

SEPTEMBER, 1900

PRICE FIVE CENTS.
Fifty Cents a Year

VOL. 4 No. 9

A VOICE FROM ZION

The Kingdom of God is Come

Suffering on Behalf of Christ
Let Not Your Heart be Troubled.

THREE ADDRESSES

BY THE

REV. JOHN ALEXANDER DOWIE,

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC
CHURCH IN ZION.

Delivered in Central Zion Tabernacle, 1621-133 Michigan Avenue Chicago, Illinois, Lord's
Day, July 22, 1900;

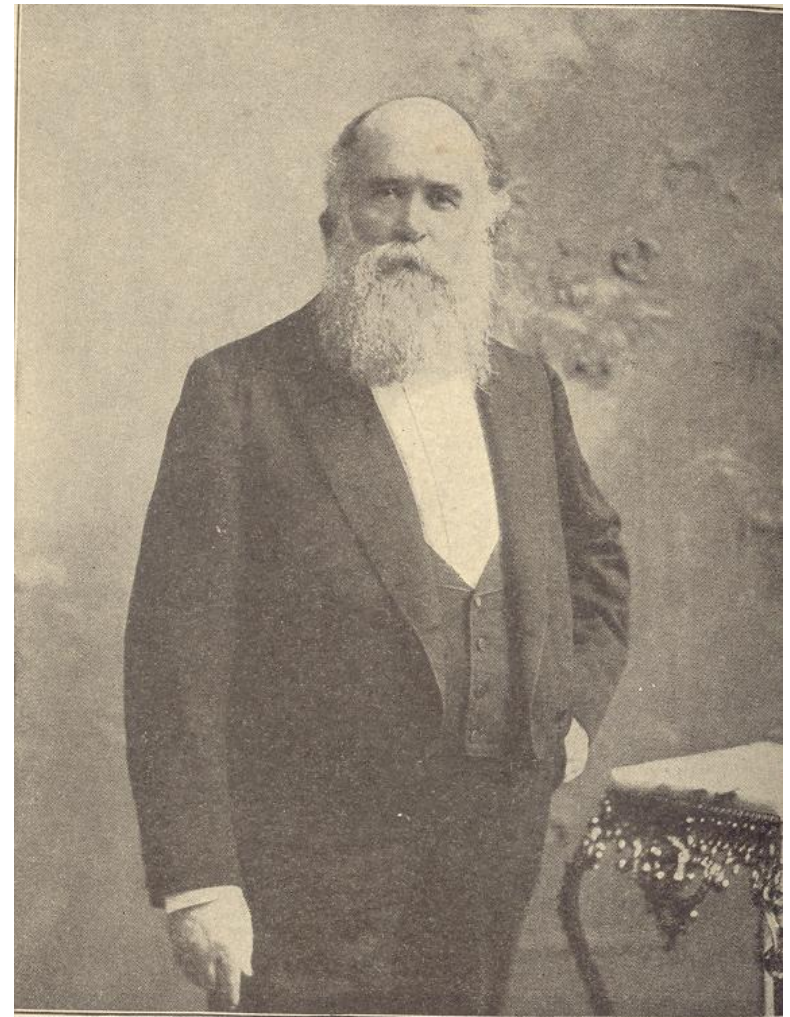
Lord's Day Afternoon, August 5, 1900; Lord's
Day Evening, August 5, 1900.

CHICAGO:

ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE.
1900.

Entered at Chicago Post Office as Second Class Matter.

Press of Zion Printing Works, Chicago, Illinois U.S.A.



John Alex Dowie

THE KINGDOM OF GOD IS COME.

BY THE REV. JOHN ALEXANDER DOWIE.

A WONDERFUL MESSAGE; a Message to the entire Church of God throughout the world; a joyous and yet a terrible Message, was delivered from the platform of Central Zion Tabernacle on Lord's Day afternoon, July 22, 1900. The Message was a proclamation of the coming of the King and the establishment of His Eternal Kingdom upon the earth.

It was the proclamation of the supremacy of that Kingdom and the absolute submission of all kings, men and nations to its rule.

This startling proclamation, one of the most important of the steps leading to the long-looked for "consummation of the age," was delivered with great humility and yet with a dauntless courage and no uncertainty; an unwavering determination to fulfil God's purposes regardless of cost.

Zion's response to an appeal to hold up the hands of her consecrated leader, under God, was hearty, spontaneous and full of firm purpose. A. W. N.

THE KINGDOM OF GOD IS COME.

The General Overseer delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, for Jesus' sake, till Jesus come. Amen.

Now, Father, bless the words I shall speak.

TEXT.

The Kingdom of the World is become the Kingdom of our Lord, and of His Christ.

Beloved friends, as you will notice, I do not care to speak, in this ministry, as a rule, about the past.

I do not care to speak, as a rule, in my ministry about the future.

I desire to speak always, or nearly so, about the present.

In the eleventh chapter of the Revelation at the fifteenth verse I give you again my text:

And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the Kingdom of our Lord, and of His Christ: and He shall reign forever and ever.

"The kingdom of the world *is* become." That is the word. It is not shall become, but there is a point at which the "voices in heaven" will proclaim that the Kingdom of God has gotten the upper hand in the world. There is a time when there will be a proclamation in heaven to that effect.

The kingdom of the world is become the Kingdom of our Lord, and of His Christ: and He shall reign unto the ages of ages.

I believe that the Kingdom of the World is become the Kingdom of our God.

I believe that the proclamation the seventh angel is sounding in heaven is causing the voices to be heard ringing throughout heaven with that wonderful word, "the Kingdom of the World *is* become."

It is not that the Kingdom of the World has been wholly obliterated. I think that this word means that the Reins of Power have been taken possession of by God's saints. That is to say that Christ has been enthroned in this world in His True Church in Zion as the King of Kings and Lord of Lords.

The proclamation of this Gospel is especially the ministry of the Christian Catholic Church in Zion. Let me point out to you some proofs of this somewhat strange position.

When our Lord Jesus Christ came to this earth, He preached the Gospel of the Kingdom of God.

That is the Gospel.
 It is not the gospel of the democracy.
 It is not the gospel of the aristocracy.
 It is not the gospel of the denominations.
 It is not the gospel of the masses or the classes.
 It is not the gospel of money.
 It is not the gospel of pleasure.
 It is not the gospel of sin and of sensuality.
 It is not the gospel of intellect or the gospel of knowledge.
 It is not the gospel of military power.
 It is not the gospel of national supremacy for any one people;
 but it is

The Gospel of the Kingdom of God.

That is the Gospel.
 Christ said that He came to preach it. Christ said that He came to establish it. Christ said that He laid the foundations of it. Christ said that He sent forth His apostles, His prophets and teachers to proclaim it.
 Christ said that He had formed the Church.
 Christ foretold by His apostles and prophets that His Church would almost perish, but that at the latter day it should be powerfully and fully restored. They foretold that “Times of Refreshing would come from the presence of the Lord.” They taught that the heavens must receive Jesus “until the Times of Restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began.” Moses prophesied that God should raise up in that latter time a prophet, like unto Moses himself, and, therefore, a mere mortal man, and not the sinless Son of God. That “prophet” was to be listened to “in all things”: for he was to be the* Messenger of God, who should proclaim to the people what they were to do. Moses declared that “every soul which shall not hearken to that prophet, shall be utterly destroyed from among the people.”

