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# A VOICE FROM ZION.

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Ye Are God's Witnesses

AN ADDRESS

BY THE

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

Delivered In Central Zion Tabernacle, 1621-1633 Michigan Avenue,  
Chicago, Illinois, Lord's Day Afternoon, April 28, 1901.

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—ALSO—

The Power of Passive Faith

AN ADDRESS

Delivered in Main Parlor Zion Building, 1201 Michigan Avenue,  
Chicago, Illinois, Saturday Evening, April 20, 1901.

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## “YE ARE GOD’S WITNESSES”

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THE assembling of a Zion audience on a Lord’s Day is a most interesting sight. It is a faithful commentary on the character of Zion herself. Especially is this true at Central Zion Tabernacle, at the Headquarters of the work, where the attendance can be numbered in thousands.

The principal service of the day is at three o’clock in the afternoon. At this service the General Overseer presides and speaks, and Zion’s White-robed Choir and Robed Officers are in attendance.

Although this service is held in the afternoon, a large part of the audience assembles at the morning service.

They come from all parts of the city, from all the suburbs, and some come from cities so far out from Chicago that they can scarcely be called suburbs.

At the close of the morning service, some go to Zion boarding houses in the vicinity, while others gather in the refectory in the basement of the Tabernacle.

All eat their food with gladness and singleness of heart, praising God and talking over the services of the morning.

Hardly has lunch been finished when the great auditorium of the Tabernacle begins to be filled.

Zion’s people have learned that the crowds are coming and that, if they wish to obtain seats, they must take them early.

At two o’clock there are thousands in and around the Tabernacle. The broad pavement in front, extending from the Tabernacle doors down to the sidewalk on Michigan Avenue, is a great forum at this time, especially in warm weather.

Here are hearty handshakings, renewals of old acquaintanceships and forming of new ones.

All is orderly and quiet. In the spacious vestibules, on the broad staircases, and in little knots within the Tabernacle, this social intercourse is enjoyed.

One wonders what they are all talking about, as he sees their

happy faces, and hears their quiet, joyous laughter.

As one goes from group to group and overhears the conversation, he hears the cause for their pleasure.

They are praising God for the blessings of the week past, telling of victories for Him in their Zion Seventy work and Zion Cottage Meetings, testifying to His Healing and Keeping power, talking over the things of the Kingdom, rejoicing in anticipation of the time when Zion will gather at the great Zion Temple in Zion City, and in many other good things which God has in store for them and for Zion.

All this time the crowd is being increased by new arrivals.

Some who started early in the morning arrive at this time. From every transportation line in the vicinity the people come pouring in until, long before three o’clock, the Tabernacle is practically filled.

But still they come, now mostly strangers.

With disappointed faces many turn away, there being no good seats left. Gradually the more persistent ones fill up the seats high in the second gallery.

Then, as the hour of three arrives, there is a hush.

The ushers hold back the stream of incoming people so that the aisles may be kept clear.

The social buzz of thousands of voices in the audience ceases.

The white-robed organist takes her place, and the opening strains of the Processional ring out.

Up the broad aisle, two by two, singing the words of praise, come Zion’s White-robed Choir, the little ones of Zion Boys’ and Girls’ Choir leading.

It is an impressive scene, never to be forgotten, as the two hundred singers march across the platform and fill up the great choir gallery behind.

Then come the Ordained Officers in their robes, the Deaconesses leading, followed by Deacons, Evangelists, Elders, and Overseers in turn. Last of all comes the General Overseer.

As he enters, the audience arises and remains standing, in reverent attitude, with hearts lifted to God, until he has offered the invocation.

The service held on Lord’s Day afternoon, April 28, 1901, was

opened with the Processional:

The Church’s one foundation  
Is Jesus Christ our Lord;  
She is His new creation  
By water and the Word;  
From heav’n He came and sought her  
To be His Holy bride:  
With His own blood He bought her.  
Ad for her life He died.

The General Overseer offered the

INVOCATION.

God be merciful unto us and bless us,  
And cause His 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 choir and congregation then sang Hymn Number 348, after which the congregation joined in repeating the Apostles’ Creed.

The General Overseer read the forty-third chapter of Isaiah, the twenty-fourth chapter of St. Luke, beginning at the thirty-sixth verse, and in the fourth chapter of the Acts of the Apostles, closing with the invocation:

May God bless His Word.

Elder Voliva then led in prayer, followed with a short prayer by the General Overseer, at the close of which, as is the usual custom, the congregation joined in repeating the Disciples’ Prayer.

