, sweet hour of prayer.”

MOSES VIEWED THE PROMISED LAND FROM MT. PISGAH.

Friends, I do not want to go to Mount Pisgah. Spiritually I never want to see it. I do not want to go up into the lofty heights and view my home and take my flight to heaven,.

I want not only to see the kingdom of God here on earth, but I want to enter into it here and now.

Moses died upon Mount Pisgah, because he was a sinner. God would not let him into the promised land, for he had sinned, and God told him He would not permit him to enter in; that he must lay down his command and go up there to Mount Pisgah and see the land afar off and die, and he would have to surrender his leadership to Joshua; for he had sinned.

Moses had not spoken to the rock as God had told him, but in his impatience he had taken his rod and struck the rock and said:

“Hear now, ye rebels; shall we bring you forth water out of this rock?”

Although God would not keep back the water, He rebuked Moses for his impatience and for striking instead of speaking to the rock.

There are a great many people who, when they come to God, do not speak to the Rock of their Consolation. They sort of strike it, and they get shut out.

At any rate Moses, even as great as he was, was shut out

of the promised land for transgression, and that Mount Pisgah of which they sing is a place to which I do not want to go, because if I had been Moses I should liked to have crossed the Jordan. I should have wished to enter into the promised land to which I had been leading the people for forty years.

I WANT NOT ONLY TO SEE THE KINGDOM OF GOD, BUT TO ENTER IN.

I confess to you this: I have no desire to see the Kingdom of God simply. I want something more than to see it from some lofty height.

I know that every one who is born of God sees the Kingdom, but those that are born of water and of the Spirit enter into the Kingdom, and God help you to enter in. (Amen.)

We want to go into the Kingdom.

I do not care for any mountain now, excepting Mount Zion, the Mount to which I have come.

A number of years ago after long trouble, having seen it ahead of me for years, I said: "I have got to Mount Zion. I have reached the place where I will call the spot on which we preach this Gospel, Zion Tabernacle."

I knew I had reached Zion, and I was glad.

THE MEANING OF ZION.

Permit me to show you what the apostle meant by Zion, and let me show you what the Christian Catholic Church means to-day by Zion.

These are among the closing words of this beautiful epistle—for the 13th chapter closes it. I think it was written by Apollos. I do not think it was written by Paul. His name is not to it in the best manuscripts, and this great and eloquent Apollos,—if he wrote it, or, if Paul wrote it, as they were both inspired apostles it does not matter which—says that all the prophecies concerning Zion had been fulfilled, and that now the people of God had made their journey from Mount Sinai to Mount Zion.

A SPIRITUAL MOUNT.

He said to them:

"Ye are not come unto a mount that might be touched—"

Now, this is not a mount you can touch with your fingers at any time.

It is a very real thing and a very real place, but it is a glorious spiritual reality, and it finds its manifestations in many material and blessed ways.

"And that burned with fire, and unto blackness, and darkness, and tempest,—"

You are not come unto darkness.

You are not come unto that kind of fire from which you shrink.

You are not come unto tempests,

"And the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake."

A man like Moses who had never feared or quaked before any man, after God had led him to demand the liberation of His people. Israel.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant: and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not Him that speaketh. For if they escaped not, when they refused Him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven."

Let us see now where we have got to.

I want you to take it clause by clause.

He says that

WE WHO ARE HIS AND ENTER INTO THE
FULLNESS OF THIS BLESSING, ARE COME UNTO
MOUNT ZION

and unto the city of the living God, the heavenly Jerusalem is the name of it; and to an innumerable company of angels.

First, the mount.

Second, the city.

Third, the company; an innumerable company of angels, and the General Assembly and Church of the "First born," that is the Catholic assembly, the universal assembly of God's people: the church of the first born, whose names are written in heaven.

Fourth, "And to God the judge of all."

Fifth, "And to the spirits of just men made perfect."

Sixth, "And to Jesus the Mediator of a new covenant."

Seventh, "And to the blood of sprinkling that speaketh better than that of Abel."

Eighth, "See that you refuse not Him that speaketh."

I venture to say to-day that as I speak concerning this, it will be at the peril of God's people to refuse to hear.

THE TIME HAS COME WHEN ALL THE
PROMISES OF GOD MUST BE FULFILLED IN HIS
PEOPLE.

We who understand a little, have long understood this, that the Church was still wandering and refusing to believe that God had given it a place, and a purpose, and a power. The Church ought long ago to have conquered the world.

Why is it that the Church has not done so ?

Because instead of realizing that it had got to Mount Zion, it sung these melancholy hymns about Mount Pisgah.

It was there cowering under Mount Sinai. And when it did not get there, it went to Calvary, and there enshrouded in the darkness of the crucifixion, the church mourned as it looked, and it mourns still as it beholds, the crucified Saviour.

Friends, I have nothing to do with Mount Pisgah, Mt. Sinai, Mt Calvary or Mt. Tabor, if that was the mount of the transfiguration. I do not want to have anything to do with any of them.

I hate to sit down at Calvary and mourn.