I believe that time has come. I believe that Message is ringing out in Zion. I believe I have a right to say here in Zion today that “the Kingdom of the World is become the Kingdom of our Lord,

and of His Christ.”

While I claim no power as king, no power as the high priest, no power at all of my own, I claim the right to proclaim this great truth on this earth today: that the word has now been fulfilled which was uttered long ago, and was foretold long ago in that Revelation, that when the seventh angel sounded, the voices in heaven should be heard, saying, “The Kingdom of the World is become the Kingdom of our Lord, and of His Christ: and He shall reign forever and ever.”

Do not confuse these “voices” with a later Voice. In the passage which I read to you later in the other chapter it was written that there was a Great Voice saying:

Hallelujah! for the Lord God Omnipotent reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the Marriage of the Lamb is come.

I do not say that that passage in the nineteenth of Revelation refers to the same thing as this in the eleventh of Revelation. There are seven chapters between. There are a great many events between the coming of the Kingdom and the establishment of the Kingdom. The two are altogether different. It is one thing for the Times of the Restoration to have begun; it is another thing for these times to have reached their meridian and their completion.

They come when the Messenger comes, when the proclamation comes. They reach their ultimate when the King Himself comes.

The Messenger of the Covenant, John the Baptist, First Preached the Gospel.

I take as an illustration the truth that when Christ came the last time the preaching of His Gospel did not begin with His own preaching. That was not the first preaching of the Gospel. In the Gospel according to St. Mark you have the words written:

The beginning of the Gospel of Jesus Christ, the Son of God.
 Even as it is written in Isaiah the prophet,
 Behold, I send My Messenger before Thy face,
 Who shall prepare Thy way;
 The Voice of one crying in the wilderness,

Make ye ready the way of the Lord,
 Make His paths straight;
 John came, who baptized in the wilderness and preached the Baptism of
 repentance unto remission of sins.

Therefore, the Gospel itself declares that “the beginning of the Gospel” was not the preaching of Jesus Christ, but was the preaching of John the Baptist.

There is no question about that. That is the beginning of the Gospel. If the same analogy is to be applied to the beginning of the Times of the Restoration of the Kingdom of God, and the establishment of the Kingdom, it means that the Kingdom is begun when, the forerunner proclaims it, not when the King has come. It begins when it is proclaimed by a divinely authorized and competent authority.

I will now take an illustration from ordinary life. Supposing that Queen Victoria were to die today.

A Tribute to Britain’s Good Queen.

May God grant that she shall continue still to live. Her influence is great for the peace of the world.

That dear old lady, with all her faults—and who has them not?—is a true Christian. And there is scarce a throne in Europe today upon which her children or grandchildren are not sitting.

One of her granddaughters is upon the throne of Russia, the Czarina, the Empress of all the Russias.

One of her grandsons is the Emperor of Germany.

Her offspring are all over Europe, and she has a marvelous power of keeping the peace. When William, her grandson, does not behave, Grandma sends for him and talks to him. (Laughter.) He is then a good boy right away, for he loves Grandma, big man as he is, and powerful Emperor as he is. He like all her children loves the Queen. They almost adore her.

Throughout the British Empire that dear old woman is loved today as monarch never was loved, because her throne has been pure, and she has loved her people.

I am not a believer in monarchy; I am a believer in Theocracy. I do not believe in the rule of a king or president or any such thing.

But although I am here to proclaim the coming of the King for the establishment of His Kingdom, yet I am glad to know there is one who loves the King of Kings, who is seated upon the throne of the British Empire.

How the Succession of a New King is Proclaimed.

If Queen Victoria should die tonight you would see a very strange scene.

Before more than a very few minutes had passed, the declaration would be made solemnly in the chamber of death that the Queen was dead. In a moment the high officers of state would turn about and salute the King. The heir-apparent would become the monarch in a moment, but before he had ever assumed the reins of power; before he had ever issued a proclamation of any kind; before he had committed a single royal act as the successor of his mother as the King of Great Britain and Ireland, Emperor of India and of the Colonies; before he had ever done one thing as the great ruler of 500,000,000 of people, a strange thing would happen.

There would issue from the Royal Palace, in peculiar garments, a number of men called heralds. The Chief Herald would march at the head, and they would go to a part of London called Charing Cross, or it might be to the front of the steps at the Mansion House, or it might be in front of the Bank of England. They would stand there with their long silver trumpets, and the Garter King at Arms would cause them to blow seven times. Then he would declare: “The Queen is dead. Long live the King.” His proclamation would be the first legal proclamation of the reign of Albert Edward, the present Prince of Wales, as the King and Emperor of all the British Empire, Dominion of Canada and all the Australian Provinces, and all the British Possessions and Colonies of every kind over all the lands and seas.

It would not be because the Garter King at Arms was greater than the King, but because the law of England demands that his proclamation shall be set forth in a particular way. Only one man in all the kingdom can do it, and only certain heralds under his command can accompany him. That man is the man appointed by law and by centuries of custom as the Announcer of the death of

the Queen and the reign of the new King.

The new King might call himself Edward VII, or Henry XIX, or by any name he chose. He might call himself Albert I. But by whatever name he chose to call himself, by that name he would be proclaimed by his Garter King at Arms.

Now somebody must proclaim that the Kingdom of God is come in the latter days. I ask you to pray God to help us to proclaim throughout all the world that the “Times of the Restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began,”—that these times have come, and that our eyes have seen it in Zion.

Will you pray that I may?

Voices—“Yes.”

General Overseer—That is my Proclamation.

A Great Many Persons Will Say That is Presumption.

I am very much accustomed to that word. I was told it was presumption in me, when I was a little boy, to question the alleged decrees of God that men had been predestined to be damned from all eternity.

But I did question it.

One who used to sit on this platform knows that when I was seven years old I arose and said, “I wish this wicked theology were cast into an Ocean of Oblivion.” I did not believe such a lie: that God Almighty: had predestined men to be damned. No one could ever get me to believe such a lie.

For God hath shut up all unto disobedience, that He might have mercy upon all.

I believe that “as in Adam all die so also in Christ shall all be made alive.”

I believe that He who tasted death for every man has not tasted death for any, man in vain. Here or hereafter He who has been lifted up for our redemption will draw all men unto Himself. I believe it, and I proclaim it. Christ is “the Saviour of all men, especially of them that believe.”

I declare to you today that the King reigns, and that the King is

coming. The dawning of His coming in that eastern sky is beginning to fill the world with light. From Zion’s lofty heights you shall hear increasingly the watchman cry that the King is coming. One day we shall say, The King has come.

But the moment that the herald proclaims it, the world has become the Kingdom of our God, and I say this today.

It is a terrible thing to say, and I know I shall be greatly criticised for saying it. I know that by some it will be laughed at, and by some feared. Nevertheless, I proclaim, as far as this Voice to Zion and God’s People in Every Land can reach, to every king and every emperor and every president and every ruler throughout this world, that *I, John Alexander Dowie, in the Name of God the Almighty in Zion, command them to obey the King!*

They must now listen to the Voice which rings from Zion, and bow before that Voice and say, *We will serve the King.* If they do not, they will perish.

