

July, 1901.

**PRICE FIVE CENTS**  
Fifty Cents a Year

Vol. 5 No. 7.

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A VOICE FROM ZION.

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ELIJAH THE RESTORER

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AND ADDRESS:

THE COMING OF ELIJAH,  
The Restorer of All Things.

BY THE

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church  
in Zion.

In the Chicago Auditorium, Lord's Day Afternoon,  
June 2, 1901, and a

General Letter From the General Overseer

To Officers, Members and Friends of the  
Christian Catholic Church in Zion.

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ZION CITY:  
ZION PUBLISHING HOSUE,  
Cor. SHILOH BOULEVARD AND DEBORAH AVENUE.  
1903

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



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## THE COMING OF ELIJAH: THE RESTORER OF ALL THINGS.

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THE Times of the Restoration of All Things have come. The Times of which Moses prophesied nearly 3400 years ago have come.

The Times prophesied by David, Isaiah, Jeremiah, Malachi, and other of God's Holy Prophets have come.

The Times prophesied by Jesus Christ the Son of God during His early ministry in the flesh have come.

The Times prophesied by the early apostles of the primitive Christian Church have come.

The Times which saints and martyrs and holy men of God in all the ages have foreseen and looked forward to with intensest longing have come.

The Times to which the Holy Christian and Catholic Church throughout all the world has been marching on have come.

Elijah the Prophet, the long-promised Messenger of God's Covenant, the forerunner of the coming King, has come.

He has announced his identity.

Tens of thousands have recognized him.

God the Almighty has placed the unmistakable manifestation of His Divine Authority upon the announcement.

Glorious victories, and rich and far-reaching blessings have attended the declaration of that prophet, priest, and ruler.

This declaration was made solemnly, reverently, but boldly, before 7000 people in the Chicago Auditorium when John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, delivered his discourse on "The Coming of Elijah, the Restorer of All Things."

This discourse had been announced for weeks beforehand, and all Christendom, and the World, the Flesh, and the Devil had been looking forward to it with the most

intense interest. The Divine truth of the declaration was attested by a terrific storm of persecution, and loud cries of rage with which the Devil received the announcement.

Once more, as on the previous Lord's Day, the doors of the Chicago Auditorium were besieged for hours by waiting crowds, eager to enter.

Once more, when the gates were opened, a perfect flood of humanity flowed into the great building, quickly filling the splendid seating capacity, tier on tier, until but a few seats in the topmost gallery remained vacant.

There were, however, thousands of people standing in the spacious foyers who would have much more than filled the vacant seats.

Once more the great throng was deeply thrilled and impressed by the beautiful and solemn act of praise and worship when Zion's White-robed Choir of 300 voices and nearly 300 robed officers marched down the aisles and mounted the platform, singing:

On, brothers, on to the better land,  
Chanting our songs in triumphal strain,  
Shoulder to shoulder marches our band—  
On, till the golden gates we gain!  
Forward our steps to the Home beyond,  
Seeking the country yet unseen,  
Where to our hopes shall at last respond  
Glories untold in dazzling sheen.

REFRAIN—On, brothers, on to the better land,  
Chanting our songs in triumphal strain,  
On, ever onward the march of our band!  
On, brothers, on!

Led by the pillar of cloud by day,  
Israel journeyed amid the wild;  
Nightly the fiery pillar's ray  
March of that lonesome host beguiled:  
God for their guardian, God their Guide,  
God 'gainst the foe for His people fought,  
God at the Jewish warriors' side

They to their promised land were brought.

Onward the march of the Christian host,  
On through the world's dread wilderness;  
Christ for our Captain, His Name we boast,  
Jesus the Lord our Righteousness;  
Under His banner sworn to fight,  
Journey we onward day by day;  
Comrades, we trust in the Victor's might,  
We shall be victors in the fray.

Perils may come and the storm-clouds rise,  
Foemen may threaten, snares abound;  
God sets His rainbow in darksome skies,  
Angels our path shall compass round.  
On, let us on, till the march be done,  
Strong in the Leader's strength we stand;  
Forward we press till the prize be won—  
Rest, endless peace, the Fatherland.

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Chicago Auditorium, Lord's Day Afternoon, June 2, 1901.

The General Overseer then pronounced the following

### INVOCATION

God be merciful unto us, and bless us,  
And cause Thy face to shine upon us,  
That Thy Way may be known upon earth;  
Thy Saving Health among All Nations,  
For the sake of Jesus. Amen.

The congregation then joined in singing Hymn No. 195:

Our Lord is now rejected,  
And by the world disowned,  
By the many still neglected,  
And by the few enthroned;  
But soon He'll come in glory,  
The hour is drawing nigh,

For the Crowning Day is coming by and by.

CHORUS—Oh, the Crowning Day is coming,  
Is coming by and by,  
When our Lord shall come in "power"  
And "glory" from on high.  
Oh, the glorious sight will gladden  
Each waiting, watchful eye,  
In the Crowning Day that's coming by and by.

After the hymn, the audience joined the General Overseer in repeating the Apostles' Creed:

I believe in God the Father Almighty,  
Maker of heaven and earth:  
And in Jesus Christ His only Son our Lord;  
Who was conceived by the Holy Ghost,  
Born of the Virgin Mary;  
Suffered under Pontius Pilate,  
Was crucified, dead, and buried;  
He descended into hell,  
The third day He rose from the dead;  
He ascended into heaven,  
And sitteth on the right hand of God the Father Almighty;  
From thence He shall come to judge the quick and the dead.  
I believe in the Holy Ghost;  
The holy Catholic Church,  
The Communion of Saints;  
The Forgiveness of sins;  
The Resurrection of the body;  
And the Life everlasting. Amen.

The General Overseer then said:  
Let us read in the Inspired Word of God.

My readings this afternoon will be taken, without any exception, from the Revised Version, from which it is our custom to read, and which we use at every public service in this Church.

I shall ask you to read with me, first, from the last of the prophets of the Old Dispensation, save John the Baptist, and he was the Forerunner of our Lord Jesus Christ, the last prophet of the Old and the first prophet of the New.

Let us therefore read in the book of the Prophet Malachi, the last book in the Old Testament.

It was written, it is supposed, about 420 years before Christ came in the flesh. We will read the third and fourth chapters.

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger—

#### THE MESSENGER OF THE COVENANT IS NOT THE LORD HIMSELF.

“And,” not “even.” The Old Version says “even”—a manifest mistranslation. The Messenger of the Covenant is not the Lord Himself, as Jesus told us.

I call your attention to that fact just at this point: for the difference between the word “even” and the conjunction “and” makes the whole difference in the understanding of that first verse of the third chapter of Malachi.

With that word then, I will read it again:

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in Righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers.

#### MAKERS AND VENDERS OF DEADLY POISONS.

Now we must pause. What does this word “Sorcerers” mean?

The Hebrew word *kashaph*, and its Greek equivalent in

the Septuagint version, *pharmakos* (φάρμακός), used throughout the whole of the Greek New Testament, is simply our English word Pharmacist.

It means a “maker and vender of deadly poisons.”

That is just what the word *pharmakos* means, nothing else. It is simply the English word druggist.

A Pharmacist is, therefore, a Sorcerer, a maker or a dealer, a vender and user (as a physician) of deadly poisons: such as alcohol, strychnine, morphine, opium, cocaine, arsenic, and many other deadly drugs. They are mostly narcotics.

They destroy brain, madden the user, and are ruining the spirits, souls, and bodies of the countless thousands who use them.

This is just the simple meaning of the word “Sorcerers.”

As a matter of scholarship it cannot be contested.

I therefore will use it in its plain English.

And I will come near to you to judgment; and I will be a Swift Witness against the Pharmacists, and against the Adulterers, and against False Swearers; and against those that Oppress the Hireling in his wages, the Widow, and the Fatherless, and that turn aside the Stranger from his right, and fear not Me, saith the Lord of Hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye say, Wherein shall we return? 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 the Lord of Hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith the Lord of Hosts.

Your words have been stout against Me, saith the Lord. Yet ye say, Wherein have we spoken against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have

walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered. Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of Hosts, in the Day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the Day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with Healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make, saith the Lord of Hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

May God bless His Word.

Prayer was offered, first by Overseer Piper, and then by the General Overseer.

In making the announcements the General Overseer said: Pray that my words may be such as God will approve. I am not questioning whether man approves of them first. I desire God to approve them.

There is much in my heart I would like to say, but cannot find time to say today. There are some things I will say in connection with this subject of Elijah the Restorer by and by.

After the summer is over, if God permits, June, July, August being past, we shall begin a two years' lease of this building on September 1st, and on the afternoon of every Lord's Day for the next two years, omitting the three hot months I have named, the afternoon services of this Church will be held in this place.

I venture to say this, that my enemies, and the enemies of God, are more afraid of this platform and the words which will be spoken here than they will dare to let you know. But, God helping us, while we have breath we will deliver His Message.

Let the tithes and offering be now received.

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### THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS.

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After the tithes and offering had been received, the General Overseer delivered the following discourse,

### 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 Thy Church in all the lands, and unto men in every clime and nation whither these words shall come, in this and all the coming time, till Jesus come. Amen.

I shall not say what I have to say, until I have read to you what God has said.

More important than my speaking is God's Word.

I read to you what God said in the last verses of the Old Testament:

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

This prophecy was delivered 420 years before John was born.

John the Baptist, the son of Elizabeth and Zacharias, a priest, was born when Elizabeth was an old woman, beyond the years when women bear children.

Zacharias had the announcement made to him when he was offering sacrifice in the Temple.

Gabriel, the angel, came to him with the wondrous message that he should be the father and Elizabeth the mother of a son who should be Elijah the Prophet.

This saying seemed strange to him, and will seem strange to some of you.

Unless I read to you the words of Gabriel, some present may not think it true.

These are the Angel's words, in the first chapter of St. Luke, the seventeenth verse:

And he shall go before His face in the Spirit and Power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him.