I do not see my Lord there at all. I do not see a crucified Lord. I do not see a bleeding sacrifice. I do not see a dying or a dead man. I do not see a baby in a mother's arms.

I do not want to stay at any of these halting places.

I WANT TO SEE THE CHURCH WHERE GOD
BROUGHT IT BY THE HOLY GHOST, AND HE
BROUGHT IT TO ZION.

Now, what did He bring it to?

First, to the city of the living God.

I want to be careful. There are a number of very important things connected with this city.

There is a Zion above, a city whose builder and maker is God.

There is a Zion here, whose builder and maker is God.

This city of the living God exists. We know its name.

We know its location. We know too that the same Lord that went up from Bethany, near to that city will in like manner come back, and He will rule and reign over this world at Jerusalem. (Amen.)

That is a fact, or else the Word of God is not true. All who look at what is happening in the world see that it is not in the west, but

IT IS IN THE EAST, AROUND THAT PIVOTAL
POINT WHERE WAR WHEELS ARE NOW CIRCLING,
WHERE HOSTS OF HEAVEN ARE GATHERING, AND
THE HOSTS OF HELL WILL SOON BE GATHERING
FOR THE FINAL CONFLICT.

It was a revelation to this country, entirely unexpected when they went into this war, that suddenly they would find themselves, not in a war with Spain for the liberation of

Cuba, simply, but plunged into all the complications of Asiatic and European politics.

That was unexpected, but do you think God did not know about it?

Do you think that God did not overrule that warrior Dewey who knew how to make successful war?

I tell you, if you could only just bottle up these strategists down at Washington in Santiago, and leave the military and naval warriors free, there would have been a settling long ago of many of these questions that are yet unsettled.

Dewey had studied the Asiatic situation thoroughly, and for years knew at once where a fatal blow could be struck at Spain, and suddenly this nation finds itself in the possession practically of islands vastly more important than Cuba, and finds itself in this possession without any intention upon its part.

It is compelled at once by the very force of a divine pre-arrangement to unite with the land from whence this people sprung, and with the race of which this people is a part; for every other people that has come into it has become engrafted into this race; and all at once you see the extraordinary fact that

ENGLAND AND AMERICA ARE SIMPLY
COMPELLED BY A DIVINE POWER TO COME
TOGETHER (APPLAUSE); AND EVERY NATION
OUTSIDE OF THESE WILL PROBABLY SOON
STAND UNITED AGAINST THEM.

Why?

All that can see and have been tracing the hand of God and His overruling power in the nations, can see plainly, that these Latin Nations which have been so long under the power of Rome the Pagan and the Papal Beast; and that degenerate church, the Greek orthodox church, that has been so long under the power of that terrible Russian Colossus whose feet is clay; and Mohammedanism, will form an alliance. Mohammedanism finds its political affinity with Romanism and the Greek Church. And an alliance has already been entered into

between Turkey and Russia and France.

Have you seen it?

You had it in the comic papers here. A very striking picture, too.

The alliance between Russia and Turkey was represented by the Russian bear walking down the hill with a greatly distended stomach, having left all the feathers of the turkey behind. The turkey was inside the bear.

It was a simple fact.

Perhaps you do not notice it, but practically Russia has absorbed Turkey.

Why?

Where is the affinity between Mohammedanism and the Greek Orthodox Church?

You might ask another question.

What is the affinity between Republican France and Autocratic Russia?

I will tell you.

THE GREEK CHURCH, ROMANISM, AND
MOHAMMEDANISM ARE ALL FORCES OF THE
DEVIL.

The affinity between the Greek Church and the Latin Church; between the Pope at Rome and between the Czar in St. Petersburg, and between the Caliph on the throne of the Mohammedan Empire, is an affinity which is uniting all the various forces that belong to the devil. (Sure.)

That is where the Church of Rome belongs as an organization. That is where the Greek Church belongs, and that is where the False Prophet belongs.

Listen to these words of the Revelation of Jesus Christ:

“And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs: which go forth unto the kings of the whole world, to gather them together unto the war

of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.”

I see these three unclean spirits. I see them proceeding out of the mouth of the dragon and of the beast and of the false prophet. What are they?

The spirits of devils. Do you not see these spirits of devils? They have been working and gathering together to the War of the great day of God the Almighty.

And the way of the kings and priests unto God that come from the sunrising is being prepared; the way of those that are bearing the banner of Zion's King.

God's own Israel is being prepared, and soon they will possess Zion, the city of the living God. Where the Crescent now waves, Zion's Standard will float over the City of the Great King. The ignorant hordes of the unclean empire of Russia, and the unclean powers of Europe will soon be warring against Zion. France wants Egypt, and Russia wants Palestine; but there is only one power that can have it, and that is the power that God has raised up in this latter age and time, and that is God's own Israel, the United Anglo-Saxon race. (Amens. Loud Applause.)

AND THE FLAG OF ZION'S KING WILL, AS I
HAVE TOLD YOU IN YEARS GONE BY, SOON
FLOAT OVER THE CITY OF JERUSALEM THERE
THE FLAG OF THE FALSE PROPHET FLIES TO-DAY.