That King, that Ruler, that Nation that will not obey Zion shall perish.

You say that the Bible says, “Obey *thee*.”

Have you read who that “*thee*” is?

You think that “*thee*” refers to God. It does not. The sixtieth chapter of Isaiah makes plain who the “*thee*” is. Look at it before we pass, and take it to your home; read it, and see if it is not as I am about to say.

God’s Glorious Promise to Zion.

Arise, shine; for thy Light is come.

Whose light?

Voices—“Zion’s.”

General Overseer—

And the glory of the Lord is risen upon thee.

Upon whom?

Voices—“Zion.”

General Overseer—As you go on you will see what the

Word says:

*Thy gates also shall be open continually; they shall not be shut day or night; that men may bring unto thee the wealth of the nations, and their kings led with them. *For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.* The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together; to beautify the place of My Sanctuary, and I will make the place of My feet glorious. And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.

Now what is this Proclamation?

It is that the nation or kingdom that will not serve Zion shall perish.

You may read it God, but it is Zion. It is not God. It is God's own Zion. God's own established Church in Zion, His Kingdom.

That is a terrible thing to say. But John the Baptist, when he spoke, said, "If you do not do what I tell you, you will be damned." Was he right?

Audience—"Yes."

General Overseer—I say that when God establishes His Zion, every soul must obey.

"Oh," you say, "that is too much. We in the Methodist Church will never obey you."

I know you will not, because you have bowed the knee to Baal. You have taken the vow in the secret place to obey that god. Your Bishops, as your leaders, have. Your people have. The President of the United States has. He has bowed his knee to Baal, and if he does not obey Zion and cease serving Baal, he will perish. Not only the man, but this and every nation must eventually obey God as He manifests His Will in Zion.

You must stop bowing the knee to Baal. I do not expect the Methodist Church to obey any word that comes from Zion.

They will not obey God's Word. Can you expect them to obey the "prophet" or Messenger of God?

Jesus said, "In secret have I said nothing"; while they maintain the righteousness of Secret Societies and the right of a man to bow, stripped naked, well nigh, and be a servant to one whom he knows not. He kneels there, and he proclaims his obedience to that symbol

of god which is the symbol of Baal, the phallic mystery, the point within the circle, the disgusting, beastly, abominable worship of nature. He has forsaken God. But they are angry when you tell them so.

Was it wrong for Elijah, as the Messenger of God, to proclaim that if Ahab did not do what he told him that there should be no rain in the land for three years and six months?

Voices—"No."

General Overseer—Had he the right?

Voices—"Yes."

General Overseer—He was only a man, was he not?

Voices—"Yes."

General Overseer—He was a man as I am. John the Baptist was only a man as I am: for when God sends a Messenger He does not send an angel from heaven. He sends a man in whom He has placed the spirit of His Messenger.

I Believe I Am That Man, the Messenger of God's Covenant, the Prophet of Whom Moses Spoke.

That is a great deal to say, but I believe I am. I have proclaimed it, and I proclaim it again.

I say the King is coming.

I proclaim, like the Garter King at Arms, that the old kings are all dead, and that the Kingdom of the World will soon disappear, and give way to the Kingdom of God and His Christ.

I proclaim the downfall of all monarchies; of all republics; of all churches.

I proclaim the Kingdom of God, the Eternal Theocracy.

I say that the kingdom or nation that will not obey this Proclamation from Zion when it is proclaimed to, and understood by, them, shall utterly perish.

How soon? I cannot tell you. I have nothing to do with it. I know it will be so. Many a tree which still stands in the forest is utterly dead and has been dead these many years. Men have passed it many years since it died, and they have looked up at its great, gaunt, naked limbs and have said, "It is strong still." But one night there is a storm, and when they come the next morning they find

it lying prone upon the ground. It has been dead a long time, but it falls in a single night.

Rome, accursed Rome, has been dead for a long time, and it still stands apparently stalwart and strong, but in one night its tribulation will come, and the fires of Babylon will go up to heaven.

Turkey, that seat of the False Prophet, Mohammed's power, has been dead for a long time; but still the harems of the Moslem defile the Golden Horn, and the Christian Church of St. Sophia at Constantinople, and the Dome of the Rock, the site of God's Temple at Jerusalem, are the scenes of the foul mysteries of Islam.

But "the Euphrates will dry up," and "the sick man" will die, and the Empire of the Caliph will speedily perish.

The Apostate Churches have gone to the Devil. Wesley said, speaking of his own, that if they gave up holiness of life they would only become "dung and dross." Though they stand apparently strong today, they are dead and withered, and they will fall.

The empire of Napoleon III was honeycombed in every direction. Men saw a strong empire and great armies, but when the forces of France were defeated at Sedan, the empire and the Emperor fell in one night and have never been resurrected.

The Fall of Babylon in a Single Night.

Belshazzar the King was the descendant of a line of kings.

One night he filled up the measure of his iniquity, when he took the vessels of the House of God and with a thousand of his lords drank wine and praised the gods of gold and of silver, of brass, of iron, of wood and of stone.

That night there came a writing on the wall:

"Mene, mene, tekel, upharsin."

And the King saw, and the King feared, and the hearts of a thousand of his lords feared, as they saw that strange hand continue to write it out:

"Mene, mene, tekel, upharsin."

"Tell me," said the King, when the writing was finished, "what it means. Astrologers, soothsayers, interpreters, tell me what it

means."

None could tell until Daniel was sent for, and the King said, "I hear that you are a great prophet. I will give you a golden chain, and adorn you with a royal robe next to myself, and I will give you great possessions if only you will tell me what that means."

Daniel came and his face was ablaze with anger and indignation as he stood there and saw the vessels of God's House used by the filthy lords of heathen Babylon. He said:

Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. . . . And this is the writing that was inscribed, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians.

While Daniel had been talking, the armies of Cyrus had come under the water gate, as Xenophon, the historian, tells us, and scarce had the words of Daniel left his lips before the forces of Cyrus rushed in and Belshazzar the King and most of his lords were slain and their blood mingled with the wine in the defiled vessels of the Temple of the Most High God.

That kingdom which had endured for centuries and centuries fell in a night.

You tell me that these Apostate Churches of Greece and Rome, of Germany, and England and America are strong? I tell you that they will perish in a night when the Time is come.

But my part is to proclaim that the King is coming, and to call men to Repentance, and to prepare Zion for the coming of her King. May God grant it.

All who desire to be prepared, stand and tell God so. (Apparently all arose.)

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, no matter what it costs. Give me Thy Holy Spirit that I may do right. Cleanse my spirit; help me to do right to any whom I may have wronged; to confess; to

forsake sin. Give me Thy Holy Spirit. Prepare me for the coming of the King. Make me worthy of even the lowest place in Thy Zion.

Help me to hold up the hands of Thy Messenger that the words may go forth that the Kingdom has come, that the will of God shall be done, and that the kingdom and nation that will not obey shall perish. Give me grace to hold up the hands of every officer as well as of the General Overseer.