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“YE ARE GOD’S WITNESSES.”

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Central Zion Tabernacle, Lord’s Day Afternoon, April 28, 1901.

After the announcements had been made and the tithes and offering received, the General Overseer delivered the afternoon address.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus. (Amen.)

I desire to put together this afternoon the three passages of Scripture which I read to you.

I ask you to note and to remember the connection in which they were read. I shall read them again. The forty-third chapter of Isaiah, tenth verse:

TEXT.

Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me.

The twenty-fourth chapter of St. Luke, forty-eighth verse. The words of Jesus:

Ye are witnesses of these things.

Then in the first chapter of the Acts of the Apostles, eighth verse

Ye shall be My witnesses both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth.

Put these passages together.

A WITNESS IS A MARTYR.

The word Witnesses in the Greek language is *martures* (μάρτυρες), and is our English word “martyrs.”

Now what does the word *martur*, a martyr, mean?

It means a Witness for God; because a Christ Witness must be at all times ready to seal his testimony with his blood.

When any one in Zion, no matter what his rank, begins to waver in his witness to the unchanging character of God, I want his resignation. I want him to go back to the Methodists, or Baptists, or Presbyterians, or wherever he came from, just as quickly as he can, unless he repents, and brings forth fruits which prove his repentance to be genuine and permanent.

Your testimony and witness must be thorough that God never changed; that Jesus Christ is the same Saviour, Cleanser, Keeper, yesterday, today and forever. If you waver in that, go! go! and go quickly! You are a curse if you do not go!

### THIS PEOPLE MUST NOT WAVER.

A wavering people will never be blessed. You can ask for Wisdom until you are black in the face, and you will not get it if you waver in your faith that Christ is the Saviour, the Healer, the Cleanser of His people. It is written:

Let him ask in faith, nothing doubting: for He that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

A man who doubts for one moment these essential things, is no Zion man. There is no place in Zion for you, if you doubt.

Go, or get rid of your doubt very quickly. Be ashamed of it.

Witnesses must have in their hearts, when they witness: “I believe that Jesus Christ is the same yesterday, today and forever.” They are witnessing that He is the same Saviour, the same Healer, the same Cleanser, the same Keeper, the same Friend, and if they falter in that witness, they are false all through. They are “doubleminded men, and unstable in all their ways.” I have always found it so.

Whenever I hear a whisper about any man in Zion wavering in his faith as to whether God is the Healer of His people, then I know that man has gone into some other sin.

He will go into darkness, if he does not repent. “Unstable in all his ways,” he will go to pieces.

In every case, those who have gone out from us, went because they had sinned and fallen away from God. They were unable to get any answer to their prayers, and had no power in their teaching. Make no mistake about that.

On the other hand,

### THERE IS A MIGHTY POWER IN BEING ABLE TO WITNESS TO THAT WHICH YOU KNOW IS TRUE.

Can you witness that Jesus is your Saviour?

Audience—“Yes.”

General Overseer—Can you witness that He is your Healer?

Audience—“Yes.”

General Overseer—Can you witness that He is your Keeper?

Audience—“Yes.”

General Overseer—All who can so witness, stand. (With a few exceptions the entire audience of nearly 3000 people arose.)

Is He your Saviour?

Audience—“Yes.”

General Overseer—Did He save you?

Audience—“Yes.”

General Overseer—Is He your Healer?

Audience—“Yes.”

General Overseer—Did He heal you?

Audience—“Yes.”

General Overseer—Is He your Cleanser and Keeper?

Audience—“Yes.”

General Overseer—Does He cleanse and keep you?

Audience—“Yes.”

General Overseer—Will you witness to it?

Audience—“Yes.”

General Overseer—Where?

Audience—“Everywhere.”

General Overseer—How often?

Audience—“Always.”

General Overseer—Thank God. Sit down. That is the power of Zion.

### ZION IS A WITNESSING CHURCH.

A Witnessing Church is the latter-day Church. It is the Apostolic Church. It is the Church of Final Triumph—the Witnessing Church. The Church which has failed to witness will perish!

Hence the denominations today perish. Their ministers and their people have no clear, definite witness. They live mainly upon the reputation of their ecclesiastical forefathers—like the Jews of Christ’s day who were always ready to say,

“We have Abraham to our father.”

So the Presbyterians cry, “We have Calvin to our father”; and the Methodists, “We have Wesley to our father”; and the Lutherans, “We have Luther to our father,” etc.