England will never tolerate Russia possessing Palestine, nor will she ever tolerate France possessing the highway to India and the gates of the world.

England and America to-day have by a strange providence siezed upon and hold the gates of the world. From the straits of San Juan De Fuca up there, which does not divide but unites Great Britain and America, down to the Golden Gate at San Francisco, and through the Straits of Magellan, which are practically held by these powers, as you go around the world the gates are all held by Great Britain or

America. The gates of the south by the island continent of Australia which dominates Oceania, and the Torres Straits, and away through there by the Straits of Penang, and away around there by China where England holds place after place, and is within easy distance of the Philippines at Hongkong, and away down there along the Asiatic coast until you come to the pearl of India, she holds the gates away up to the roof of the world at the Himmalayas; and then sweeping away down she holds the gates at Aden at the Red Sea, and holds the gates at Alexandria, and holds the gates at Cyprus, and holds the gates in the middle of the Mediterranean at Malta, and holds the gates at Gibraltar, and holds the gates at the Straits of Dover.

THANKS BE TO GOD, THE GATES OF THE
WORLD ARE IN THE HANDS OF THE
ANGLO-SAXON RACE TO-DAY. (APPLAUSE.)

And the city of the living God, Jerusalem, is going to get ready for the coming of the King. (Amen.) It must be gotten ready. That is Zion. That is the city of the living God. That is the city where His feet trod in humiliation and in pain. That is the city where He bore the cross, and where the cruel papal Roman, like the ancient pagan Roman, makes Him bear the cross still. That is the city, I say, where He will sit upon the Throne and sway the scepter of the world.

That is the city of the living God.

But friends, every city of this beautiful earth will be a city of the living God, for the day will come when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

I believe that all history, all prophecy and all clear looking at things to-day, show you that England and America have not come together by any other than by a divine power.

I told you in the Chicago Auditorium down there, when there was that Venezuela scare of war, that war could not exist between Great Britain and America, for there was enough divine love and divine faith and reason, to make it impossible: but that an alliance between both would take

place within a very few years, and I have lived to see it fulfilled already.

THE UNITED STATES AND TURKEY.

Let me tell you, this is one of the very important signs of the times to-day, and that it is a fact which any close observer must have noticed (but a great many are not close observers) that Mr. McKinley has instructed Mr. Angel, ambassador for the United States, to demand from Abdul-Hamid satisfaction and heavy damages for the injury that had been done to the American missionaries and the massacres that had been committed upon Christians under their care; and demanded that the Turkish Empire first should make reparation and pay heavy damages. They refused, and Mr. McKinley had his ultimatum ready to place before Turkey when this war broke out; but it is all ready still, and when this war is at an end, both England and America will present their little bill to Abdul-Hamid, and will want to know why it is he has been murdering in thousands and tens of thousands people simply because they profess the name of Christ.

And the two nations will soon be thundering at the door of Constantinople, and I tell you, whether the Russian has got the Turkey in his political stomach or not, the Russian and the Turk, if they do have so close an alliance, will both have to fall together.

And then it is only a step you know from Egypt to Jerusalem: it is only a step from Cyprus to Jerusalem; and the Valley of Decision, the Har-Magedon, where these nations must meet in battle, is not so far away; and then

VICTORY IS GOD'S, AND ZION, THE CITY OF THE GREAT KING, WILL SOON BE FREE.

And how soon, therefore, we may be by that fact to the coming of the King, no one can tell, but there will come first the coming and taking out of the world His prepared saints, and then He will come.

And how is He coming? He is sending before Him even now,

“Ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds that they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him,”

as the Apostle Jude in his epistle says. We see that the execution of judgment is coming and is coming now, and it is the saints that are going to execute it, and they shall judge the world.

Do not forget that the saints will judge the world; that the world will be judged by the men of God whom He has commissioned; and in that day there will be no political bosses, and may that day speedily come. (Applause. Amen.)

Now that City of the living God is appearing.
Zion is a real city.

“Lift your eyes, ye sons of light,
Zion's City is in sight.”

THE CITY OF THE LIVING GOD IS AS REAL A CITY ON EARTH AS THE CITY IS IN HEAVEN.

It is the place where God chose to put His temple; where God chose to instruct His prophets; where God chose to establish His Great Name; and where God chose to send His Son, and it has been sanctified by His people, and it will be sanctified to His work by His throne being placed there. (Amen.)

That is the City of the Living God.

Then there will arise in all lands preparatory to this, Zions which will turn their faces first to the Zion above, then to this Zion of the Great King, and while all will not be able to gather, yet I know the Voice of the King will reach from Zion to the utmost ends of the earth and all the lands shall hear and see Him.

The hidings of God's great power have brought us so within touch that I can sit in my office and hear the broken-hearted whisper of a man in distant Connecticut, who comes to the phone and says, “Doctor, pray for my wife. She is dying.” And I can answer, “Let us pray.” And I can hear his

“Amen” over the phone, and I can hear him going away from that phone happy in the assurance that the hemorrhage has stopped and I have the joy within four days of seeing in Zion the woman that was bleeding to death a thousand miles away.