Now give me strength to overcome my own sin, and to do what I can to bring the world to the feet of thy Son our King, ere He shall come; for His sake. (All repeat the prayer, clause by clause, after the General Overseer.)

After the hymn “Go Forward” had been sung by Deacon H. W. Judd, the congregation joining in the chorus, the meeting was closed with the following

CLOSING PRAYER AND BENEDICTION.

Father, for Jesus’ sake, with an ever deepening humility, with an ever purer faith, with an ever brighter hope, with an ever enlarging love, let us Go Forward, and let all we do and plan and think and say be pleasant in Thy sight. For Jesus’ sake help us to establish cities for the King. Help us to establish lands where only the righteous shall rule. Oh Christ, come quickly. Come quickly, Lord Jesus; but prepare us for the coming.

The grace of our Lord Jesus, the fellowship of the Holy Spirit and the love of God our Heavenly Father, be and abide with you ever. Amen,

SUFFERING ON BEHALF OF CHRIST.

THE last Lord's Day the General Overseer spent in Zion, Chicago, previous to his departure for Europe, will never be forgotten by the many thousands of Zion who were present at the various services.

It was only then indeed that many could realize that the General Overseer was going away to remain for so long.

It was then that those who had known and loved him for so many years began to feel the pangs of parting.

The thought that the well-beloved Voice, so full of Divine Love and Hope and Courage, would soon be heard no more for a season, was a thought that caused the most intense grief. None could bear to dwell upon it.

That Voice had awakened them from the lethargy of their sinful lives; it had rebuked them into cleansing their bodies, souls and spirits, by the power of the Holy Spirit; it had pleaded with God for their healing; it had spoken words of cheer and hope in adversity; it had given godly counsel which had brought prosperity and happy homes; its clarion tones had rung out in undaunted, unwavering fearlessness and trust in times when storms and darkness seemed about to engulf all; it had proclaimed the Everlasting Gospel in spite of the jeers, sneers and slanders of pulpit and press, and had pointed out the way to Victory.

Could it be that that Voice would be heard no more in Zion Tabernacle for a half-year? It would scarcely seem like Zion Tabernacle without the General Overseer.

These sad thoughts and many more which welled up in the mind were tempered by thoughts of gladness.

The General Overseer's people were rejoiced that he could take a much-needed rest after his twelve years and two months of almost continuous toil of the severest nature, all endured uncomplainingly, nay, joyfully, for the sake of God and his fellowmen.

There were songs of highest praise in thousands of hearts, in contemplating the marvelous growth of Zion in these twelve years.

So with mingled feelings of joy and sorrow, over three thousand members and friends of Zion from Chicago and all over America braved the fierce heat of one of the most torrid days of

summer in order to be present at these services.

The General Overseer began his labors very early in the morning, and was in meetings, almost continually, until half-past eleven o'clock at night.

Yet, in spite of this and the very heavy toils and burdens of preparation for his departure, together with the labor required on the Mansfield case, the man of God closed his last Lord's Day in America, in 1900, with a freshness and vigor which well manifested whence was his strength.

The suffering of Zion's Messengers at Mansfield, Ohio, formed the basis for the address at the afternoon service. The General Overseer pointed out the great privilege of suffering on behalf of Christ and the inevitable coming of persecution upon any man who would live a godly life.

At the evening service, the most blessed of the day, indeed one of the most blessed ever held in Central Zion Tabernacle, the farewell was said.

There was little of sadness in it, for had the General Overseer dwelt upon the separation himself, the people could not have endured, without weeping, the emotions which would have been stirred.

Instead, he wisely and kindly chose the parting words of Jesus, so full of love, so full of peace, so full of comfort: "Let not your heart be troubled, neither let it be fearful."

At last the day was over, but, although it lacked but little of the midnight hour and the heat was still great, the people seemed loath to leave that place of blessing, and, lingering long, slowly passed out.

SUFFERING ON BEHALF OF CHRIST.

Central Zion Tabernacle, Lord's Day Afternoon, August 5, 1900.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for

His sake. Amen.

TEXT.

Because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer on His behalf.

These are the words of the Apostle Paul in the Epistle to the Philippians, the first chapter and the twenty-ninth verse.

I ask your attention also to these words in the Second Epistle to Timothy, third chapter, twelfth verse:

Yea, and all that would live godly in Christ Jesus shall suffer persecution.

Twelve years and two months ago yesterday, a man and woman and a little boy and girl landed on the steamship *Mariposa* in San Francisco, not knowing a single citizen of the United States.

My wife and I were that man and woman. My son and daughter, now arrived at man's and woman's estate, were that little boy and girl.

I thought I might remain eight months in America, and I caused my mail from Australia to be sent to New York, believing that I would be on my way to Great Britain, to Africa and to Syria within eight months. I have been in this country twelve years and two months, and I am only now going to cross the Atlantic. I am coming back again, because I do, not know what Chicago would do without me (laughter), especially the papers. What would they do without me?

I stayed, and I am coming back mainly because I foresaw, when I had been here two years, that Chicago was the strategic center of the United States, and that it might be worth while to fight it out with the Devil on this line.

I came here in 1890, and in 1895 I determined to form the Christian Catholic Church in Zion. Early in 1896 that Church was formed with 450 members, and today, thank God, I believe it numbers more than 50,000. I thank God for that. (Amen.)

But the power of Zion is not limited by numbers. If we could enroll all who are eager to enter into fellowship throughout the world, we would enroll half a million. The day will come when we shall be able to do so by sending out Zion Messengers. A few of

them may be killed; perhaps their leader, too; but Zion has come to stay. (Amen.)

**The Christian Catholic Church in Zion Will Work Till
Jesus Come.**

Every man and woman who is determined to live godly in Christ Jesus will suffer persecution.

Worldlings may escape the rod,
Sunk in sensual, vain delight,
But the true-born child of God
Must not—would not, if he might.

The servant is not above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

The Apostle Paul was under no misapprehension in writing these words to Timothy, his son in the spirit. That was the last letter, perhaps, that he ever wrote. He was, in all probability, chained on the left hand to a Roman soldier under sentence of death at that tribune of the infamous Emperor Nero when he wrote:

I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the Crown of Righteousness which the Lord, the Righteous judge, shall give to me at that day: not only to me, but also to all them that have loved His appearing.

If you get the Crown, you must carry the Cross. If you would save your life, you must lose it.

Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it.

History repeats itself. The times of the end are upon us. Napoleon said to his army beneath the Pyramids in Egypt at that Battle of the Pyramids: "Soldiers, look up. Thirty centuries look down upon you from these Pyramids."

I say today to Zion everywhere, "Look up. From the Pyramids of Glory, holy ones are looking down, and they are saying:

“To you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf.”

In these days there are few who suffer anything for their religion. They suffer nothing for their religion because they do not think their religion is worth anything. I think they are right. The vast majority of people have simply a cold, abstract creed, even when they are professors of religion. It is given to the ordinary member of the apostate churches only to believe. That is all they are told to do.

The Priest says, “You believe in the Pope, in the Cardinals and the Church; that is all you have to do.”

The Presbyterian says, “All you have to do is to believe.”

The Methodist says, “Believe.”

But Zion says, “Believe and live your faith; work out your faith. Tell it. Speak it. Seek for the perishing, which faith in Christ impels you to do.”