You will remember that this child was born, and when he grew up he became an hereditary priest belonging to one of the highest orders of the Priesthood, that of Abijah, which was in the highest course or order of the Priesthood.

#### JOHN THE BAPTIST A CULTURED SCHOLAR.

When John the Priest was about to enter upon his priesthood he suddenly departed to the fords of the Jordan, and there he preached, and was soon known, far and wide, as a Prophet of God.

Do not forget that his training for thirty years would have made him a thorough scholar.

He was no wild man of the woods. He was splendidly educated in the very best society in Jerusalem.

It is probable that Herod knew him intimately, and had been much impressed with him in his boyhood, for they grew up together in the Jewish schools of learning at Jerusalem. Manaen, the foster-brother of Herod, who afterward became a "prophet and teacher" in the Christian Church, may have been first awakened under John the Baptist's ministry.

We are told that Herod did many things that John told him, and that all the people counted John for a prophet.

I call your attention, therefore, to the fact that John the Baptist, in the Spirit and Power of Elijah, was a prophet and a priest.

#### JOHN THE BAPTIST DID NOT KNOW THAT HE WAS ELIJAH.

The Gospel according to St. John contains this brief account of an interview.

I will read you the passage. You will understand John's position when you read it:

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ.

That was one thing he was sure about.

Now that is one thing I am sure about. I am not the Christ. God forbid the thought should enter my heart; that I should take the glory of my Lord and King.

I am not the Christ.

He was sure about that.

He thought he was sure about some other things, and he was not.

They went on to question him,

It is one of the illustrations of how undesirable it is to give a reporter an interview.

If he had not allowed them to interview him, he would not have made a blunder such as he made.

And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.

Now, he was wrong.

Why?

Because Jesus afterward said he was Elijah, and the angel

Gabriel said he was Elijah before he was born.

But John said, "I am not." If you had asked me that question years ago, I would, possibly, have said the same thing.

When the Scribes asked John, "Art thou Elijah? He said, "I am not." "Art thou the prophet?" And he answered, "No."

Well, I am not quite sure but that this answer was proper, because the time had not come of the prophet to manifest it, and no one should claim to be that which he has no consciousness of being. They referred to the prophet spoken of by Moses in Deuteronomy eighteenth.

However, it had been better that he had not said it.

They said therefore unto him, Who are thou? that we may give an answer to them that sent us. What sayest thou of thyself He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

He unconsciously revealed himself there, because that was the Voice of Elijah, the Messenger of the Covenant.

Now, let us look at the passages in connection with

#### CHRIST'S DECLARATION CONCERNING JOHN.

First, in the eleventh chapter of Matthew, just before the murder of John the Baptist by Herod.

Herod when he was drunk gave way to Herodias, his wife. I should not call her his wife either; I had better have said his paramour. The kind of marriage he had with her was resting upon a kind of Dakota or Chicago divorce—not worth a snap. I am going to come after you about that before I am through. It is the old fight. It begins right in the family, the sanctity of the family. Satan always begins there.

Herodias had been denounced by John because she had left Herod's brother, Philip, and gotten a kind of Chicago or Dakota divorce and married this murderer, Herod.

John said, "Thou shalt not have her"; and when the time came, she said, "I will have your heart's blood."

She got it when Herod was drunk.

She got him to make a wicked promise when he was drunk. If any of you have made a bad promise, either drunk or sober, break it in the Name of God.

It is a right thing to do.

It is only the Devil who makes you want to keep a bad promise.

God demands that you shall break it.

Now in the eleventh chapter of Matthew, we have this little story:

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto Him, Art Thou He that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

When they had gone way, Jesus began to talk about John, who was in the prison and about to die.

And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in the kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written,

Behold I send My Messenger before Thy face,  
Who shall prepare Thy way before Thee.

Now, where are these words written? They are written in Malachi the third chapter and in the first verse, and nowhere else.

They are written concerning the Messenger of the Covenant, the chapter I read to you.

Jesus said

This is he, of whom it is written,

Behold, I send My Messenger before Thy face,  
Who shall prepare Thy way before Thee.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.

The marginal reading of the Old Version is even stronger—"the Kingdom of Heaven is gotten by force and they that thrust men."

You cannot win a good place in God's Kingdom without a fight.

#### THE POWER OF GUNS AND THE POWER OF THE HOLY SPIRIT.

I tell you I shall employ "Force" to extend the Kingdom of God.

It will not be the force of bullets.

It will not be the force of guns.

It will not be the force of numbers.

I shall ask God to give me the mightiest force of all—the Dynamic Power of the Holy Spirit. (Amen.)

We shall oppose the Forces of Evil with the Power of God.

For all the prophets and the law prophesied until John.

And if ye are willing to receive it (margin, him), this is Elijah, which is to come.

What then, after all, John the Baptist was Elijah, and did not know it? Yes.

And Jesus added:

He that hath ears to hear, let him hear.

#### ELIJAH'S THREE MISSIONS.

Now pause for a moment.

Jesus says that John the Baptist is Elijah, and although he is going to die in the castle of Machaerus, he "is to come" again.

He came in the days—of Ahab, and fought the Masonic Priests of Baal on Carmel's Mountain.

He won that fight.

But he got afraid of a woman, and he had to be taken up to heaven.

When a man gets afraid of a woman, it is time he were taken to heaven.

Some of my enemies have said that I am afraid of Mrs. Dowie, and that I have made her gifts, and ordained her to office, because I feared her.

Did you ever know it (addressing Overseer Jane Dowie)? Overseer Dowie—"No."

General Overseer—No, I should think not: for it never was in my heart, all the lies told by apostate elders and the press to the contrary, notwithstanding.

When a man gets afraid of a woman, there is something wrong, is there not?

Audience "Yes."

General Overseer—Well, there is nothing wrong in this house, I never did anything which put me in the power of a woman, thank God. (Amen.)

That is more than you wretches of the press can say. (Laughter and applause.)

You are a "generation of vipers" all around.

I know you, and God Almighty knows you, too. You are a bad lot, nine-tenths of you.

Some of you may be clean, but I would not like to take any chances on the great majority of you.

#### ELIJAH'S LAST COMING.

Now John the Baptist, Jesus said, was not only Elijah, but that Elijah was to come again for the third time.

We will go on with the reading in the seventeenth chapter of Matthew, long after John had been murdered in prison and had passed into heaven.

Peter, James, and John had seen on the mountains two great figures, besides the Master.

They had seen Jesus.

They had seen Moses.

They had seen Elijah.

They were afraid.

WHEN PEOPLE ARE AFRAID, THEY SAY  
FOOLISH THINGS.

They said they wanted to build three tabernacles there: one for Christ, one for Moses, and one for Elijah.

There are always people who want to build tabernacles on the tops of mountains. That is not the place for them.

They ought to be built in the levee.

If ever God gives me a little money for it, I am going to have a Zion Tabernacle in the “levee” district of Chicago.

We have many of our Zion Seventies who are working there now.

May God bless the poor women of the levee (Amen) and the poor men. (Amen).

May God in his Infinite Mercy smite the men who keep the levee going by selling that damning liquor, that liquid fire and distilled damnation.

The Lord smite that traffic. (Amen.)

Aye, and the men and the women who own the houses there—the Lord have mercy upon them.

They get large rents from wretched tenements, and are partakers in the profits of their tenants’ sins and crimes.

May God in His Infinite Mercy convert these rich criminals, or sweep them away out of the earth.

I would like to be Mayor, with dictatorial powers, just for about a week.

I would do something effectual in that “levee” if I were

dictator.

It is a foolish thing to talk about building tabernacles on the tops of hills.

You must build them where the people are.

We will build a Temple at Zion City, to which the people can come in vast numbers, God willing, but we have started in to build Tabernacles in Chicago.

We have about ten now. We have about 300 Cottage Meetings, and by the Grace of God I hope to turn every one of these Cottage Meetings into a Zion Tabernacle some day. (Amen.)

I want you to go in for that. Do not think because I go out to Zion City I am going to leave Chicago.

Verily, no. I will have a better grip on Chicago than ever.

I hope to evangelize every district of the city.

I will do my best at any rate with the forces at my command.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of Man be risen from the dead. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed Cometh, and Shall Restore All Things.

ELIJAH, NOT CHRIST, TO “RESTORE ALL  
THINGS.”

One of the blunders that people make in reading a certain passage in the Acts to which we shall come presently is that Christ is to restore all things.

What did Jesus say?

“Jesus answered and said, Elijah indeed cometh and”—what?

Audience—“And shall restore all things.”

General Overseer—

But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them.

That is to say, they killed him.

Even so shall the Son of Man also suffer of them.

Then understood the disciples that He spake unto them of John the Baptist.

Was John the Baptist Elijah?

Audience—"Yes."

General Overseer—Was he right when he said "I am not"?

Audience—"No."

General Overseer—Who knew best, Christ or John?

Audience—"Christ."

General Overseer—Christ or Elijah?

Audience—"Christ."

General Overseer—If I were to say "I am not," and God said "You are," who would know best?

Audience—"God."

General Overseer—Well, I have said "I am not" long enough about a number of things.

#### I HAVE BEEN REBUKED.

I have said, "Lord, I am not able to do this"; and I have been rebuked again and again by God, who has told me that He never expected me to be able to do it: for I was only at best a willing agent whom He could use as an instrument by means of which He would Himself do the work.

I am not to fight this battle in my own strength.

God is able, is He not?

Audience—"Yes."

General Overseer—Is not God able to give me strength?

Audience—"Yes."

General Overseer—And He will.

That is the trouble with some of us; we forget that "Power belongs to God." That is the reason we have not done many things that we might have done.

Now I desire to refer you to the ninth chapter of Mark, where we have the same story in three short verses:

And they asked Him, saying, The scribes say that Elijah must first come. And He said unto them, Elijah indeed Cometh First, and Restoreth All Things: and how is it written of the Son of Man, that He should suffer many things and be set at naught? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

#### ALL THINGS WERE NOT RESTORED BY ELIJAH IN HIS SECOND COMING.

Did Elijah, in the person of John the Baptist, restore All Things when he came?