WHEN CHRIST COMES TO JERUSALEM, HIS
WHISPER WILL BE HEARD FROM THERE TO THE
UTTERMOST PARTS OF THE EARTH.

O friends, we shall soon be able to hear, when the King comes to His own in Jerusalem, His whisper from Palestine to all the ends of the earth; and we shall see His face and we shall hear His voice. (Amen.)

It will be possible in every part of the world by the arrangements that are even now within sight, showing that the telephonic communications will be so complete, that a whisper of the King will be heard in every continent and in every island of the sea.

I see the hidings of His power being made manifest. And the voice of the King will be heard, for even now our voices, who are going before Him, are being heard, and the Lines are being stretched out to the utmost extent of the earth in accordance with the fulfillment of His prophecy in which He Said:

“The heavens declare the glory of God;
And the firmament showeth His handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language
Where their voice is not heard.
Their line has gone out through all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of His chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And His circuit unto the ends of it:
And there is nothing hid from the heat thereof.” (Amen.)

I see the Zion, the City of the Great King, rising. Soon it

will be out of the hand of Mahomet the False Prophet, and all the unclean, apostate churches that would like to be his successors, and who are like the Mohammedan of to-day in this, that they, hate the Anglo-Saxon race.

What does Latin France care that she is going into an alliance with her old enemy, who murdered Frenchmen by hundreds of thousands when Napoleon retreated from Moscow, an event almost within the memory of living men? What do they care, if they could only break the power of England and America, and turn back the wheels of progress, and turn the whole world over again to an epileptic emperor on Russia's throne; or to an old wretched lying monk on the papal throne at Rome; or the cruel Moslem at Constantinople?

BUT THANKS BE TO GOD, THE GOVERNMENTS
OF THIS WORLD WILL BE IN THE HANDS OF
NEITHER OF THESE THREE, BUT IN THE HANDS
OF GOD HIMSELF. (APPLAUSE. AMEN)

Now, I see the city of the living God appearing, and I tell you it will be the capital of the world. The very hand that pierced Him, the hand of the Roman; and the very lips that mocked Him, and their successors; I thank God that in that day, even the Latin, Slavonic and Mohammedan races by the grace of God will bow at last at the feet of Christ.

I see the City of the living God. My eyes may not live to see the coming of the King, but I hear His chariot wheels rolling along the heavens, and it is not far off; the coming of the King to the city of the living God.

THE INNUMERABLE HOSTS OF ANGELS.

Now, the next thing we see in Mount Zion, is an innumerable company of angels. Friends, have you ever seen the angels?

Or, if you have not seen them, do you not know they are with us? Do you not know that the chariots of heaven are sweeping low, and there never was a time when the angels of

heaven were so near to men? They have never been away from us at any time.

Was it not the Christ Himself who said concerning the children:

“Their angels do always behold the face of My Father which is in heaven.”

Do you not know that these who are children in God’s Israel gave their guardian angels? And do you think when we have grown up into our manhood, after we have been faltering and stumbling along life’s way with faltering feet and stammering tongue, that the angels that were with us at our birth have left us?

THESE GUARDIAN ANGELS ARE ALWAYS NEAR US.

Do you think that these guardian powers are not with us: They stand by us at all times. When in this city I had to stand alone, as men thought, I never was alone, for the angels of God were circling in hosts around the city of Chicago, if it was only to take care of one poor prophet of the Most High God.

Do you think the angels do not know our dangers? The angels that sang the midnight song; the angels that were with Him in the midnight hour in the garden; the angels that were there at the resurrection, and told these apostles who strained their eyes as they looked up into heaven, that He would come again with ten thousand of His angels and His saints?

I tell you the advance guard of heaven is sweeping low, and the innumerable company of angels is with Zion now. (Amen.)

Do not fear about it. Gabriel and his heavenly hosts are not so far away. Michael the Archangel still leads forth his legions of angels to battle for their King. The angels,

“Are they not all ministering spirits, sent forth to do service for the salve of them that shall inherit salvation?”

The next thing that Zion sees is this: It sees not only an

innumerable company of angels, but a reconstructed church. This is the thing that Zion is beginning to behold.

THE GENERAL ASSEMBLY AND CHURCH OF THE FIRST BORN WHOSE NAMES ARE WRITTEN IN HEAVEN.

Ah! Zion has never asked you but one question when you have come to her gates. Zion has said: Do you sorrow for sin? And the invitation has been held out that has led you to the feet of the King: Sorrowing, penitent, will you not trust Him? And as you have trusted Him, Zion has opened her gates and brought you into the General Assembly and Church of the first born-the Christian Catholic Church.

The names are being written in Heaven. And I tell you that out of the denominations, the people are coming into the unity of One Church.

I see it. The people are tired of their various differences. They are tired of being called Baptists, Presbyterians, Congregationalists, and what not. They say: O that we might get back to the primitive idea of the primitive church, and come in the unity of the Spirit, into the general assembly and church of the first born.