Let Your Faith be Your Working Power.

Let works of faith and labors of love characterize every hour of the day. If you will live godly, you will suffer persecution.

The average Christian, in the denominations, puts on his religion with his Sunday clothes, and puts it off with them. He goes down into the city, and it is all over until next Sunday. He is not always there on Sunday to get even the kind of religion there is.

One woman was overheard saying the other day on a pleasure steamer, “I do not see why they keep some of the churches open in the summer? Have we not enough of them all winter?” (Laughter.)

My friend near her asked, “Madam, how often have you been at church this last winter?” She replied, “I think I was there twice.” (Laughter.)

There is no doubt that to the great majority of people religion is an unutterable weariness. That is not so in Zion.

A good Milesian policeman was heard saying the other day: “Phwat do ye think, these Dowieites they were there all night; they were there all day. They were at it day and night for two days. Sure they must be fond of prayin’.” (Laughter.)

That good Milesian policeman was right. We are fond of praying, are we not?

Audience—“Yes.”

General Overseer—You are so fond of it that I can scarcely get you out of the church in hot weather. To us our faith has become an intense delight and an intense joy. Naturally we who have received so much from God praise Him. He has given us Salvation, Healing, Holy Living, Happy Homes, Healthy Bodies, Clean, Sweet Lives, and a splendid crop of beautiful babies. The best babies who were ever born in Chicago are being born in Zion.

There is not a drop of alcohol in their veins. There is no tobacco. There is no pig, thank God.

They are born of parents who are not at strife with each other; by mothers who are not weeping because their husbands come home drunk; who are not mourning because their husbands have spent their money in the saloon or at the gambling hell. They are born in happy homes, of healthy, happy parents.

I Thank God for the Purity of the Family Life in Zion.

I say to my joy before God that I have not had to dismiss one single member of this Church from fellowship for immorality. Some have gone out from us who were afterward discovered to have been guilty of sin, but they were never of us.

Who can point to a Church which says as much?

Who can point to a single Church in Chicago where not a single man smokes tobacco, where there is not a single woman who snuffs it?

Who can point to a Church in Chicago where not a single woman takes whisky slings on washing days, or takes wine, or offers it to her guests?

Who can point to a Church in Chicago where there is not a man in fellowship who drinks alcohol?

In what Church is there not a single man who plays cards?

In what Church is there no family which goes to the theaters?

Who can point to a Church where there are none who pretend to seek in Secret Societies that which they can find much better in the home society and in the Church society?

Who can point to a Church of which more than a thousand

members go out every week two and two into the streets and lanes of the city seeking the perishing and finding them?

What Church has a Home of Hope through which scores and scores of fallen girls have passed, many of them back to the homes where the broken-hearted fathers and mothers received them? They were saved because we went into the deep, deep sea of Chicago and found them.

Who can point to a Church which in one single week can reach half a million of people in their homes?

Who can point to a Church composed of thirty-five different nationalities who live in perfect peace and love together?

Who can point to a Church where the tithes are given and the work supported so nobly and so liberally that more than 150 Branches have been established within a year?

Who can point to a Church which has done and is doing in the short space of its existence what the Christian Catholic Church in Zion has done?

Who can point to a Church where every member is not only a believer in, but a sufferer for, Christ, and rejoices that he is counted worthy to suffer for His Name?

I can point to such a Church.

I can point to it in this Tabernacle today and say, You are that people; my people.

My God made you, and you are but representatives of scores of thousands more who could not find room in this Tabernacle if they tried.

I Thank God That Zion is a Suffering Church.

We suffer because we “earnestly contend for the Faith once for all delivered to the saints.”

That faith is the old-time Gospel: the Faith which makes us say that Jesus Christ is the same yesterday, today and forever. Is He not the same Saviour, Healer, Cleanser, Keeper, and Victorious Leader?

Voices—“Yes.”

General Overseer—Are we not willing to love and serve Him?

Voices—“Yes.”

General Overseer—Are we not willing to follow Him and, if

need be, to die for Him?

Voices—“Yes.”

General Overseer—Are we not willing to give our lives in preaching this Gospel, as well as our money and our time and our talents? Are we not willing to lay our all upon this altar?

Voices—“Yes.”

General Overseer—It is given to you not only to believe, but also to suffer. If we suffer, we shall also reign. He is coming. He said, “I will come again.”

With joy we tell the scoffing age,
He that was dead hath left the tomb;
He lives above their utmost rage,
And we are waiting till He come.

“Till He come!”—Oh, let the words
Linger on the trembling chords,
Let the “little while” between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, “Till He come!”

When the weary ones we love
Enter on that rest above,
When their words of love and cheer
Fall no longer on our ear,
Hush! be ev'ry murmur dumb,
It is only “Till He come!”

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness, and the tomb,
Pain us only “Till He come!”

He is coming, and we are waiting till He come.

Meanwhile we proclaim that He is King of Kings and Lord of Lords, and that this world must bow to Christ and receive Him who sits upon His Holy Hill in Zion. I thank God for this privilege.

Every one who desires to be ready in spirit, in soul, in body to meet Him when He comes, stand and tell Him so. (Apparently all arose.)

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, no matter what it costs. Give me Thy Holy Spirit, that I may do right to any whom I may have wronged, and in Thy sight. Forgive me my sin for the sake of Jesus, the Lamb of God who taketh away the sin of the world. Give me power to live soberly, righteously, godly in this present evil world, looking for and hastening the coming of our Lord. Make me ready for His coming, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

General Overseer—Meet me at the Lord's Table. Do not go home until we have supped with the Lord. This is the last Supper which I shall have with you, perhaps forever. I may never be here again; but I will be here, if I live, and I believe I shall live.

God grant that I will live out my life until I have established the City and established the work upon a firmer and broader foundation. I desire to come back, and I believe I shall. Sup with me tonight.

The meeting was then closed with 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 and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

LET NOT YOUR HEART BE TROUBLED

Central Zion Tabernacle. Lord's Day Evening, August 5, 1900.

The General Overseer took charge of the services, which were opened by the congregation singing Hymn Number 44:

Oh, wondrous Name, by prophets heard
Long years before His birth.
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor!
The great and mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

The Scripture lesson was read from the fourteenth chapter of St. John. Prayer was offered by the General Overseer, at the close of which the Choir and congregation chanted the Lord's Prayer. The announcements were then made, and the tithes and offering received.

LET NOT YOUR HEART BE TROUBLED.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The words of our Lord in that wonderful chapter, the fourteenth chapter of the Gospel according to St. John, the eighteenth and twenty-seventh verses:

TEXT.

I will not leave you desolate.

Peace I leave with you; my peace I give unto you: not as the world giveth,

give I unto you. Let not your heart be troubled, neither let it be earful.

Writes one:

Tis hard to part when friends are dear;
For oft it costs a sigh and tear.
Then all my life give little warning,
Take thine own time; say not good-night,
But in a brighter clime bid me good-morning.

I Do Not Like These Partings.

But it is not right to part, and our Lord did not think it right to part without parting words to those who had been working with Him, who had borne with Him the toils, the trials and temptation and come through it all. It would be ill-becoming me if I parted with those who have been associated with me for these years without some parting words.