Audience—"No."

General Overseer—Did even Christ Himself, during His earthly ministry, restore All Things?

Audience—"No."

General Overseer—Then that must indicate another Coming when All Things are to be restored.

I will ask you now to read the third chapter of the Acts of the Apostles with me, and in this sermon of Peter at the Beautiful Gate of the Temple we will get a flood of light upon this matter.

Let me remind you what had happened that day.

A man who had been lame from his mother's womb, who was above forty years of age, had suddenly been healed.

He was able to jump and leap, and everybody was astonished.

After that healing Peter preached a sermon, and no less than 5000 men were saved.

#### WOMEN EASIER TO REACH THAN MEN.

I always think there must have been 10,000 women. Women are saved in about half the time it takes to save men, and in double the number.

They always lead the way in Salvation, and they ought to. It was our mother Eve who led us out of Paradise, and her daughters ought to lead us back. Women ought to be better than men.

Thank God they are.

The majority of men are a stinking bad lot. I am ashamed to say it.

The majority of men in Chicago can be smelled several yards off.

They stink of nicotine and alcohol, and all kinds of medical muck.

Ugh, you dirty dogs! (laughter) who chew your tobacco and puff your smoke!

The sun dries it up, that dirty catarrh and cancer in your throat which you expectorate on the streets, in your offices, and in your homes.

The wind carries it up to our nostrils and into our lungs, and good women, and some clean men, have to breathe your disease-breeding filth.

Ugh, you dirty dogs! (Laughter.)

You call yourselves Christians. Ugh!

How can a man be a Christian whose throat is an open sepulcher, and whose stomach is a dirty cesspit? Ugh, you dirty dogs!

You sow nicotine and reap aumarosis, paralysis, cancer, and diseases of the stomach and bowels, and transmit them. You are worse than dogs! I apologize to the dogs: for they are far cleaner and better behaved than many men who are slaves to Nicotine in the form of Tobacco.

Give it up! Quit! I will never let up on you until you repent, and sin no more. Never! And God will not, and I hope the women will not.

Women, is it not a dirty practice?

Women—"Yes."

General Overseer—Speak up now. Never mind that fellow by your side. (Laughter and applause.)

Women—"Yes." (*This affirmation came with a shout*

*from the thousands of women present.*)

General Overseer—You do not want your wives to smoke, do you?

You do not want them to chew, do you?

If it is good for you why is it not good for them? Why do you not bring home a few plugs for them? (Laughter.) You dirty fellows!

I have no use for you.

You cut off your lives by many years.

That, perhaps, might be an advantage to the world, but for the miseries you leave behind you with your filthy pipes.

But you leave children whom your wives have to care for after you have cut your lives short from eight to twelve years, smoking, drinking, and riding a goat. Ugh! (Laughter.)

Fooling around with Mah-hah-bone. One shoe off and one shoe on. A halter around your neck. A bandage around your eyes while you are trotted around in a Masonic Blue Lodge. You fools!

How would you like your wife to see you in that condition?

An interesting sight you would be to your affectionate and admiring relatives, who would then witness the degradation of your manhood!

You fools who pretend to murder Hiram Abiff every night, and pretend to raise up his stinking body, the flesh coming off from it.

You get King Solomon to revive him with the omnific word Mah-Hah-Bone. (Laughter.)

Ma, have you got a bone? (Laughter.)

Oh, you children of the Devil, what a mess you let him make of you!

I will get after you for your fool Baal-worship with which you degrade the Church, the State, the Nation—yea, the whole Earth.

Third chapter of the Acts of the Apostles:

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the presence of

the Lord; and that He may send the Christ who hath been appointed for you, even Jesus.

Until when?

Audience—"Times of Restoration of All Things."

General Overseer—What did Jesus say about that?  
"Elijah cometh and shall—"

Audience—"Restore All Things."

General Overseer—Well, is it not the "Times of the Restoration of All Things" when Elijah comes?

Audience—"Yes."

Whom the heaven must receive 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.

#### A CLEAR PROPHECY.

Now comes in a prophecy that is more confirmatory than any other:

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren.

Whence was he to come?

Audience—"From among your brethren."

General Overseer—"From among your brethren." He was simply to be a man of the nation "from among your brethren, like unto me."

He was to be a man like Moses.

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.

Now who was that prophet? Deuteronomy 18:15 gives you the passage from which Peter was speaking, and with that I will close my reading.

Then I will have something to say.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him. But the prophet, which shall speak a word presumptuously in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet bath spoken it presumptuously, thou shalt not be afraid of him.

These are the words of Moses, the great leader of Israel, just before his departure.

And now with these readings I proceed to say that which is in my heart to speak.

#### THE MESSENGER OF THE COVENANT.

It is now more than two years ago since I was led to declare that I believed that God had called me to be the Messenger of His Covenant.

That has been spoken, written, printed.

When I went to Europe, my first words in London, in the announcement of my Mission, were these:

"As the Messenger of God's Covenant, I send forth these words: I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will."

That made a considerable stir amongst the dry bones.

A brother minister who attends my ministry said to me

last Thursday: “When you went to Europe I said to my wife, ‘Dr. Dowie is a pretty big man in Chicago, and in America, but when he gets to London he will be lost’; but I was amazed when I found that London, England, Scotland, and Ireland were stirred to their deepest depths by your presence.”

I should think they must have been; for the little hall in which I spoke, St. Martin’s in Trafalgar Square, holds about a thousand people. But I had about thirty thousand people outside, mostly medical students and doctors, who were howling as if they were cutting themselves with knives like the old-fashioned Priests of Baal when Elijah mocked them at Carmel. They were crying for my life in all kinds of cries.

They did not get it, though they wanted it very badly.

They cried out again in Edinburgh, Belfast, Ballymena, Londonderry; but they did not get it.

#### GOD’S ANSWER TO THE MESSENGER’S DECLARATION.

The multitudes heard the Message.

Multitudes received it, and I came through safe.

Every paper in the United Kingdom was wondering who this man was, what was the object of his declaration which God was so abundantly blessing. God so richly blessed that declaration that Zion has now got a footing in thirty-two centers in Europe since I went there less than a year ago. Thank God for that. (Applause.)

We have Zion in Berlin.

We have Zion in Paris.

We have Zion in Zurich.

We have Zion in Baden.

We have Zion in Austria.

We have Zion in Italy.

We have Zion in London, Edinburgh, Glasgow, Dundee, Belfast, Ballymena, Londonderry, and along the coast there,

We have Zion in China, Japan, Australasia, and Africa.

We have Zion in every Continent and in many of the

Islands of the Sea.

Today we have a Gathering of Zion people in the island of Molokai, in the Hawaiian group, where the lepers live.

The Conductor of that Gathering is Mrs. Feary, the wife of the Superintendent of the leper settlement.

Thank God that the Little White Dove is carrying LEAVES OF HEALING everywhere, and God has blessed my Declaration that I am the Messenger of His Covenant.

#### ONLY ONE CHURCH EMBODYING THE COVENANT.

That Covenant is a Covenant of Salvation, Healing, Holy Living.

Who else is preaching it, and successfully demanding the practice of it?

Audience—“No one.”

General Overseer—What other Church is maintaining it?

I say fearlessly today, that the Christian Catholic Church in Zion alone holds up the Banner of the Everlasting Covenant of Salvation, Healing, and Holy Living, in Christ our Lord.

(Amen. Applause.) Thank God for that.

#### SHRINKING FROM THE TRUTH.

When long years ago somebody said that they believed that the Spirit and Power of Elijah were with me, I said, “No! do not let me get that in my head. No!” And I was angry.

When God gets angry He is mightily angry, for it is a righteous anger.

I thought mine was a righteous anger.

I said “No! do not talk to me like that. All the good that ever I can do will be spoiled if I get that thought in my head.”

John the Baptist never more earnestly said “I am not,” than I did. If anybody wanted to make me angry they had only to say I was Elijah.

Then I said, "Get away. Attend to your own business. Leave me to mine."

But, friends, I saw it and I knew it not.

I feared, perhaps, if I, who do not really know what fear is, can ever fear. At least I hesitated to acknowledge what I saw, even to myself.

I do not think I ever was afraid. I have asked a good many people, when they said they were afraid, how it feels to be afraid.

I do not think I know. I do not want to know.

If any man fears, he is not perfect in love.

There is no fear in love, and I daily live a life of love; the love of God which strips me of everything that produces fear, so that I love men over all this wide world too much to be afraid to tell them the truth, no matter what the telling may cost me.

God forbid that fear should tie my tongue or still the Message on my lips which God has put into my heart, as well as into my mouth.

#### ELIJAH, THE MESSENGER OF THE COVENANT.

When a man gets to the age that I am, fifty-four, he naturally begins to think of letting up a little. But to my intense surprise, and I will not say other than delight, as I passed into my fiftieth year I found that a new spirit, a new life, a new strength had come.

I saw as the Century was swinging open before my sight, that my personal ministry had just begun; that the Messenger of the Covenant was also Elijah the Restorer.

John in his day was that Messenger: for Christ declared it. Although the son of Zacharias and Elizabeth, he was the Physical, Psychical, and Spiritual Embodiment of Elijah.

Then I saw that the Messenger of the Covenant, when he came again, must not only be the embodiment of Elijah, but that, Elijah being the Messenger of the Covenant,

#### HE ALSO MUST BE "THAT PROPHET."

I saw that when the Times of the Restoration of All Things, which must precede the Coming of the Lord, had come, then Elijah must come.

Moses had said it thirty-four hundred years ago.

God had said it through Malachi twenty-three hundred and twenty years ago.

Jesus said it nearly nineteen hundred years ago. Peter said it.