And this, by God’s grace, Zion in Chicago, God’s advance guard, is carrying on. God is making us to see not only a city and an innumerable company of angels, but a Glorious The next thing we see is not only a glorious church, but

WE SEE GOD, THE JUDGE OF ALL.

We see Him as the Judge of all in Zion. The Zion spirit refuses to be judged by any but by God. (Amen.) God forbid that as a judge in His Israel, I should take you away for a moment from the thought that He is the only and final Judge of all.

We direct men ever to consider not policy nor party, but to consider this thought, that God is the Judge. No matter what men may say, may do, may threaten against Zion, we

see one Judge, and that is God, the Judge of all.

Then there is another thing that we see. We see

THE SPIRITS OF JUST MEN MADE PERFECT.

I tell you, there are rising up more and more, men whom God is making perfectly honest, perfectly clean, perfectly true, perfectly consecrated, perfectly in union with Himself and with His great plan.

O may we listen to the voice that has been saying:

“Be ye perfect.

“Ye therefore shall be perfect, as your heavenly Father is perfect.”

JESUS THE MEDIATOR.

And then we see Jesus the Mediator of the New Covenant. We see but one Mediator, the Mediator between God and man. And Zion takes people away out of an apostate Rome, an apostate Greece, and the apostacy of Mohammedanism, and the apostacy of Protestantism too, and makes them to see that there is one God, the Father and Judge of all; and there is one great Mediator for humanity, the very Christ that lived, that was born in Bethlehem, and died on Calvary.

We see Jesus, the Mediator of the New Covenant, the Advocate with the Father, Jesus Christ the Righteous.

The distinguishing characteristic of Zion is that it simply presents to you One God in Three Persons

First, God the Father.

Second, the Christ, the Mediator.

Third, the Holy Ghost who reveals to you the Father and the Son.

Then Zion has one other thing. It shows you

“THE BLOOD OF SPRINKLING THAT SPEAKETH BETTER THAN THAT OF ABEL,”

O, friends, it is that Blood of Sprinkling of which in this

wine, concealed on this sacramental table beneath this cloth for the moment, we find the emblem of Complete Redemption to-day:

“What can wash away my stain?	Nothing but the blood of Jesus
What can make me whole again?	Nothing but the blood of Jesus,
For my cleansing this I see—	Nothing but the blood of Jesus;
For my pardon this my plea—	Nothing but the blood of Jesus;
Nothing can for sin atone—	Nothing but the blood of Jesus;
Naught of good that I have done—	Nothing but the blood of Jesus;

This is all my hope and peace—	Nothing but the blood of Jesus;
This is all my righteousness—	Nothing but the Mood of Jesus;
Now by this I’ll overcome—	Nothing but the blood of Jesus;
Now by this I’ll reach my home—	Nothing but the blood of Jesus;

Glory! glory! thus I sing—	Nothing but the blood of Jesus;
All my praise for this I bring—	Nothing but the blood of Jesus.”

It is not the blood of Abel, nor the blood of bulls, nor the blood of goats, but it is the blood of Jesus.

“O precious is the flow,
That makes me white as snow,
No other fount I know,
Nothing but the blood of Jesus ”

I have no Salvation but through the blood of Jesus.

I have no Healing but through the blood of Jesus.

The blood that He shed was the atonement and propitiation for our sins. And blessed be God, Zion is everywhere proclaiming that that blood avails for our sickness. For is it not written:

“With His stripes we are healed?”

O THESE STRIPES NO LESS THAN THESE
STARS IN OUR FLAG, LEAD AFTER HIM.

One wrote who died beneath that flag in the last war, when they fought in this land to blot out the awful disgrace of slavery:

“I lay me down with little thought or care
Whether my waking find me here or there.
My half day’s work is done.
And this my only part
I bring a patient God, a patient heart;
And grasp His banner still, though all its blue be dim,
These stripes no less than stars lead after Him.”

And friends, look at that banner to-day which floats above you. Is it not the emblem of Him by whose stripes we are healed? And does it not point to that Heaven where, if we are faithful, they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever?

May God lead us to Mount Zion, and from the height of Zion, may we look abroad with Divine Love upon all humanity, and think of the time when even the Mohammedan and the Greek, the Roman and the Greek, yea, when every knee will be compelled at last to bow, and every tongue to confess that Christ is Lord, to the glory of God the Father. And may that day be hastened. (Amen.)

Meanwhile Zion must pray, and God’s ministers must speak, and from this platform A Voice from Zion must sound forth that shall tell the nations the interpretation of the things that are passing before us, so that we may be prepared for the things that are coming.

MAY GOD MAKE ZION A BLESSING IN ALL THE EARTH. (AMEN.)

It is reaching the earth, and every day we find our hands more and more grasping the extended lines of loving sympathy and of affiliation that are handed back to us.

On Little Dove goes out, and as she comes back again, see what she brings back with her every time.

She has brought back a loving heart sympathy from Africa.

She has brought back a loving heart sympathy Australia.

She has brought back a loving heart sympathy from China.

She has brought back a loving heart sympathy from Japan.