If I were to speak as I feel, and say all I feel, I should not talk at all. As they say in Scotland, I would “greet”; that means I would cry.

I am conscious that I might intoxicate you and myself with a great deal of emotional eloquence. It would not be difficult to touch the springs of feeling in this assembly. My finger can touch in many hearts places that would vibrate, and we would not be able to get along. You would all be crying. That would not do, because after a day like this to add to all the other emotions a great deal of crying, would be too great a strain.

I think it best to restrain, and to keep for the Lord’s own eye a great many things.

My brothers and sisters, there is something better than tears, something better than merely making you to feel sorry. Christ comforted His disciples by telling them what a wondrous legacy He had left them. I desire to comfort you by reminding you that that priceless legacy which He left, I, in Christ’s Name, leave with you tonight.

Zion’s Unity a Marvel to the World.

One of the things which has been marvelous about Zion, to

many people outside, has been the wonderful unity of this people amidst all the persecutions, amidst the most terrible pressure. Pulpit, press, people, have all been tearing at Zion, tearing at myself, and yet inside of Zion all the time we have had the most perfect peace.

Is that not true?

Audience—“Yes.”

General Overseer—It has been peace. It has been more than peace. With joy we have been hearing the dumb employ their loosened tongues. The blind have seen, the dying have been raised, and the lame have leapt for joy and left their crutches on the wall.

Better still, spiritual work has been done which has transformed tens of thousands of lives, made happy homes, brought health and prosperity and even wealth to those who were sick and poor and utterly despairing.

That spiritual work has brought joy to life; has given death to sin; has given life in God, and has given power for service.

Our people in thousands go out after long days of toil to visit the sick, the sorrowing, the sinful, and bring them to God.

An organization has been effected in which, without any of the machinery which so perplexes and disturbs these apostate churches, a great deal of most effective work has been done.

The denominational churches have committees for everything under the sun; committees for receptions, committees on amusements, committees—oh, I don’t know how many committees. I counted seventeen committees in one church calendar the other day.

Zion Has Never Had a Committee.

“Oh,” says somebody, “you have been the whole thing.”
(Laughter.)

If I have, have I not been a good committee on everything?

Audience—“Yes.”

General Overseer—I have had your confidence. I have found men, I have prayed, I have asked God, and I have used capacities which God gave me. I picked out men who could do certain things. I have brought them by a strange Divine attraction from China, from Japan and Australia, from all parts of the world.

It was a wonderful piece of work I did to get that wife for Deacon Stevenson. They say that I did it all.

You know I did not know anything about it. I did not know that he was a widower and did not know my sister was coming.

But her sister and myself were an attraction to Deacon Stevenson. I have attracted a great many of you, and after you were attracted to me you were attracted to each other. You have been married, and there is a beautiful crop of Zion babies. There are about seventy-five John Alexanders among them. (Laughter.)

The world has been going at us, but we have never had any hurt, have we?

Somebody did get a black eye at Hammond, and a few knocks.

I said once in a meeting, I think it was in Zion's Hall of Seventies, "There is Brother Crouse, who got a hard knock at Hammond."

"It was a blessing for him," said his wife.

I said, "What did it do?"

She said, "That brick in his back opened his mouth in prayer. (Laughter.) He never prayed in the family before, but after he got that brick in the back he prayed. He has prayed ever since."

I have almost wished that some of you would get a brick in your back, if that were the only way.

Zion's Troubles Which Have Never Happened.

We have never been hurt. Nothing has hurt us. All these alleged great landslides from Zion which our enemies said were going to happen, remind me of the troubles of an old man I once heard about. He had lived a very cheerful life. He had been a jolly old fellow.

When he was dying, he called his sons around his bed. In the most lugubrious tones he said, "Boys, I have had heaps of trouble in my life."

They looked at him in astonishment. He had always been happy. They had never heard of any trouble.

"Boys," he said, "I have had heaps of trouble in my life," and he groaned.

They began to wonder why father had got into a melancholy condition, but the old man was only laughing at them.

The next time he said it with a deeper groan: "Boys, I have had heaps of trouble in my life," and then with the old-time twinkle in his eye he added, "but the most of it did not happen." (Laughter.)

We have had lots of trouble in Zion according to the papers, but it did not happen. (Laughter.)

It was all imagination, all lies. We have had a time of great happiness. They have not hurt us. The few who have gone out from us, went because they were not of us. I do not believe the backsliders in Zion have been five in the thousand, or anything like it.

If today we have forty or fifty thousand associated with us, five in the thousand would make two hundred and fifty. We have had nothing like that go out from us. Many who have gone would like very much if they could get back; but they are like Esau: they sold their birthright, they forfeited their blessing, and they can find no place of repentance, although they seek it with tears.

One of the saddest things which is written concerning a man is that Esau sold his birthright, that he forfeited his blessing, and that he found no place of repentance, although he sought it carefully, with tears.

There are those who were traitors, but they never hurt us. All their attacks upon us only consolidated us, because we knew and God knew they were not true.

Have we been hurt?

Audience—"No."

Zion Has Had the Peace of God.

General Overseer—We have grown all the time. Why? Because we have had the "peace of God which passeth all understanding," which guards our hearts and our minds in Christ Jesus.

I do not wonder sometimes that those who only see me on this platform think I am a terrific fellow. But if you only knew, I am the most peaceable and gentle man in Chicago

I am a very quiet man. I have only been a fighter because I have had to fight. Was Jesus Christ not a great Fighter?

Audience—"Yes."

General Overseer—Is He not a great Fighter still?

Audience—"Yes."

General Overseer—And is He not the Prince of Peace?

Audience—“Yes.”

General Overseer—Is not God’s Lion the Lion of the Tribe of Judah?

Audience— “Yes.”

General Overseer—Is He not the Lamb of God?

Audience—“Yes.”

General Overseer—God’s Lion is a Lamb. God’s Lamb is a Lion.

If I have had to fight, for whom have I fought? I fought for God. I fought for His truth; I fought for the sick and the sorrowing who were being driven back from the healing streams which God had opened afresh; I fought against the false shepherds who were taking away the key of knowledge, who entered not in themselves, and them that were entering in they hindered. I fought those who fought Zion. I call God to witness and you to witness, that when I have had a personal fight it has always been with those who first attacked Zion.

I Did Not Attack Zion’s Enemies; They Attacked Me.

I did not attack Dr. Hillis. Dr. Hillis attacked me. I replied and knocked him out. He has no right to complain, has he?

I did not attack Dr. Henson. It was Dr. Henson who attacked me and attacked Zion. If we punished him severely, and showed his falsehood and his wickedness, was it not his fault?

I did not attack Dwight L. Moody. Dwight L. Moody attacked Zion, and kept attacking Zion for years before I replied.

I have attacked sin; I have attacked disease; I have attacked death; I have attacked the powers of hell.

I fought the liquor traffic; I fought tobacco; I fought impurity; I fought uncleanness; I fought falsehood.

It was my business to fight for the redemption of humanity from the chains of Satan, Sin, Disease, Death, and Hell. If somebody came in the way and said, "You shall not fight," or "What you say is false," had I not a right to defend God’s truth, and to defend Zion?"