Elijah's first manifestation was that of Prophet in the reign of Ahab, King of Israel.

His second manifestation was also that of Priest, as John the Baptist was.

But of Elijah's final manifestation all the Scriptures had said that the Physical, Psychical, and Spiritual Embodiment of Elijah must take the form of Prophet, Priest, and Ruler of Men.

I say it fearlessly, that by the Grace of God I am, and shall be, that. (Applause.)

#### COMMISSIONED BY GOD, NOT THE CHURCH.

I take my Commission from no Church.

Elijah had no Church to give him a commission.

The Church had gone to the Devil. The priests of God were offering sacrifices in the groves, and were priests of Baal.

John the Baptist received his Commission from no Church.

The Church was a seething mass of hypocrisy, and proved that the Devil was in full control when it procured the murder of the Son of God.

I take my Commission from no Church. Although, thank God, I have a Church with me, before me, behind me, around me; and a Church stronger in its simplicity and purity than any other in America today.

I take my Commission from God. I stand here and tell you, that you must obey God or perish. (Amen. Applause.)

When a Divine Commission is given, the man knows it who receives it.

I have never asked my wife, nor my Overseers, nor my Elders, nor my people, what they think of this.

I have never consulted with flesh and blood as to my making this Declaration.

The only question with me is this: What does God think?

What you think, what I think, what this Church may think what does it matter?

The only thing that matters upon God's earth is,

#### WHAT DOES GOD THINK?

If you do not think as God thinks in Natural Forces, and you should resist the laws which govern electricity, you would soon find that these Natural Laws would vindicate themselves by destroying your power to think any further.

You cannot fight the Law of Gravitation and live.

You cannot fight God, you Mah-hah-bone wretches, and live.

The Day has come when the God of Elijah will tear down the altars of Baal in every Masonic Lodge throughout the World. (Amen.)

The Day has come when the God of John the Baptist will tear down the thrones of adulterous Herods, and hurl the adulterous princess to the depths of well-merited infamy.

The Day of Reckoning for those who leave God out has come. The Times of the Restoration of, All Things have begun. This I preach and this is my work.

#### RESTORATION OF A TRUE MARRIAGE.

The first thing in the Restoration of All Things is this: You have to go back to Eden, and find the Original Purpose and Nature of Marriage, which lies in the very heart of the

Things to be Restored.

Make no mistake.

I plant my feet firmly upon the First Institution that God gave to man.

I plant my feet firmly here.

Before any other commandment was given, this one commandment was given to one man and to one woman when God married them, made them one flesh, and blessed them

Be fruitful, and multiply, and replenish the earth, and subdue it.

I plant my feet here, and I say that the Foundation of a Nation's strength, the purity of the Church and of the Kingdom of God, lies in a virtuous relationship between one man and one woman, the foundation of a holy family. (Applause. Amen.)

#### THE TERRIBLE CURSE OF POLYGAMY.

I have no sympathy with the polygamy of Heathenism, or the polygamy of Mohammedanism, or the polygamy of Mormonism.

Polygamy is most shameful infamy, and although God winked at it in the times of men's ignorance, the most shameful records in the Bible are concerning the polygamist. Abraham drove out his own flesh and blood, Ishmael with his mother Hagar, at the bidding of Sarah, his first wife, the very woman who had driven him to be a polygamist.

Shame that such a story should have to be written of one who was "the Friend of God."

It degenerated Abraham's character, so that, coward as he was, he hid himself behind Sarah to save his life, and told her to tell Abimelech, King of Gerar, that she was his sister and not his wife. Isaac also acted in exactly the same cowardly way.

Polygamy lowers the character of the man.

When a man becomes a husband to more than one

woman, he becomes a coward and a brute.

Solomon, with three hundred concubines and seven hundred wives—a thousand in all—was a kingly brute and a filthy apostate, a worshiper of many false gods, amongst them Ashtoreth, the goddess of the Zidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of Moab; and Molech, the abomination of Ammon. “And so did he for all his strange wives, which burnt incense and sacrificed to their gods.”

Can it be wondered that it is written, “the Lord was angry with Solomon”?

His son, Rehoboam, was the destroyer of the kingdom.

Make no mistake about it. Polygamy saps the foundations of nations.

#### THE STILL GREATER CURSE OF PROMISCUOUS INTERCOURSE.

And if polygamy is bad, what is this promiscuous harlotry and fornication that we have in Chicago?

Bad as is polygamy, the Mohammedans, the Mormons, and even the, Heathen demand that a man shall take care of his own offspring.

They who, in Chicago and elsewhere, sneer at the polygamist, have their streets filled with harlots, and the gaols filled with their criminal offspring. My God help me to smite this thing.

(Applause. Amen.)

Help me, O God, to tear from the faces of these hypocritical wretches, who want to destroy Zion, the mask which hides them, and show them in their true nakedness to this community.

The adulterers! The wretches!

Many of Zion’s persecutors are steeped in vice, and wallow like swine in the very depths of immorality.

To the shame of men, there are thousands upon thousands of immoral women in this city.

If we are to have the Restoration of All Things, we must go back to monogamic marriage.

We must punish polygamy.

We must punish tenfold more the man or woman who lives in harlotry and fornication.

Let the people say Amen. (Amen.)

The Iron Hand of Law, God’s Scepter, will smash this accursed social system that pretends to be monogamistic when it is simply promiscuous.

#### A CURSE AND MENACE TO SOCIETY.

Animals will take care of their offspring; but those who hunt for flesh, destroying and deceiving women, care nothing for their bastard offspring who become a curse and a menace to society, to the Church, and the Kingdom of God.

I go to the foundations, and I want to turn the heart of the children to their fathers.

If I should find the fathers of many of the poor waifs of our city, I doubtless would find them in high social and even in ecclesiastical positions.

Oh, that you might feel, my brothers, what a crime it has been for you to bring into the world a being who is left to Chance, to Charity, and to Crime; no father, perhaps no mother, owning him.

In the moment of your base passion you forget your God and the Fundamental Law of human existence and human society.

Oh, that God would turn your hearts to these poor wandering children, and that you would sin no more! (Amen.)

I stand here, and here I will stand for Monogamic Marriage as God originally ordained it.

I shall pour the fire of the thunderbolts of God into this rotten system of society, until the law is enforced; until the poor harlot is taken from the street, and the harlot’s seducer finds his place in a prison. (Amen. Applause.)

## THE MESSENGER MUST RESTORE THE HOME.

The first Commission of Elijah the Restorer is to turn the hearts of the fathers to their children, and of the children to their fathers, lest God should come and smite this earth with a curse.

Unless this is done, the iniquity of this Nation will sink it into irredeemable rottenness and destroy it utterly.

## THE MESSENGER AND RESTORER MUST DESTROY THE VILE FILTH OF MASONRY.

The nations whom God cast out of Canaan were cast out because of these sins.

Masonry represents today that sin in its vilest form.

The great symbol of Freemasonry is the Phallic symbol of Heathenism; the Point within the Circle; the worship of the Procreative Forces of Nature.

That is antagonistic to God.

Masonry, by its own professed admirers, is simply the embodiment, not of the worship of the one true God and Father and Jesus Christ, His Son, under the guidance of the Holy Spirit, but of that old Procreative Force which cursed the nations under the form of Baal, Molech, Ashtoreth, Milcom, Chemosh, or Aphrodite. In all you have the same unclean worship of Animal Lust.

There is no Christ there.

There is no Eden purity there.

Its symbol is deification of brute force and hellish lust.

I therefore shall fight the worship of Baal in all its forms. I shall fight any society which is secret and keeps Christ out. I ask you to help me to destroy the Secret Empire which, in all its forms, is a standing menace to Liberty.

Jesus said, "In Secret have I said Nothing."

I strike my first blow, therefore, not merely at Mormonism, Mohammedanism, or Heathenism in their polygamous practices, but at this veneer of civilization, this

veneer of Christianity which has enthroned the worship of the Beast.

I strike hard at the hypocrisy which permits divorce, and permits criminal intercourse, and pollutes the land until God must come and smite it with a curse if the people do not repent.

Pray God that they may repent. (Amen.)

In closing, let me say that this ministry, this work of Elijah the Restorer must not only strike there. As the Messenger of the Covenant, he must sit as the Refiner of Silver, and purge the sons of Levi until they offer an Offering in Righteousness.

Unless you pay your tithes and your offerings into the Storehouse of God, you are a Nation of Thieves.

Will a man rob God? Yet ye rob Me, . . . even this whole Nation.

## THE MESSENGER AND RESTORER MUST RESTORE THE THEOCRACY.

The prophet of God must also establish the Principles of Theocracy.

Democracy has failed. The government "of the people, by the people, and for the people" is simply an embodiment of selfishness.

If one of these Overseers were to stand up and say, "I believe in the government of John Jones, by John Jones, and for John Jones," you would say he was a selfish man.

It is no true principle of government.

The only Principle of Government laid down in the Word of God is the Government of the People by God and for God—a Theocracy.

The Kingdom of God must be established upon this earth. Christ came to do it, and He will fulfil His task.

His Gospel was the Gospel of what?

Audience "The Kingdom."

General Overseer—The Kingdom of God.

And the Kingdom of God must prevail, and all other forms of government must eventually go.

While I am loyal to the Flag under which we stand, and would countenance no rebellion nor any violence, I at the same time declare that in the Constitution of this Nation the Name of God must be placed, and the Authority of God must be recognized. (Applause.)

Under such a government the liquor traffic, the lustful traffic in human flesh, and the traffic in all other evil things must be stopped. No longer shall men be able to make liquid fire and sell distilled damnation, under license from the government, when God's Kingdom comes.

Therefore we must make a beginning.

#### THE MESSENGER AND RESTORER MUST RESTORE THE CHURCH.

We must restore God's Church to the Foundations of the Apostles and Prophets where Christ first placed it.

Then when God's Church is restored, we must extend God's Work.

May God help you.

May God help me.