They say nothing about their religion from week to week for the very good reason that they have no religion to talk about, at least no religion worth talking about. I do not blame them for not speaking about it.

Consider what God’s declaration is. First:

Ye are My Witnesses, saith the Lord, and My servant whom I have chosen.

### THIS IS A LATTER-DAY PROPHECY.

It has reference to these days of the end when the Restoration of All Things shall come.

The statement is distinct and positive here, that the nations are to be called together for this purpose by Zion in these latter days. These

are the words that are employed by the Holy Spirit in so speaking:

Fear not, for I am with thee.

Is God with us?

Audience—“Yes.”

General Overseer—Are we afraid?

Audience—“No.”

General Overseer—“I will bring thy seed from the East.”

Has He not brought them from the East?

Audience—“Yes.”

General Overseer—The Japanese and the Chinese whom God has brought from the far Orient are here in this house, sitting in yonder gallery amongst the robed officers of this Church, and they are to be found amongst the students of Zion College.

“And gather thee from the West.”

Has He not brought you from the West: Germans, French, English, Irish, Scotch?

There are forty-two nationalities upon the rolls of the Christian Catholic Church in Zion who attend this Central Zion Tabernacle.

There are twenty-seven or more nationalities in Zion College. So the Word reads:

I will say to the North, Give up; and to the South, Keep not back.

God took me first from the North—Scotland to the far distant Southern Continent of Australia, and then from that land to America. I have preached in the most southerly incorporated city or town in the world, away down there in the South Pacific Ocean, in Invercargill, at the south end of the Islands of New Zealand.

GOD HAS BROUGHT US FROM THE NORTH, AND FROM THE SOUTH, AND FROM THE EAST, AND FROM THE WEST.

Bring My sons from far, and My daughters from the end of the earth; every

one that is called by My Name, and whom I have created for My glory; I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together.

For what purpose? To hear testimony.

Let the peoples be assembled; who among them can declare this and shew us former things?

The infidel, the skeptic, the rationalist, the latitudinarian, or what you will, of today has a right to ask us to show that Christianity is not merely a historic fact of nineteen centuries ago, but that it is the same kind of a fact today.

If you have not lied, then you are Witnesses today to the saving and healing and cleansing power of God, by His Spirit, in the Name of Jesus.

I will take the healing power alone.

### NEARLY THREE THOUSAND WITNESSES TO DIVINE HEALING.

All who have been healed through faith in Jesus Christ by the power of God, stand. (Nearly three thousand arose.) Who healed you?

Witnesses—“God.”

General Overseer—Did I heal you?

Witnesses—“No.”

General Overseer—Do I take the glory?

Witnesses—“No.”

General Overseer—Do you give me the glory?

Witnesses—“No.”

General Overseer—Were you healed without faith?

Witnesses—“No.”

General Overseer—In whom had you faith?

Witnesses—“God.”

General Overseer—Is it true that you were healed?

Witnesses—“Yes.”

General Overseer—Then say, “It is truth.”

Witnesses—“It is truth.”

General Overseer—You are God’s

Witnesses.—“You have fulfilled that.”

### WONDERFUL CLOUD OF WITNESSES TESTIFY “IT IS TRUTH.”

Children, did God heal you? (Addressing the children in Zion Boys’ and Girls’ Choir.)

Children—“Yes.”

General Overseer—Can you truly say, “It is truth”?

Children— “It is truth.”

General Overseer—Youths and maidens, members of Zion’s White-robed Choir, can you say, “It is truth”?

Members of Choir—“ It is truth.”

General Overseer—Men and women, can you say, “It is truth”?

Men and Women—““ It is truth.””

General Overseer—Let us all say it, who can say it truly from the heart.

Audience— “It is truth.”

As the General Overseer turned from one section of the great auditorium to another, calling for this testimony, and receiving in reply the joyous response, “It is truth,” from thousands of hearts and voices, the effect was electrical. The entire audience was deeply moved.

Unless we are liars, there are thousands of us here whom God has healed. That is the fact.

You cannot get evidence more emphatic than that. It is the evidence of men and women whose testimony would be received in any court of law.

Let them bring their Witnesses that they may be justified: or let them hear, and say, it is truth.

If Zion cannot justify her claim by bringing forth her Witnesses,

Zion goes by default.

But here are the Witnesses.

We say to the apostate churches today: “Bring forth your Witnesses. Let them stand and say, ‘God healed us, and God continues to heal us.’”