Audience—“Yes.”

General Overseer—Peace with God is war with sin.

War with sin is peace with God.

Friendship with the world is enmity with God.

Whosoever will be a friend of the World, the Flesh and the Devil is the enemy of God.

With deep emotion the Choir and audience then joined in singing the wonderful and inspiring hymn:

The Son of God goes forth to war,
A Kingly Crown to gain;
His blood-red Banner streams afar:
Who follows in His train?

Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

That Martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save;

Like Him, with pardon on His tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in His train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the torch of flame.

They met the tyrant’s brandish’d steel,
The lion’s gory mane,
They bowed their necks the stroke to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Throne of God rejoice,
In robes of light arrayed.

They climbed the steep ascent of heav’n
Thro’ peril, toil and pain;
O God, to us may grace be giv’n

To follow in their train.

The Courage and Faith of the First Christian Martyr.

Stephen fought the devils in the Jewish system to their very faces although he knew he would die.

He saw his Master in the skies. Do you see your Master in the skies? Do you see Him by your side? Do you hear Him?

Do you know what He wants you to do? He wants you to fight the Good Fight of Faith and save humanity from Sin, Disease, Death, Hell, and the Demonioc Power which curses this world.

Who follow in His train? Not those whose Christianity consists in a feeble conformity to a creed, who do nothing.

The peace of God means war with sin. My heart has been at peace. Christ left that kind of peace.

Was Paul ever at peace with the World, the Flesh or the Devil?

Audience—"No."

General Overseer—Was Christ?

Audience—"No."

General Overseer—Peace with sin is war with God.

He that is the friend of evil is the enemy of God.

This has been one of the distinguishing features in connection with my life.

I had to fight against your enemies. Some of you I brought out of Rome. Some of you I brought out of rum. Some of you I brought out of the apostate Protestant churches. Many of you were brought out of the deepest depths of sin, sorrow and sickness. I won. I fought them. I went down into the dark Valley of the Shadow of Death. I wrestled with you. I got you, and you are here, and you are mine, and I am yours, and we have been at peace.

When a man is at peace who follows in His train, he has the same peace which Christ has, the same peace which the martyrs had, the same peace the apostles had, the same peace which the prophets had who were at peace with God, and did their work and died for God.

Was not Abraham Lincoln one of the gentlest and most peaceable spirits who ever inhabited a body?

Audience—"Yes."

General Overseer—And yet did he not see that the war for the

preservation of the Union and the freedom of the slaves had to be fought out? He saw that there could be no other terms given to these rebels except unconditional surrender. He could tolerate no terms which would destroy the human race; no terms which would perpetuate slavery.

I Will Make No Terms With the Devil.

Do you think I will make any terms with the Devil which will destroy the union between God and His people? Do you think I will make any terms with those who wish to keep men in slavery?

I will push this battle until the last man falls rather than make terms with the Devil. Will you follow me?

Audience—"Yes."

General Overseer—We shall win.

That is the kind of peace He left. He made warriors of men. They went forth to fight the world, in Greece and Rome, with thirty thousand gods. They marched up the Acropolis; they marched upon the Parthenon; they threw down the altars of the *boni dei*; they threw down the altars of Venus; they destroyed the altars of Jove; they threw down the altars of Mercury. They smashed them, trampled upon them; they triumphed, and they died.

That is the kind of peace they had. Who follows in His train?

Not as the world giveth, give I unto you.

What kind of gifts does the world give? When God forgives my sin, does He give me peace, and purity, and power?

Audience—"Yes."

General Overseer—That is the peace. It never makes any compromise with the World, the Flesh or the Devil, and I never will.

How does the world give? What kind of peace does the world give? What the world gives is hard to get. What the world gives is harder to keep, and what the world gives must be given up. The Peace which God gives is a gift. He Himself preserves it, and it will never have to be given up.

That Peace is eternal with God Himself.

I say let not your heart be troubled. Go on fighting.

Fight with love for humanity.
 Fight with hatred for sin.
 Fight with hatred for disease.
 Fight with hatred in your heart for death.
 Fight with hatred against the powers of hell.
 Fight with hatred against evil.

The Word of God has said: "Ye that love the Lord, hate evil."
 Hate it.

Hate Evil.

Do not hate the evildoer. Love him, love her; but hate evil.

Hate the damning liquor traffic, that which creates famine and crime. Hate that traffic in Liquid Fire and Distilled Damnation. Hate it. Strike it. Hate the filthiness of the flesh. Hate it in yourselves. Hate it in others.

Hate sin, and God will love you. God will love you, and God will make you happy. God will make you strong, and God will help you to smash the strongholds of Sin and Satan. You will bring out the precious from the vile, and God will make you as His own mouth.

If thou take forth the precious from the vile, thou shalt be as My mouth.

Do that and be that.

"Let not your heart be troubled, neither let it be fearful." If this people ever get afraid, they will be beaten. If you once get afraid, you will be beaten. Fear is a far worse foe than any numbers which can be brought against you.

I leave with you this charge:

Let not your heart be troubled, neither let it be fearful.

I will say something which might seem to be boasting. It is not. I will glory in the Lord. I will say a personal word.

I landed in America twelve years and two months ago yesterday by the days of the week, but Thursday, the ninth, by the days of the month.

I shall leave Chicago twelve years and two months from the day

I landed in San Francisco, June 9, 1888.

I stood alone. I had no one to back me. I had no large resources. At that time I used to make it a constant practice to spend all the money I had every month. For years and years I never saved a single cent. I made it a constant practice to spend all the income which ever came to me from a mission in the city in which the mission was held. I often left that city with a little less than I had when I entered.

When I left Australia, I had quite a little money, for they had all been good to me. They gave me a large sum in my own Tabernacle in Melbourne and at a farewell meeting. Privately they gave me a still larger sum.

I was just about to leave Australia for America when I heard that the work which I had done in New Zealand was in great danger from a bad man. I determined that I would delay my coming to America, and would spend two months in New Zealand.

I went down one side of the archipelago and came up the other. Then I went down again, and came up again. The islands are twelve hundred miles long.

I spent in saving the work four-fifths of the money that I had when I left Australia.

When I Landed in America I Did Not Have a Hundred Dollars.

I think I had about seventy-five. I never counted what I had until I was just about to enter the Golden Gate. I said to my wife as I laughed: "I am going to conquer America with seventy-five dollars."

She said, "You do not say you have let your purse get so low?"

I said, "I have."

She said, "Where are you going to get it?"

"Is that not shocking," I said, "for you who have been so long with me when you know that God is my Banker?"

She looked a little troubled. We had two children. We had an enormous amount of baggage. I will not carry half as much to England. A man is foolish who brings as much baggage as I brought from Australia. I had a drayload and more. I went to a

temperance hotel. The worst kind of a hotel in San Francisco is a temperance hotel. In Australia it is the best. We will have a hotel in Zion City which will be the finest hotel in the world. It will be a temperance hotel, as every hotel there will be.

I had made a mistake. I said to Mrs. Dowie, "We will get out of this place." They were smoking and drinking.

They did not sell liquor there, but nearly everybody in that place was full of liquor and tobacco.