May God help us to be willing to live, and, if need be, willing to die, to maintain these Principles.

All who believe these things to be true, stand up and tell God so. (With but few exceptions, the audience arose.) Now pray.

#### 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. Help me to do right; to follow Thy servant so far as he follows God; to stand by these truths, and establish them in my own heart, my own home, my own circle of influence; that the rule of God shall be above the rule of men.

For Jesus' sake cleanse my spirit, my soul, my body. In His Name I ask it. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

After the Doxology had been sung, the General Overseer said:

My brothers and my sisters, permit one word of explanation. When I said I was angry, I simply used the expression in the Divine command, "Be ye angry, and sin not."

I want to be angry without sin.

I hate no man, but I do hate Rebellion against God.

May every rebel against God lay down his arms and yield to God now. (Amen.)

The General Overseer then pronounced 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 you and keep you, and all the Israel of God everywhere, forever. Amen.

A few moments of intermission were then given to allow all who so desired to retire, while all Christians were invited to remain to the regular monthly celebration of the Lord's Supper.

When all was quiet the parquet, parquet circle, dress circle, boxes, and platform were filled with a company of 3000 earnest followers of the Lord Jesus Christ, gathered together to commune with Him about His Table, commemorating His death until His coming again.

The Ordinance was administered solemnly and impressively by the General Overseer, assisted by the Overseers and Elders. During the service, Zion's White-robed

Choir led in a beautiful and appropriate hymn, while the General Overseer repeated those verses of God's Holy Word which have always helped to make the Lord's Supper in Zion one of the sweetest and most blessed occasions of the entire month.

At the close, the General Overseer arose and delivered that loving address which is always eagerly looked forward to by the members of Zion at the close of the Communion Service. He said:

My brothers and my sisters, just a word before we part.

This Series of Meetings, begun about ten days ago, is closed with this Special Gathering.

We have gathered together in this city audiences numbering considerably more than 35,000; possibly if all who came could have gotten in, 40,000 or 50,000.

How many went away cannot be well estimated.

But, my brothers and sisters, the triumph of numbers is a small thing.

#### GOD HAS BEEN WITH US.

Greater than this has been my consciousness throughout these meetings that the Spirit of God has been with us in them all. Let us give Him thanks.

Do you realize that God has been with us?

Voices—"Yes."

General Overseer—Is He with us still?

Voices—"Yes."

General Overseer—Then follow me. Will God go with us?

Voices—"Yes."

General Overseer—My Cry to God is, "If Thy presence go not with me, carry me not up thence."

I want no more of life when God does not go with me, for I can never win a battle in my own strength.

The words that have been spoken today will reverberate throughout Christendom. Yes, throughout Mohammedanism,

Heathenism, Mormonism. The false Prophet and the Beast and the Dragon will fight. Who shall win?

Voices—"God."

General Overseer—God must win. Zion must prevail.

The Little One must become—it has become—a Thousand. The Small One must become a Strong Nation. God hasten it in its time. (Amen.)

#### CHRIST'S PRAYER FOR UNITY.

Let this people be one.

Unity is essential to the preservation of Liberty and Life, even in national things,

How much more essential in the Kingdom of God. Let us be one.

The prayer of our Lord and Master as He was about to give His life for us was:

That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

My brethren, let us be one in God. (Amen.)

If any man think otherwise than what I have said today, the Lord reveal this unto Him. Pray for me. I have to go alone. I cannot see the faces of my beloved wife and dear children and beloved associates.

I have to take a step ahead of them all.

I dare not look back to see who follows.

Where Jesus leads, I will follow. (Amen.) I cannot look back.

And so I walk alone, yet not alone; for God is with me.

I know that a Great Unseen Host is around me, with me, above me, before me, and that I must conquer through Christ my Lord.

Oh, what a responsibility to stand before humanity, and worst of all before a divided Christianity, and declare that they must hear and obey!

But there is no alternative.

THE PRIMITIVE CHRISTIAN, CATHOLIC, AND  
APOSTOLIC CHURCH MUST BE RESTORED.

All Things must be restored, and among the things to be restored is the Primitive Church.

God established this Church in Christ by the Spirit, and God set in it, first, Apostles; secondly, Prophets; then Teachers, and then the various Gifts and Orders of Ministry.

God prepare this people for the Apostolic Office (Amen); for the Prophetic Office; for the Teacher's Office; for the Priestly Office. "He made us to be a Kingdom, to be, Priests unto His God and Father."

A Priesthood shall arise after the Order of Melchisedec, subordinate to Christ alone, and shall offer sacrifices that will be accepted; a Priesthood who shall know how to present the Sacrifice once made for humanity, and to prevail as we plead with God.

God give us a prevailing, praying people who rest on Christ's Atoning Sacrifice. (Amen.)

UNCEASING PRAYER, UNCEASING DEVOTION.

Pray, pray.

Work, work.

Watch, watch.

Stand together.

Use every moment of Time. Eternity should be stamped upon your eyeballs.

Go Forward. Go Forward.

Forward, shoulder to shoulder; heart to heart; man to man.

If a brother falls, close up the ranks and march forward.

"Arise ye, and let us go up to Zion unto the Lord our God."

Let there be no laggards.

Let there be no want of self-sacrifice and devotion.

The time is short.

My time at the longest is short.

O God, help me to fulfil my mission and establish this Church; establish this City.

Help me to send this Gospel with Messengers from Zion to every land beneath the sun, conquering every nation for Christ our King.

May God bless you and strengthen you, keep you and establish you. May God purify you, and if there are sins to be put right by Repentance and Restitution, do it now.

Too late, will be the cry if you delay.

Though you may enter into heaven, you will not be crowned. You will not get the Crown of Glory if you have not fought lawfully.

You will pass in like a derelict ship out of the tempest and the storm—her masts gone, her cargo thrown away, a mere wreck towed into the port.

Is that the way you want to get to heaven?

Voices—"No."

General Overseer—Let us go in with every sail spread to the wind; with every stitch of canvas set; with all the cargo on board; singing the song, "Home at last."

The Master is waiting for us.

Holy ones are looking down upon us and they are saying, "Oh, let no man take thy Crown."

SURROUNDED BY A CLOUD OF WITNESSES.

Witnesses from all the centuries and all the ages are looking down upon us from the battlements of heaven as the last fight between God and the Devil is fought.

The last contest for the dominion of this earth is now right on.

God help us to fight it out in this high place of the field, and to win Chicago for Christ.

All who intend to do their part, stand up and tell Him so.

Are there any cowards who will not stand? The Lord have mercy upon them.

#### PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as Thy blood-bought child, and make me whiter than snow. Help me by Thy Spirit to see my duty face to face, and trust in Thee for daily grace, and to Go Forward. Help me to strengthen Thy servant's hands and the office of this Church, and to Go Forward in this country winning the sinful, the sorrowful, and the sick; the ignorant and the hateful.

Make me wise, kind, patient, true; not returning evil for evil, but fighting on against sin; loving all; hating none for Jesus' sake.

Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Now listen. Every member of the Church who has two legs to walk upon should be doing something for God, should he not?

Voices—"Yes."

General Overseer—Every one who is not in Zion's Seventies get in.

I trust you.

I love you.

I am willing to die for you, but I must rule you under God. I ask you, will you obey me so far as I obey God?

Audience—"Yes."

#### THIS IS NO TIME FOR WEAKNESS.

We are going into battle, and every man must be on the right side.

We do not want any man in the ranks behind us or in the ranks around us who will stab us in the dark, and say that he did not, believe our Teaching' as to the Messenger of the Covenant, Elijah the Restorer, and that Prophet of whom

Moses spoke.

I am going to have my brethren in the ministry with me or against me.

He that is not with me is what?

Voices—"Against me."

General Overseer—I love you and I will do anything I can for you, but I am going to have a united band of officers. Is it right?

Voices—"Yes."

General Overseer—And shall I have a united people?

Voices—"Yes."

General Overseer—It has never been the people who gave me the trouble.

It has been the parsons, and as dear Elder Graves puts it in one of his little ditties:

Parsons may go, and parsons may stay,  
But the General Overseer keeps pegging away.

I love these loyal and true Zion parsons who came out of the Methodist, and Presbyterian, and other bodies. They got Zion into them first.

Now they are of some use.

There are some who came in for a bit of bread. But they cannot stay.

I look at you and I love you.

We have got to be one if we are going to win this fight.

I have not asked you to believe anything that is, blasphemous, have I?

Audience—"No."

General Overseer—I might well shrink from declaring the position which I have taken today; but I must stand where God placed me.

All pray for me, will you?

Audience—"Yes."

General Overseer—Put me right into your hearts, your homes, your lives.

I owe, under God, the success that God has given to Zion

to the splendid laity and the true ministry which God has given us, God bless you.

A few have been unfaithful. They are just a very few, but they are a few too many.

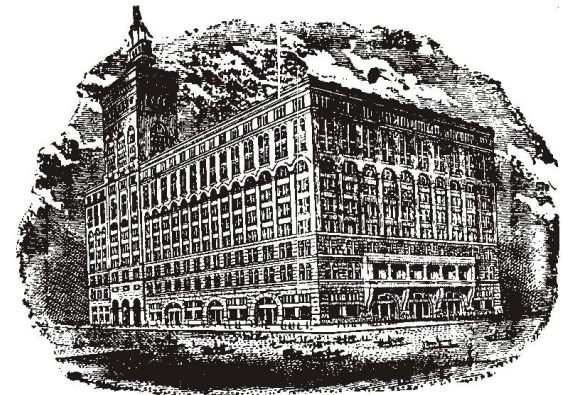
We ought not to have had them.

I thank God I received 144 into fellowship this morning.

We have baptized seventy-six lately, and ordained one hundred and forty new officers, and God has blessed tens of thousands during these meetings.

I know He has.

The service was closed by the General Overseer and the congregation singing "God Be with You Till We Meet Again."



THE AUDITORIUM.