ZION, DO NOT FORGET FOR WHOM YOU ARE  
WITNESSING.

You are not witnessing for me.

You are not witnessing for the Christian Catholic Church in Zion; but you and I, and the Christian Catholic Church in Zion, are witnessing for the Eternal God. (Amen.)

If we for one moment forget that, and become merely Witnesses for our own little petty creed and Church, we are not a whit better—aye, we are worse than the apostate churches are today: for we know better, and we are doing worse.

In your witnessing never say, “I am witnessing for the General Overseer, I am witnessing for Zion,” or “I am witnessing for the Christian Catholic Church in Zion.”

Overseers, Elders, Evangelists, Deacons, and Deaconesses, when any one witnesses to me as the healer, in any Zion Tabernacle, stop them and say, “Give God the glory.” (Amen.)

It is well enough to say how much you have been helped by a certain minister of the Lord. It gives great cheer and comfort to all true Servants of God to know that their teaching, their prayers, their toils, and their tears have not been in vain.

I always thank God for the constant stream of living testimony which comes from all the earth. When it comes, however, I lay it at the Lord’s feet. I say, “These are Thy Witnesses, and I am Thy servant whom Thou hast chosen to lead this fight and do this work and establish this testimony. O God, I thank Thee we are true Witnesses, and that

“WE ARE WILLING TO WITNESS EVEN WITH OUR

BLOOD.”

Jesus said to His disciples, “Ye are Witnesses of These Things.”

He said to them when the Holy Spirit was about to come upon them in Pentecostal power at Jerusalem, “Ye shall be My Witnesses both in Jerusalem”—where I was rejected—“and in all Judea”—where I spent these weary nights and days—“and Samaria”—poor Samaria!

The Jews despised the Samaritans, but Christ said, “Samaria, Samaria, forget not Samaria, where at Jacob’s Well near Sychar, under the shadow of Mount Gerizim, I spoke to that fallen woman, and they all came out and asked Me to their city.

“Samaria, poor, despised Samaria, steeped in sin, go there, and go everywhere, even unto the uttermost parts of the earth.”

It is not different today. His Command, His Commission, and His Promise are still the same.

AHOST OF WITNESSES WILLING TO SEAL THEIR TESTIMONY  
WITH THEIR BLOOD.

Elders, Evangelists, Deacons, Deaconesses, Seventies, rise! Ye are God’s Witnesses unto Chicago. Do not think when we go to Zion City in our thousands we intend to neglect this Babel. We shall be here.

Seventies, you are God’s Witnesses.

When you go into a house and say, “Peace be Unto This House,” you are witnessing for your Master who sent you with that sweet Salutation.

Deacons and Deaconesses, Evangelists and Elders, and Overseers, you are God’s Witnesses. Who can tell where you shall yet witness?

Unto the uttermost parts of the earth you may be sent. Are you willing to go?

Officers and Seventies—“Yes.”

General Overseer—Are you willing to witness?

Officers and Seventies—“Yes.”

General Overseer—Are you willing to die for your testimony?  
Officers and Seventies—“Yes.”

### THE MARTYR’S CROWN.

General Overseer—Perhaps you will have to die. I will not pity you at all; for the man or woman who is privileged to wear that Martyr Crown to follow in His train who won it first, has a great honor.

The name of the first martyr, Stephen, *Stephanos* (Στέφανος) in Greek, means a crown. He wore indeed the Crown of a Martyr.

An humble Deacon, he went forward into the very front ranks of the Church, and became the first and greatest of those who gave their lives for Christ.

It was when the blood spurted up from his body as they broke it with those cruel stones—spurted up upon the dress of Saul the Rabbi that Saul the Rabbi—saw a sight which, while he sent it away and forgot it, and trampled upon the blood of the Christ, and of His Witnesses, came back to him that day when the heavens were opened to him also. The scene came back to him that day when he was ready to be offered and saw the crown that was there for him.

Do not be afraid.

The very man who oppresses you and might kill you may, perhaps, be the very Saul of whom God will make an apostle. Ye are His Witnesses.

Do not forget that.

Let the Seventies and Officers of this Church throughout the world, wherever they are today, hear the words I address to you as you still stand.

You are God’s Witnesses.

You are not called upon to witness first to my faithfulness, or to Zion’s faithfulness, or to the Church.

Witness for God.

Let the Church witness for God.