She has brought back a loving heart sympathy from Russia; for in the midst of the apostacies we find God’s own children being brought out, and a Russian nobleman is a humble Elder of the Christian Catholic Church in Chicago.

And these cords of love are being brought back to us by our little dove; yea, by the Holy Ghost, the Heavenly Dove, of which this little dove is but an emblem.

May God grant to-day, as we bow in Zion Tabernacle, as we ordain some to go forth with God’s message from Zion, that we may thereby impart great blessing to the earth.

We can not tell who amongst us here shall rise, to carry the flag of Zion away to far distant lands.

And Zion’s daughters—shall become the mothers of men and women that shall carry that glorious message everywhere. Nor can we tell whether these elders whom we now ordain may not have to go away and lay down their lives upon some distant arid plain, or lay down their lives in some wicked city where Zion’s king is hated, and Zion’s messengers are rejected.

THE FAITHFUL SHALL SEE THE TRIUMPHANT KING IN ZION.

But friends, if we do our duty will it not be true, that whether we die for Him here, or live till He comes, we shall be numbered with that triumphal host that will return with the King, when He comes back to claim His own, and we shall see Him in the great city on earth, and see Him in the Zion above.

My heart is fuller than my tongue can express. I so very feebly impart even the message that is given to me, that I am ashamed when I have finished that I have only been able to tell you but so little of my message, because it is so difficult to find words to express what is in my heart.

But O friends, if only the spirit of that message has come into your hearts, and if only the determination that you will rise up and consecrate yourselves to Zion’s King has taken

possession of you, then these words in Zion Tabernacle to-day will have been a wonderful blessing, and you will be prepared to carry into street and lane, and into daily life and wherever you go, Glorious Messages from Mount Zion.

“There are those in this loud and stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime.

Who carry music in their heart
Through dusty lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Let us carry the Songs of Zion to those who are sitting in darkness and in the shadow of death that they may rise up out of these denominational Valleys of Dry Bones; out of these graves of misery and pain, and stand upon their feet, and go forth for the King, an exceeding great army.

CALL.

All who want to be in that army of the living God, stand.
(Apparently all rose.)

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 and in Body. Give me power to do right, to repent, to restore, to confess, to every man whom I may have wronged and in Thy sight. And now give me a clean Spirit; a clean Soul; a clean Body; that I may live a clean life, and be quickened by the Holy Ghost to serve in the army of the King, until Jesus comes, for His sake.

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

Did you mean it?
Audience:—“Yes.”

Dr. Dowie:—Then we have a good, big regiment for the army here to-day.

MORNING SERVICE, MAY 22. 1818.

The meeting was opened by singing,

“Praise Him! praise Him! Jesus, our blessed Redeemer!
Sing, O earth! His wonderful love proclaim
Hail Him! hail Him! highest archangels in glory;
Strength and honor give to His holy name!
Like a shepherd, Jesus will guard His children,
In His arms He carries them all day long;
Praise Him! praise Him! tell of His excellent greatness,
Praise Him! praise Him! ever in joyful song!

The 35th chapter of Isaiah was repeated by the congregation. Zion's Marching song was then sung, after which Dr. Dowie read for the Scripture lesson, the third and fourth chapters of Malachi. Prayer was offered by Dr. Dowie, the announcements made and the offering received.

The morning address was then delivered by Dr. Dowie as follows

WILL A MAN ROB GOD?

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, oh Lord, my Strength and my Redeemer.

TEXT.

“Will a man rob God?”

This is the question we have heard asked to-day. It was asked by the prophet Malachi 397 years before Christ came in the flesh.

CONTEXT.

CHRISTIANS SHOULD AT LEAST GIVE AS MUCH AS THE JEWS.

Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of hosts.”

THE PAST.

If the people of God had only obeyed the voice of God at that time, four hundred years before Christ, they would not have been scattered.

Malachi was the last of the prophets until John.

Four hundred years elapsed between Malachi and John the Baptist. God left the nation without a prophet and without a teacher for a period nearly as long as the time since this continent was discovered by Columbus; and during that period, when God hid His face from His people, they went into deeper and deeper degradation, until when Christ came the whole people had reached the very depths of abomination.

The priests and the people, with few exceptions, were almost wholly corrupt.

THE PRESENT.

Beloved friends, I think the time has come for us to ask this question: “Will a man rob God?” And to put it more definitely than this, let us each one ask of ourselves the question: Have I robbed God?

I know that sometimes people will say that the Christian dispensation is not the Jewish, and that because it is not the Jewish, there is no obligation upon the Christian to pay a tithe of all that God has given him.

Beloved friends, there never was a greater fallacy clothed apparently in the garb of truth than that.

It is a fact that under the Christian dispensation you are not directed to pay a tithe and an offering, which was strictly set forth by the ancient law; but under the Christian dispensation it is set forth that you, and all that you have belong to God. And you cannot do otherwise, if you are true to God, than give to God, not a tenth, and not an occasional offering, but a still larger proportion. Certainly not a lesser one.

If under the ancient dispensation God’s people were required to give a tithe, surely when the new dispensation demands the consecration of spirit, soul, and body, time and talent, and all, there is no question whatever that a tithe is. at least the lowest estimate that you can place upon your regular giving.