— A —

GENERAL LETTER

FROM THE

GENERAL OVERSEER.

A General Letter From the General Overseer



Ben Mar Dhu.

MONTAGUE, MICHIGAN,  
June 8, 1901. }

TO THE OVERSEERS, ELDERS, EVANGELISTS,  
DEACONS, DEACONESSES, ZION'S SEVENTIES, AND  
MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN  
ZION THROUGHOUT THE WORLD; AND TO ALL LOVERS  
OF GOD.

*Beloved Brethren and Sisters in Jesus Christ, our Lord and  
Coming King.*

The Greeting from my heart with which I come to you, in  
the Name of God the Father, Son, and Holy Ghost, One  
Ever-Blessed Triune God, is best expressed in the following  
beautiful Words of Inspiration in the one hundred and second  
Psalm:

Thou, O Lord, sittest as King  
And Thy Memorial unto all generations.  
Thou shalt arise, and have mercy upon Zion;  
For it is time to have pity upon her,  
Yea, the set time is come.  
For Thy servants take pleasure in her stones,  
And have pity upon her dust,  
So the Nations shall fear the Name of the Lord,  
And all the kings of the earth Thy glory:  
*For the Lord hath built up Zion,*

*He hath appeared in His Glory;*  
He hath regarded the Prayer of the destitute,  
And hath not despised their Prayer,  
This shall be written for the Generation to Come  
And the People which shall be created shall praise Jehovah.  
For He hath looked down from the Height of His Sanctuary ;  
From Heaven did Jehovah behold the earth ;  
To hear the Sighing of the Prisoner;  
To loose the Children of death;  
That men may *declare the Name of the Lord in Zion,*  
And His praise in Jerusalem;  
When the peoples are gathered together,  
And the kingdoms, to serve Jehovah.

### **The Opening of a New Era in Zion.**

A New Era opened in Zion last Lord's Day.

We yielded ourselves wholly into the hands of God our  
Father.

We obeyed the Direction of the Holy Spirit.

We obeyed the Command of Christ, our Coming King. For  
more than two years we have taken the responsibility before the  
Church and the World of being the Messenger of the Covenant.

It was as such that we unfurled the Banner of Zion in  
Europe last year, and carried it victoriously from city to city  
and land to land.

### **The Course Taken Was Careful and Orderly.**

The Scriptural and logical issue of our action was the

Declaration as Elijah the Restorer which we made in the Chicago Auditorium before about seven thousand persons last Lord's Day afternoon.

The Messenger of the Covenant, Jesus tells us, was John the Baptist.

John the Baptist, Jesus said, was Elijah.

God said through the Prophet Malachi : "Behold, I will send you Elijah the prophet before the Great and Terrible Day of the Lord Come."

"Why say the Scribes," asked the disciples, "that Elijah must first come?"

"Elijah indeed cometh," said Jesus, "and Restoreth All Things."

These facts, therefore, logically require assent to the following:

*First.* John the Baptist was the Messenger of the Covenant, and Elijah the prophet.

*Second.* Malachi and Jesus say that the Messenger of the Covenant and Elijah must come again.

*Third.* If we are the Messenger of the Covenant, we must also be Elijah the Restorer.

### **How God Approved by Unmistakable Signs.**

God did not rebuke us; but, on the contrary, has mightily blessed us in our ministry ever since we declared in His Name, more than two years ago, ourself to be the Messenger of the

Covenant.

Zion has made immense strides forward in every direction during that period.

God does not rebuke us now in saying that we are Elijah the Restorer.

Both offices center in one man.

Both are essential for the fulfilment of his Mission in the Latter Days.

### **What Does God Say?**

The Preparation of God's people for Christ's coming can only be made through Elijah, since God has so decreed it, and through no other person.

It does not matter what the people say.

It does not matter what the papers say.

It does not matter what the parsons say.

It only matters what God says.

### **The Revealed Mission and Reappearance of Elijah.**

Those who have spoken and written largely concerning the next Coming of our Lord have failed to lay stress upon the fact that the Apostle Peter declared in Acts 3:20, 21 that God would "send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive *until 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.”

### **Elijah Identical With the Prophet of Whom God Spoke to Moses.**

This “Restoration of All Things” was to be accompanied by the Prophet of whom God speaks to Moses in Deuteronomy 18:15-22.

That prophet was to be a man.

“From among thy brethren, like unto me,” said Moses.

These words cannot refer to Jesus.

He was not raised up “from among men.”

He came down from Heaven, and was conceived by the Holy Ghost in the sinless womb of a sanctified woman, Mary, who became His blessed, holy, virgin mother.

Jesus was not “like unto Moses,” for, as the Apostle John says, “The Law was given through Moses; Grace and Truth came by, or in the person of, Jesus Christ.”

Moses was a medium of God’s power.

Christ is Himself the Power and Wisdom of God, being God Himself manifest in the flesh.

The prophet of whom Moses spake was to be one whose Message came from God, who, Himself said, “I will put My words in His mouth, and he shall speak unto them all that I shall command him.”

But Jesus Christ, our Lord, did not speak the words that

were put into His mouth, for He spake by His own Divine Authority, which was that of the Indwelling Father and Spirit, words which were in themselves Divine, and He declared these words to be in themselves “Spirit and Life.”

In the case of the prophet, the words were imparted from without to a fallible man, although they were infallible words: for God said, “Whosoever will not hearken unto My words, which he shall speak in My Name, I will require it of Him.”

### **The Identification of Three Separate Offices in One Person.**

Hence, the Messenger of the Covenant, and Elijah the Restorer, and That Prophet, of whom Moses spake, are all one and the same person.

### **A Fact or a Blasphemy—Which?**

The Declaration that we are that person is either what those peculiar theologians, the “Thieves and Thugs of the Chicago Press,” declare it to be, a Great Blasphemy, or it is a Tremendous Fact of the utmost importance to the whole world.

Which is it?

### **Who Are the First to Attack the Declaration?**

The Declaration has only been made for four days at the

time we speak these words.

It is interesting to observe its critics, and to analyze their qualifications for the task which they have so lightly entered upon.

Who are they who have first attacked the Declaration?

We say, fearlessly, that they are a Band of the Vilest Wretches that ever cursed God's earth in any place or time.

They have been continually fabricating falsehoods concerning ourself and God's work in Zion, in the City of Chicago, for a period of more than ten years, or ever since our arrival in it in the month of July, 1890.

These modern Scribes, assisted by the apostate ministers of the apostate churches, who are beyond question the lineal descendants of the ancient Pharisees, have been continually denying not merely the Gospel of the Kingdom of God, which we preach, but the facts of our Ministry, for which there are tens of thousands of living witnesses.

The Gospel which we have preached has been proved to be the power of God in the Salvation, Healing, and Cleansing of tens of thousands.

Not merely have the apostate churches and the vile press ignored these facts, or in a very few cases denied them, but these "birds of a feather" have invented countless lies.

At the time of our Declaration they had for many days openly advocated our murder in defiance of Law, which a recent Grand Jury in Chicago has been compelled to admit we had not violated.

### **Foes of Declaration Are Proof of Its Truth.**

These are the first foes of our Declaration that we are Elijah the Restorer.

We rejoice in that fact.

It is one of the strongest possible confirmations of our position.

### **Declaration No Surprise to Zion.**

The Declaration made last Lord's Day was no surprise to Zion.

It had long been foreseen, and for many years it had been openly declared by our people, not in one place, but in many parts of the world.

### **Jews Have Long Seen It.**

Again and again in bygone years Jews, and even some who had not become Christians, looked into our face and said, "You are Elijah," not knowing that others had said the same.

Last May, in crossing the English Channel, Overseer Jane Dowie and our daughter got into conversation with a courteous Jewish gentleman who had done them an act of much kindness. He had been long sick, and, for his health, had spent the winter in Europe.

After Mrs. Dowie had directed his attention to the Covenant of God as the Healer of His people, and had given many

interesting facts concerning our work and ourself, he said, “Why, he must be Elijah!”

Evangelist Barnes, of Florida, one of the greatest prophetic teachers in the world, whom we have never met, has declared, in articles published above his signature, that we come in the Spirit and Power of Elijah.

Two of these communications have been published in *LEAVES OF HEALING*, Volume VII, Number 7, page 215, and Volume VII, Number 24, page 756.

### **Some Interesting Facts.**

We have never permitted any one in this country to speak to us personally upon the subject of our being Elijah the Restorer; we never asked either our wife or son or daughter whether they believed that we were or not; we never asked a single Overseer, Elder, Evangelist, Deacon, Deaconess, or member of the Christian Catholic Church in Zion what their opinion on the subject was; we never asked a single man or woman in the world what their opinion on the subject was; we never questioned ourself critically on the subject.

We declared the Fact before that vast throng of about seven thousand eager listeners in the Auditorium last Lord’s Day afternoon, because God demanded that it should be declared, because God had most plainly revealed it to ourself and to our people, because we had already been doing for some years the work of Elijah the Restorer, and because the “Times

of the Restoration of All Things” had manifestly begun in Zion.

This is the truth in God, no matter what men or devils may say or think or threaten or do.

Had we been deceived in this matter, then God would have deceived us.

That is an impossibility.

### **What the Declaration Involves.**

The Declaration involves an immeasurable responsibility.

At no age in the world’s history, since the departure of John the Baptist, has any one been daring enough to assume this responsibility.

We have not assumed it.

It has been imposed upon us by God Himself.

It has been demanded by His people in Zion who had already realized it.

We did not lead in this matter.

We only followed where God led.

These are facts beyond all question.

### **What Follows This Declaration?**

And now that Declaration has been made, what then? Nothing has been changed; and yet, in Zion, “all things have become new.”

The trees do not change; and yet in a day “all things

become new,” when Spring’s glories burst forth on every side, and clothe the entire landscape with beautiful green verdure.

### **A New Era Has Opened.**

Things can never be just the same in Zion. The chrysalis has taken wings.