God Sends the First Two Hundred and Fifty Dollars for the Work in America.

I looked at my money. Then I went to God, and said: "Oh God, I want two hundred dollars."

I will tell you where I got that first \$250 in America.

I had not asked for it ten minutes before I went out to mail a letter. As I was going through the room where these stinkpots were arranging for my transfer to the Palace Hotel, I heard a voice say, "Dr. Dowie." I turned around and there was a gentleman who had arrived from Australia about a month before.

He did not know where I was going when I came to this country. He had just happened into that hotel that morning.

"Oh, I am so glad to see you," he said. "Where are you going to hold your first mission?"

I said, "I do not know. They have been asking me to hold it in the Y. M. C. A."

He said, "You will need some money. I am going away. I am sorry I cannot hear you, but I have been watching for you, and I have a little sum here for you."

He handed me \$250.

I have never been once without money. If I have needed a thousand, I have asked for it. If I have needed ten thousand, I have asked for it. If I have needed money for any purpose, I have asked for it.

Sometimes I have come to you, and told you I wanted a

thousand dollars, and I have never gone away without it.

Anxiety About Finance in God's Work Will Bring Defeat.

Do not trouble about finance in the work of extending the Kingdom of God. Deacon Barnard, if you are troubled, you will go to smash.

I have never seen you troubled. I sent you to London sometime ago, and a wicked set of men lied to us, stole their brother's money, and stole their brother, when you had gone to London at his request.

Was there any trouble in our hearts when we knew the situation?

Deacon Barnard—"No, sir."

General Overseer—We faced the thing in a moment, and told God that we were glad. We got all that ever we needed. It has poured in upon us, until today Zion City Bank, small as it is, is one of the most powerful little institutions in this country.

I have had no trouble about other things. They said, "If you preach like this, you will never get the people." "I will get God's blessing, anyhow," I replied, "and I will get the people."

I did not get them at first. It was a long time before I could get them. Everybody in Chicago had been getting great doses of taffy. They did not understand the plain truth.

But the day came when God blessed the work and I got the people. My enemies know it, the Devil knows it, God knows it, and you know it. In these Zion Tabernacles we have preached to audiences which have numbered many thousands every week, and tens and hundreds of thousands every year.

We won, but I have never been troubled, not for a moment.

Let not your heart be troubled, neither let it be fearful.

I Know Nothing About Fear.

There are some things I know nothing about. I stand upon this platform tonight one of the most ignorant men in Chicago, in Illinois, in America, in the whole world, I think, concerning one matter. I do not know anything at all about fear.

When a person tells me he is afraid, I say, "How do you feel when you are afraid? I do not know how to be afraid. Perhaps I might learn if you will tell me how you feel."

They begin to try to tell me. I do not understand how on earth any one can be afraid like that. What are you afraid of? Who are you afraid of, if you are a Christian? Are you afraid of the Devil? Then you are not a Christian who is worthy of Christ.

Are you afraid of men? Then you are not worth much as a Christian.

Are you afraid of losing your property? Then you are not a Christian at all. You are a mean, wretched cur, a dog. What! you who have received from God life, pardon, peace, everything, afraid to lose your property? That is the way to lose it.

Are you afraid of your life? Then you will lose it.

I see people afraid of their wives, the cowards! I see wives afraid of their husbands, the cowards! I see people afraid of their lovers, the cowards! I see people afraid of their companions in business, the cowards! I see them afraid of the newspapers, the cowards! The meanest thing to be afraid of in all the world is that wretched generation of vipers called the scribes. They may say things about you—let them say them. If they are not true they will not hurt you. I have defeated them every time.

I do not know what you are afraid of. I cannot understand a man who has been saved by God, and is going to heaven afraid of death, because that would take him there quickly.

His property is God's gift, and if God can afford, that you shall lose it, lose it.

As for men's good opinion, if you are afraid of that, you will lose it. Go on and do your duty. Serve your God. Do right, and you will get what God has given me. I have the love of tens of thousands of hearts because I did right.

There Is No Fear in Love.

"But perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

Do not fear about me. There are some of you who are afraid I am going to be killed.

It is very mean of you to be afraid that I am going to be killed. One of the best things that could happen to me would be to be killed. Why should you grudge me the happiness of going to heaven? Do you not think I have earned rest?

Audience—"Yes."

General Overseer—If God in His infinite love and mercy were to permit me to die for Christ's sake, do you think I would go to hell?

Audience—"No."

General Overseer—A Freemason, a drinker, a smoker and an all-around bad man in Chicago said, "I hate that Dowie."

A man asked him, "Did you ever see him?"

"No, I never saw him," he replied, "but I hate him, and I hate all about him,"

"Why do you hate him?" the gentleman asked.

"I do not know, but I hate him," the man kept saying.

He was like that old proverb:

I do not like thee, Dr. Fell,
The reason why I cannot tell;
I do not like thee, Dr. Fell.

Somebody said to him, "What do you think about him that you should hate him so?"

"He is such a fellow that if he should go to hell I do not believe the Devil could stand him a day," was the man's answer. (Laughter.)

I felt very much flattered when I heard that.

It was as if he had said that if I should go to hell the Devil

would be afraid I would turn him out (laughter); that I would make such a row that there would be a question as to whether he should rule in hell or I should.

I Should Like to Help to Clean Out Hell.

I have asked God, in my foolish way, perhaps, that when I go to heaven, I would be good enough to be sent to hell so I might clean the Devil out there.

I do not believe the Devil could stand it. I do not believe the Devil can stand Christ, or any one who hates him. That is the reason why I believe that the Devil will be licked upon this earth. Death and hell shall be cast into the lake of fire. I should like to help roll them there, and destroy hell.

May God help us, not only to fight sin here, but not to be afraid of the hereafter.

Do not be afraid for me, my brothers, my sisters. I believe I shall come back again. I believe God will spare me. I believe I shall see that City rise. I believe I shall see that Temple lift its dome into the sky.

I am coming back again. I am taking a round-trip ticket. I am making all my preparations for coming back. You pray without any fear that God will protect me, will you?

Audience—"Yes."

General Overseer—That is all right.

Everybody who desires that Peace which passeth all understanding, arise and tell God so. (Apparently all arose.)

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, no matter what it costs. Give me that Peace which the world cannot give, which the world cannot take away. Keep my heart from trouble; keep my heart from fear. Help me to do right and never fear, for Jesus' sake. Forgive, cleanse and keep me. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

General Overseer—Do you think that it is answered?

Audience—"Yes."

General Overseer—God help you never to be afraid.

After the Doxology was sung, the services were closed by the General Overseer pronouncing the

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 and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless and keep you, and all the Israel of God everywhere, forever. Amen.

Then, the heat of the day having spent itself in blistering fury, the shades of evening having come with tempered coolness, fifteen hundred of those who loved God and His servant in Zion gathered in the closest fellowship about the Lord's Table.

This last Supper before the General Overseer's departure for a season was not without its pangs of sorrow at the parting, yet it was a joyous occasion, for in the hearts of all was a sweet assurance that God was sending forth His Messenger, and that He would protect him by the angel of His presence and bring him safe home to the thousands in America who love him and will pray for him and will welcome him on his return with the greatest joy.

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