THE GIFTS ARE TO THE LORD, FOR. HIS TREASURY, HIS WORK, HIS KINGDOM.

I am pleading for the King. I am pleading for His treasury, for His storehouse, for the work which God has committed to my care.

Any one who knows me, and who knows the work in which I am engaged, and who knows how we are doing it, would know how very much easier it would be for me if I were to circumscribe this work, and to say I will not do what I am now doing; I will not bear the responsibilities and find the finances for Zion Publishing House and Zion Home, and for the Christian Catholic Church, and the opening of new places, and the making up of the income needed to Elders, and for the expansion of the church in all directions; and I could limit myself to this congregation, and to only preaching here; and I could shut up the Home, and shut down Zion Publishing House, and simply limit myself to the preparation of lectures, and I could minister to one congregation, and I could get a great many more people to give to me money than I do now, and I would not need to work a half or tithe as hard; but, friends,

I AM SIMPLY A MESSENGER OF GOD SENT AT
THIS PERIOD OF THE DISPENSATION TO DO A
CERTAIN WORK,

to reestablish God's work upon the old foundation, and to bring into existence the Christian Catholic Church; and I must do my work, and I must appeal to God's people everywhere to do their part in helping me to do it.

If the Jews had believed God and brought their tithes into the storehouse, the Jewish people, and the Jewish nation, and the Jewish land would have been blessed, and continued to be blessed, but they would not listen to the Voice of God speaking through Malachi.

But now we in these later times, who are God's Israel, have an opportunity, if we follow the Lord, of being such a blessing to the whole world, that there will not be room enough in the world to contain the blessing that will follow.

SOME CALCULATIONS.

Let me just make some little calculations of a preliminary kind this morning.

We shall suppose that Zion has only reached 10,000 people with the blessing of Salvation and Healing within the last four years. Now, I know that is considerably underneath the true figures.

If you will please take into consideration the fact that in this world there are to-day no less, at the very least, than 150,000 ordained ministers of Protestant churches; if you will please to multiply that by ten, that would be 1,500,000. Multiplied by another ten it gives you 15,000,000. Multiplied it by another ten and it gives you 1,000 for each, and that would be 150,000,000. Multiplied by another ten, making 10,000 for each, which is the number that Zion has been blessed to in four years, and it makes 1,500,000,000 of people, which is a little more than the entire population of the world.

Now, that is a little preliminary talk.

That is a thing I want our enemies to think over. Just you

figure it out again.

There are at least 150,000 Protestant ministers in the world. Zion in four years has won at least 10,000. Suppose that each of these ministers were to be equally blessed, what would be the result ?

I say it would be the evangelization of 1,500,000,000.

THAT WOULD BRING THE ENTIRE
REDEMPTION OF THE WORLD WITHIN FOUR
YEARS.

I therefore ask that since Zion has such a record as this, Is it not just the very institution that you should put all your strength, and time, and money into ? That is the point. Do you all say, yes ?

Audience:—"Yes."

Dr. Dowie:—Well, now, how are we going to do this work, if those who have been blessed instead of giving to the Lord their tithe, withhold it ?

Say that there are 10,000 blessed, and that each of these 10,000 has only an average of \$200.00 a year; that is \$20 a year for the tithe alone, let alone the offering; that would be \$200,000. No such sum has come into Zion's treasury from the free-will offerings of the people here. No, not a tithe of it. Therefore, instead of giving a tithe,

EVEN ZION HAS BEEN GIVING LESS THAN A
TITHE OF A TITHE!

And as we know that many have conscientiously given their tenths, there must be a very large number who have been blessed under our ministry that wholly neglect their duty. Many of these are in distant places whom my voice, will reach through the paper when these words are printed. They do not realize as they ought to their responsibility.

I believe that the income instead of being \$200 a year on an average, is nearer an average of \$2,000. It is certainly an average of \$1,000.

Taking the 10,000 people who believe in Christ, who

have been blessed with salvation and healing through Zion, if their average income was \$1,000, and they gave their tithe, a million dollars ought to have come into Zion's treasury annually during that time.

I want to point out that if you obeyed God in this matter, each of you, young and old, giving their tithe, there would be this morning instead of perhaps thirty or forty envelopes in these boxes, nearly a thousand envelopes. The child that has only had ten cents this week, giving a cent; the man that has had ten dollars, giving a dollar; the woman that has only had four dollars, giving forty cents. We should to-day, if that were done in Zion, have more than four times the income; more than five.

I do not speak for myself, because for myself, as far as the mere gratification of self is concerned, the less work I have to do the better; the less I add to the already great burdens, the better. But

I AM NOT LIVING FOR SELF.

I have not been living for self. My day is far spent, and the snows of winter are gathering on my brow. Although I know that great things can be done in twenty years, if God gives me these twenty years, I do also know this that the time is short, and that it is my solemn duty to impress upon you this, that if you do not give these tithes you are thieves, and you are liars. You have robbed your God, and you have lied to Him in your vows, and the blessing will be withheld that would otherwise have followed you.