We speak no longer by “Permission,” but by the full Authority of a completed Divine Commission.

We can ask no more, except the grace to fulfil God’s will from moment to moment as every emergency arises.

That Authority we do not expect will be recognized by the world that “lieth in the Wicked One,” or by the apostate churches that lie in the lap of the world, as Samson lay down among the Philistines in the Valley of Sorek, in the lap of Delilah.

### **What We May Expect.**

We only expect a cruel world and a false Church to fight us and to fight Zion more fiercely than ever: for history always repeats itself.

### **We March to Victory.**

The Christian Catholic Church carries the Banner of Zion, the Kingdom of God, forward into continuous Victory.

### **Who Will Go With Us?**

We expect that all the true and honest people of God will, soon or late, hear, understand, believe, and obey the Voice of him whom God hath sent to prepare the way once more for the coming of the King.

### **Things to Be Restored.**

The “Restoration of All Things” begins by obedience to the Law of Marriage which God first decreed when man and woman were pure in Eden. Then in the Restoration of Obedience to the Ten Commandments which God gave to Moses in Mount Sinai, and which He reaffirmed, and increased in number, by Jesus Christ when He ministered on earth in the flesh.

These Fundamental Things must all be Restored.

They are now merely ornamental illuminations, for the most part, on the walls of the apostate churches.

The Supremacy of God’s Kingdom over every other kingdom must be asserted, and, without earthly weapons of war, but with the spiritual weapons which are far more effective, God’s claims must be *enforced*: for all the world must bow to the supremacy of Christ, the Lord of Lords and King of Kings, and to the will of God, His Eternal Father.

### **How Can This Be Done?**

Only by the Spirit of Burning.

Only by the Tongues of Fire.

Only by the Holy Ghost, and a Consecrated Host of men and women in whom He dwells, filling their whole being in spirit, soul, and body, from the center to the entire circumference of each—all working together in perfect harmony.

It can thus be done, and it shall, whether he who speaks these words shall live to see the Consummation or not.

One thing, however, is certain: it is not within the power of men or devils to take his life until his work is done.

In his heart, as he speaks these words, there is neither a fear nor a doubt; but the Spirit of Love and Faith, and Bright Eternal Hope, that he will live to see the Declaration which he has made find its effectual expression in Zion everywhere by the manifest “Restoration of All Things which God has promised by the mouth of His holy prophets since the world began.”

### **A Wonderful Conference of God’s Messengers and Ministers in Zion.**

On the morning of Monday, June 3d, we met in Conference every ordained Officer of the Christian Catholic Church in Zion who was then present in Chicago.

The Conference was held in the Assembly Room of Zion College and Divine Healing Home, 1254 Michigan Avenue.

There were two hundred and fifty-four Officers present, including Overseers, Elders, Evangelists, Deacons, and Deaconesses.

### **The Question of Affirmation or Denial Submitted.**

After opening exercises, we submitted, before prayer, the whole question of the Affirmation or Denial of the position we had taken, as Elijah the Restorer, on the previous day in the Chicago Auditorium.

### **Reasons for This Action.**

We informed the Conference that the time had come when this question should be determined upon by every ordained minister in Zion, so that we should no longer have it given as an excuse for apostasy, as had been done in the case of five Officers within the previous three or four months.

These persons had informed the newspapers that their opposition to our position as the Messenger of the Covenant had caused their withdrawal.

This was in each case a palpable subterfuge, and directly contrary to many previous declarations of these persons, both publicly and privately.

We said to the Conference that from henceforth there would be no possibility for any apostate to offer that as an excuse.

In the Name of Jehovah (The Coming One) we demanded a Yea or Nay from the heart of each as to the position we had assumed.

### **A Continuous Session of Four and a Half Hours.**

For four and a half hours, from nine thirty A. M. to two o'clock P. M., the Conference continued in session.

We gave the utmost freedom to any who had objections to state them and retire.

We stated that the acceptance of this position was essential to continuance in ministry in the Christian Catholic Church in Zion, in conformity with the question in the Prophet Amos: *“Shall two walk together except they have agreed?”*

We said that while agreement upon this question was not a condition of fellowship with God, it must be made an essential condition of co-operation as ministers in His service, since division upon this point would make successful co-operation an impossibility.

This position was apparently unanimously agreed to, and we then heard what the brethren and sisters present had to say.

### **Two Japanese Retire.**

It was a wonderful Conference, the power of which was only apparent after five of our number had ceased to walk together with us.

Two of these were Elders Inouye and Kitano, two Japanese, one of whom, Inouye, had only the previous Saturday night affirmed voluntarily in open meeting, in that very room, his hearty acceptance of our position, as it was expected to be defined, and as it was defined the following day.

We had for several years cared for and educated these men and one of their sons at Zion College, paying all their expenses. We had provided them liberally with food and raiment, and had borne the entire cost of caring for their families in Japan from Zion's Storehouse.

They proved to be mere “Christ-traffickers,” ready at the bidding of any foolish threats of opposition from influential fellow-countrymen to abandon their faith.

The announcement and reading of their resignations made a deep impression upon the Conference, every one of whom were deeply grieved over their duplicity, ingratitude, and their robbery of God.

They had been most liberally cared for from Zion's Storehouse, and, by their actions, they had proved that they had been for some time traitors in their hearts to Zion's doctrines, whilst professing allegiance with much oriental effusiveness with their lips.

### Three Uncertain.

The other three were, we hope, only temporary withdrawals—one indeed has been able to make the Affirmation heartily since the Conference, and the other two have thus far shown an excellent spirit, and are likely to continue with us.

There was nothing offensive in the way they acted, and they have not yet been removed from our ministerial roll.

These two Japanese students were the only two who were struck off our Roll of Ministers; and up to this date there have been no further difficulties.

### Two Hundred and Fifty-One Declare Their Approval.

On the other hand, all the Overseers, Elders, Evangelists, Deacons, and Deaconesses present, *to the number of two hundred and fifty-one, Affirmed their approval with the utmost freedom*, and with a delightful unanimity of their hearty acceptance of the Declaration we had made on the previous day, as Elijah the Restorer.

Had time permitted, the Conference would have developed into a glorious spiritual Love Feast for many hours longer; but the exigencies of God's work required that it should close.

Never have we been more joyously received by our fellow-laborers in the Master's Vineyard.

Never have we heard more touching words of love and

sympathy and loyalty and devotion to our Lord, and to ourself as His servant.

### Eloquent Words of Loving Appreciation.

They came from every rank in the ministry; and since we had not asked at any time for an expression on this subject from any one, it was most delightful to listen to the story of the way which God had led, long years before, one and another who had borne with us the heat and burden of the day, and not the least satisfactory were the words which fell from the lips of our own dear wife.

Many remained silent whose hearts were too full for utterance, and when the closing words were spoken, nearly all present were melted into tears of joy at the fresh inspiration and strength which had come with this Declaration, even although all recognized the possibilities of new persecutions, and, to the leader, of increased danger and cruel slander from the bitter foes of God and of Zion.

### A Pentecostal Spirit.

Never can this Conference be forgotten. A Pentecostal power rested upon it.

Gathered in that upper room were twice the number of those who were present in the upper room at Jerusalem, when, under the direction of the Holy Spirit, Matthias was numbered

with the eleven Apostles.

From that day many will date a New Era of Spiritual Power in their lives and ministry.

### **A Message to the Absent Officers.**

Let every Messenger of God and of Zion, ordained to the ministry of the Christian Catholic Church, in this and all the lands where this Church is planted, receive this Message, namely:

As the General Overseer of the Christian Catholic Church in Zion, we now require each Officer to declare himself, as the two hundred and fifty-one did at this Conference in Zion, Chicago.

If they cannot “agree,” then we cannot “walk together.”

We must ask in that event for their immediate resignation.

From henceforth, our beloved fellow-laborers in this ministry for God in Zion must be in perfect accord in in this matter,

This is essential to victory over the Powers of Evil.

### **The Future Conflict for the Supremacy of Zion.**

We shall press the Battle to the Gate of every Nation under Heaven.

Nations must hear Zion’s Message and obey, since God has

said of her

For that Nation and Kingdom that will not serve Thee shall perish Yea, those Nations shall be utterly wasted.

We shall declare the Everlasting Covenant of God with His people to be a Present-Day Reality; that God’s Covenant of Salvation, Healing, and Holiness can never be changed; and, regardless of those who may oppose, we shall obey God, who requires that All Nations shall become Disciples of Christ, shall receive the Seal of the Living God, a Triune Baptism; and shall own Him in All Things as the Universal King.

Zion can make no compromise short of Divine Supremacy.

There is “no discharge in this War,” and there can be no compromise made with God’s enemies.

The only terms which Zion can offer a Rebellious World are those of Unconditional and Absolute Surrender to God.

### **Unity Essential in View of the King’s Coming.**

Hence, Zion must be one in Faith, in Hope, in Doctrine, and in Love.

Glorious Triumphs await us.

Glorious Rewards await us.

God’s people must be prepared for their King’s Coming:

For the Lord Himself shall descend from Heaven,

With a Shout,

With the Voice of the Archangel,

And with the Trump of God:

And the Dead in Christ Shall Rise first:  
Then we that are Alive, that are Left  
Shall together with them be Caught up in the Clouds,  
To meet the Lord in the Air  
And so shall we Ever be with the Lord,  
Wherefore Comfort One Another with these words.

### **Zion's Work to Prepare a Pure Church.**

Zion must prepare a Church for her Lord and King. The Wise Virgins must awake and Go Forth to meet the Bridegroom: for the Midnight Cry is already ringing through earth and skies:

*“Behold the Bridegroom! Come ye forth to meet Him.”*

### **The Coming Events.**

Beyond the Rapture in the air, and the subsequent Glorious preparation in Zion above, there lies the Coming of the King to reign on earth a Thousand Years—the Glorious Millennium.