I am not young, and I am not very old; I am simply reaching the end of my fifty-first year, but I have never seen any one who ever gave God his tithe abandoned to poverty or despair.

There is not one instance on record of those who have obeyed God's ordinance in this matter that have ever found themselves at the end of their lives in want. They have been cared for, and Zion will be able to care, and to care well, for all her poor, and all her orphans, and all her needy ones, if you give in the days of your health and strength the tithe that

you ought to give.

I believe that this is one reason why God withholds those greater blessings which He has promised to give, and which He will give if we are faithful.

I am determined that you shall be faithful, or that you shall get out. I am determined that you shall be faithful, or that you shall go away from the ranks of Zion.

I would rather have three hundred like Gideon's band than all the tens of thousands that he had that were cowards who left when he sounded the trumpet, and told those who were afraid to go home.

IT IS THE CONSECRATED FEW THAT ARE GOING TO WIN THIS FIGHT.

The great increase of Zion will simply come from an absolutely, truthfully consecrated few. It has always been so. It always will be so.

Now, friends, remember the solemn words concerning Zacharias and Elizabeth, that we read this morning in the teaching to the Seventies. I reminded you that these two were selected from all the people of Israel, when they were old and stricken in years, to be the father and mother of Elijah the prophet, whose spirit came into their little babe.

I want to say to you that when God wants to send a great spirit into an infant in this world, He chooses a holy parentage.

Each of these spirits are His offspring; they are not yours. The spirit in the babe is sent by God. You are only the father and mother of the soul and the body, but God is the Father of the spirit. He will not send a great spirit into the little babe of those who are not consecrated to Him.

It was to Zacharias the Priest, and Elizabeth who was practically a priestess, that God sent Elijah. John the Baptist's spirit; and in his power he came to prepare the way of the Lord, and to turn the hearts of the fathers to their children, and to move so upon the peoples of that nation, that when Christ entered upon His ministry He found a prepared people.

FRIENDS, THE LORD IS COMING AGAIN, AND
HE MUST FIND A PREPARED PEOPLE.

And oh, may He find in Zion many a father and a mother He can use, and into the spirits of whose babes He can send those saints who are going to execute judgment upon earth, and to convince the ungodly of their ungodly acts that they have ungodly committed, and all of their ungodly speeches that they have ungodly spoken.

It is through His prepared people in Zion that God is going to send these ten thousand saints before His coming.

I therefore say to you, remember that Zacharias and Elizabeth were righteous before God, and walked in all the commandments and ordinances of the Lord, blameless, and that was the reason they could be chosen to be the father and the mother of so great and mighty a prophet as John the Baptist, and if there is anything that you should wish to be, fathers and mothers, it is to be the fathers and mothers of men and women who shall prepare the way of the Lord in His second coming.

I BELIEVE THIS IS REALLY THE MISSION OF
ZION,

and I therefore call your attention to this ordinance of the Lord, that you shall not have the withering curse of God upon you by having robbed God, and lied about it when you did it. There is not one in Zion who has not vowed that he will do that which is right in the sight of God, and many have not fully performed their vows. Some have. Some have done it, and more than done it, and the blessing is theirs. But the great majority have not done it as yet. Do it, and do it quickly.

CALL.

Every one that desires mercy from God for the past, and who desires to understand the ordinances and commandments of the Lord, and to obey them in the future, every one who wants to do right, and be righteous in the sight of God, stand

to your feet and ask Him to make you so. (Apparently all rise.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Give me Thy Holy Spirit that I may pray in Jesus' name and get an answer. Forgive my sin, my broken vows, and give me power to do right to any whom I may have wronged, and to Thee whom I have sinned against. Give me power to give to Thee the tithes of all Thou didst give to me, and the offering, that Thy work may be extended, and the money provided for the rapid evangelization of the world for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Now, brothers and sisters, did you mean that?

Audience:—"Yes."

Dr. Dowie:—Then I tell you the evangelization of the world is within sight, if this and the other bands of Zion, will obey God. What God has done in four years has been wonderful, and He can easily do in another four ten thousand times as much.

The services were then closed by Dr. Dowie with the

PRAYER AND BLESSING.

In a greater proportion, O God, Thou wilt bless us in the days that are to come. We know it, for this has been the sowing and the training time, and now the seed is cast over all the lands, and the fields are whitening to the harvest, and amid the din of war and the clash of arms there is going forth a Voice from Zion that in the long run will be found to be more powerful than all the weapons of war; for greater than anger is Love, and stronger than steel is the Sword of the Spirit.

Oh help us, we pray Thee, that these dear children and youths, and youths and maidens, and men and women, may go out, even as the woman who went from the well of Sychar, for though she was sinful when she met Thy Son, she went away with the living water in her heart, and brought out all the city to His feet; so will it be when these dear people receive the living water fully in their hearts. Give them the Holy Spirit, the true water of Life that they may keep these vows for Jesus' sake.

And the grace of our Lord Jesus, the love of God, the fellowship of Holy Spirit be with you all, and keep you ever. Amen.