Blessed and Holy is he that hath part in the First Resurrection:  
Over these the Second Death hath no Authority;  
But they shall be Priests of God and of Christ,  
And shall Reign with Him a Thousand Years.

### **The Final Conflicts and Victories.**

Beyond that thousand years, that Millennium, lie the Final Conflicts and the Final Victories, the Great White Throne and the Final Judgment, the New Heaven and the New Earth, the New Jerusalem, and the Endless Bliss of Heaven.

### **The Hosts of God Are Gathering in Zion.**

Onward sweep the hosts of Zion, growing day by day in Power and Purity, proclaiming the Eternal Covenant of Salvation, Healing, and Holiness in Christ our King, and “Destroying the Power of all who Corrupt the Earth.”

### **The Trade Marks of Hell on Earth.**

The Seal of the Beast, the “Mark on the Right Hand or upon their Forehead, so that no man shall be able to buy or to sell save he that bath the Mark, even. the Name of the Beast or the Number of his Name,” is now placed upon millions.

But the Day is fast approaching when Babylon shall be utterly fallen, when the Harvest of the Earth, now overripe, is reaped, when the Last Vial is poured out, and when the Cry will arise from the Host of the Army of the Redeemed

Hallelujah: for the Lord our God, the Almighty, reigneth!

### **The Seal of the Living God and the Prosperity of Zion.**

Dark days will come to those outside the gates of Zion who have not received the Seal of a True Baptism, the Seal of the Living God, upon their foreheads.

Peace shall dwell with Purity within the gates of Zion; for “The Time, yea, the Set Time is come, when God has Mercy upon Zion, when He builds her up, and appears in His glory.”

### **Who Then Shall Be Saved?**

We say not that all the world shall be saved when the Rapture of the Saints and their Meeting with the Lord in the Air takes place.

But we do say that in Zion, all must be “ready to enter in” with the King, and “they that are ready” shall enter in, and shall return with Him after brief absence for the Millennial Reign.

### **The Signs of the Times.**

The Times of the Restoration of All Things in God’s Israel have begun.

They will be speedily completed, and then shall come the happy day when “the Zion of the Holy One of Israel, the City of Jehovah, shall be an Eternal Excellency and Joy of Many Generations.”

### **Zion Is God’s Purifying Power.**

God demands the destruction of every form of Government, and every Ecclesiastical Apostasy which opposes the Gospel of the Kingdom of God.

For, behold the Day cometh,  
It burneth as a Furnace;  
And all the Proud, and all that Work Wickedness,  
Shall be Stubble:  
And the Day that cometh shall Burn them up,  
Saith the Lord of Hosts,  
That it shall leave them Neither Root nor Branch.  
But unto you that fear My Name  
Shall the Sun of Righteousness arise  
With Healing in His wings,  
And ye shall Go Forth,  
And gambol as calves of the stall.  
And shall tread down the wicked;  
For they shall be Ashes under the Soles of your Feet  
In the Day that I do this,  
Saith the Lord of Hosts.  
Behold, I will send you Elijah the Prophet  
Before the Great and Terrible Day of the Lord come.  
And he shall Turn the Heart of the Fathers to the Children,  
And the Heart of the Children to their Fathers;  
Lest I come and Smite the Earth with a curse.

This is the Mission in Zion of Elijah the Restorer.

He will accomplish it in this Age through the Christian Catholic Church in Zion, which God has enabled him to

establish as the Messenger of the Covenant over all the Earth.

### Questions.

Who will Go Forward ?

Who will Go Backward?

Ordained Officers in Zion, you are only as yet but as a little Gideon's Band of Three Hundred!

Do you fear the vast numbers and seeming strength of the Amalekitish host, and will you go backward as you are about to be led into the Mighty Conflict?

Or, will you Go Forward with me, and win a Glorious Victory for God's Israel under Zion's Banner in this Day when "the enemy has come in like a flood"?

### A Trumpet Call to Zion's Hosts.

And now I call over all the earth, to those into whose hearts God's Kingdom has come, for they are God's Zion, to Rally around the Standard which in the Name of Jehovah, the Coming One, we have "set up" in the Christian Catholic Church in Zion.

Every Talent must be used for God.

Every Tongue must speak His praises and proclaim His Gospel.

Fellowship with all the "Unfruitful Works of Darkness" must forever cease.

Separation from the World, the Flesh, and the Devil must be complete.

God's Kingdom has come.

The "Little One" has "become a Thousand."

"The Small One" must become "a Strong Nation." This is God's time.

Let the Work be hastened.

Let all Zion rally around the Standard which has been set up by Zion in this Great City of Destiny, Chicago.

Let them go up with us from thence, and from all the land, to Zion, unto the Lord our God.

Let them gather with us a Mighty Host around the Site of Zion Temple, in Zion City, on Lord's Day, July 14, 1901, the First Feast of Tabernacles in Shiloh Park, five weeks from tomorrow. And when the Gates of Zion are thrown open on the following day, let Zion's children from all the lands be there in spirit ; and, as far as possible, let them come then, and from year to year, in the flesh.

Victory is only possible to the Organized Forces of God.

These can only be prepared in a City of God. Zion City is that destined place.

There, under the Constitution and Flag of the United States, which guarantees absolute religious freedom, Zion will organize her armies for the Peaceful Conquest of the World.

Taught by Christian Instructors, Zion's children, from the Kindergarten to the University, will be trained to take their part, even from childhood, in this glorious conquest, where

Wisdom, Love, and Purity are the weapons of war.

Thousands and tens of thousands of Zion's Messengers will be trained in that City, and sent forth to gather God's people out of All the Nations.

The Prophecy is now being fulfilled:

This shall be written for the Generation to Come  
And a People which Shall be Created Shall Praise Jehovah (The Coming One).

Come then, ye Hosts of God, scattered now throughout all the Apostate Churches and in all the Lands, join hands with us Across the Seas, and speedily appear,

Representing All the Nations, and help us to Build a City from whence the Evangelization of the World shall proceed, so that o'er all the earth the shout will ring:

The Lord hath built up Zion,  
He hath appeared in His Glory.

### **Words of Cheer to Zion Everywhere.**

Calm, quiet, confident, strong, peaceful, and wise, a Glorious Company has already arisen, and hundreds on hundreds are ready to Enter the Gates of the City, on Monday, July 15th.

Our Feast of Tabernacles will not be interrupted, but rather cheered and increased in Joy and Strength by this

Business for God.

It is supposed that Six Thousand Lots will be applied for on that day in Zion City.

The Despair of God's enemies is the Hope of God's people, the Establishment of Zion City.

Lift your eyes, ye Sons of Light,  
Zion City is in sight.

"Come! for all things are now ready"; the Feast is spread; the King Himself in Spirit will be there, and we, in His Name, shall Welcome His People to the beautiful spot of earth on which Zion City is about to rise.

Be of good cheer, Friends of Zion, and Friends of God everywhere!

We speak these closing words in the stillness of the night, in our quiet home across Lake Michigan, one hundred and twenty miles from the din and smoke of Chicago.

We have withdrawn for a few days from the continuous toils of our Headquarters Offices, and the great congregations in that mighty city, upon which the eyes of millions in America are turned as they behold this strange

Conflict between Zion and hosts of Open and Secret foes, where Victory constantly comes to Zion's Ban, ner.

We are able to look calmly from here at the Seat of War, and to mark the line of continuous Victory, for more than ten years, which God has given to us.

We see, from our Watchtower, that "The Morning cometh."

“There is no Fear in Love.”

We know this is true: for Love reigns in our hearts, and, by God’s Eternal Grace, we say humbly there is no fear there.

“Perfect Love casteth out fear.”

We know this is true: for in Zion that Perfect Love has transformed the people in thousands and tens of thousands into Fearless, Heroic Spirits, to whom loss of friends, or of property, or of life, has no terrors, since Victory, come what will, is sure in Zion here and in Zion above, forever.

### What of the Night?

One calleth unto me out of Seir,  
 Watchman, what of the Night?  
 Watchman, what of the Night?  
 The watchman said,  
 The Morning cometh, and also the Night  
 If ye will Inquire, inquire ye:  
 Turn ye, Come !

And this is our answer from Ben MacDhui, on this lovely starlit night.

It is, “The Burden of Dumah (Silence).”

All around us is Silent, Stars over us Silent, Earth under us Silent, and the waters of our little White Lake flow silently before us.

We send back to Seir, the Land of Esau, and All the Lands that sit in darkness, and the shadow of death, the answer of the ancient prophet, who cried:

The Burden of Dumah.  
 Turn ye, Come

And now “the night is far spent; the day is at hand.”

Let there be no delay; no faltering in the ranks of Zion.

Let all who agree “walk together” in the Unity of a Perfect Love, day by day, serving their God in what men call “the trivial round and common task,” where all may find room to deny themselves, and to walk with God, and be a blessing to their fellowmen.

Zion is only a Terror to the Evil ; but it is a Joy to all who Love God, Virtue, and Truth.

To all such we send forth this General Letter, as well as to all those who are affiliated with us.

We wish that every reader may be blessed as they are read o’er all the earth.

We thank God for this privilege of speaking, from the “Burden” of the silence of the night, words that shall find earnest readers on every Continent beneath the Sun.

“Brethren, pray for us.”

With very hearty prayers for all who read, and gratitude for all who will obey, I am

Your Brother and Partaker with you in the Tribulation and Kingdom and Patience which are in Christ Jesus,



*General Overseer of the Christian Catholic Church in Zion.*

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### **The Lord Jesus Christ Is, Still the Healer.**

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

### **Divine Healing Rests on Christ's Atonement.**

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

### **Disease Can Never be God's Will.**

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

### **The Gifts of Healing are Permanent.**

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

### **There are Four Modes of Divine Healing.**

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith: and the fourth, the laying

on of hands of those who believe, and whom God has prepared and called to that, ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14,15; Mark 16:18.)

**Divine Healing is Opposed by Diabolical Counterfeits.**

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