### WE DO NOT WITNESS FOR ANY CHURCH,

When I hear a man or woman say, “I witness for the Roman Catholic Church, I witness for the Methodist Church, I witness for the Presbyterian Church,” then I know that that man or woman is no Witness for God.

You are not called upon to witness for a Church; but the Church is called upon to witness for God.

### WHERE SHALL WE WITNESS?

Shall we witness simply on the Lord’s Day, when we put on our Sunday clothes and come to Zion Tabernacle? No.

Shall we witness simply when we meet together? No.

Brothers, sisters, youths, maidens, little children, remember that you are God’s Witnesses everywhere, and all the time.

Remember that not merely is the eye of God upon us; not merely are the Holy Angels looking down upon us; not merely are all the generations of the Church from the battlements of heaven looking down upon us, in this last conflict, but all the centuries are looking down upon us,

Napoleon, when he fought the Battle of the Pyramids, when the vast hosts of the Arabians were around him on every side, and his little army had to withstand the shock of the best mounted cavalry of the world, rode along the ranks, and pointing to the Pyramids, under the shadow of which they had gathered, said, “Soldiers, from these heights thirty centuries look down upon you.”

I tell you, as you gather under the Pyramid of God’s Eternal Truth, that All the Centuries are looking down upon you.

There is no question about it.

### THE LAST CONFLICTS ARE COMING.

The testimony of a Living Church is what a dead world needs. We must give that testimony.

Where? Everywhere.

Children, you must witness for Christ in the school in your sweet obedience, in your diligence, in your faith, and patience, and love, in your consideration for each other, and in your obedience to your instructor.

Youths and maidens, you must witness for Christ in workshops and in offices.

Men and women, you must witness for Christ everywhere.

### POWER OF A WITNESS FOR GOD AT THE FAMILY ALTAR.

Witness for Him in your homes. Let the Altar of Witness be erected morning and night. In every home let praise and prayer arise ceaselessly from that Altar of the Burning Sacrifice of Love.

Pray with your husbands, your wives, your daughters, your sons, your fathers. Send them not from a prayerless home into a godless world; but let the glorious power of your witness for God in the Morning Sacrifice go with them. When they come back, they will come back like that first Seventy, rejoicing. They will tell you that the demons of Pride and Lust and Worldly Ambition and Fear were all subject to them in Christ’s Name.

When they come back, they will rejoice with you at the eventide. But, best of all, they will rejoice that their names are written in heaven.

All who desire to have their Names written in Heaven, stand up and tell God so. (Apparently all arose.)

### PRAYER OF CONSECRATION.

My God and Father, in Jesus’ Name I come to Thee. Take me as I am. Make me what I ought to be, truly penitent, truly faithful, doing right to all men, and in Thy sight. Give me Thy Holy Spirit, that I may trust Thy Son, the Lamb of God who taketh away the sin of the world. For His sake take away my sin. Give me Thy Holy Spirit, that I may serve Thee, witness for Thee in the home, and everywhere, till Thou shalt take me to Thyself where there is no sin, no sorrow,

no winter, no night, for Jesus’ sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—“Yes.”

General Overseer—Will you live it?

Audience—“Yes.”

General Overseer—Then Zion Goes Forward and Upward. May God bless you.

Now reverently pray with us as we sing our Recessional and retire.

May God bless the words of that Recessional, and the song in all its music, in every one of our hearts.

Father, bless the singers and bless us.

The Recessional was then sung, as the white-robed singers of Zion Choir and Zion Robed Officers passed slowly out. 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.

## THE POWER OF PASSIVE FAITH.

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*An Address to the Ordained Officers of the Christian Catholic Church  
in Zion at the Regular Weekly Meeting.*

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Main Parlor, Zion Building, Saturday, April 20, 1901.

ON Saturday afternoon of each week, the General Overseer meets the Ordained Officers of the Christian Catholic Church in Zion in the Main Parlor of Zion Building.

In these quiet meetings God often gives His servant messages of the utmost importance and spiritual power.

Especially was this the case on Saturday, April 20, 1901, when to the little company of officers gathered there, the words of their General Overseer came as an inspired Message.

So great was the power and effect of the address that there have been many requests for its publication.

The General Overseer has yielded to these requests and we give this address to readers of LEAVES OF HEALING everywhere, praying that God, who gave the Message, will greatly bless it to all who read.

The General Overseer said:

I desire to say a few words to you on these words:

TEXT.

Strengthen, O God, that which Thou hast wrought for us.

They are taken from the twenty-eighth verse of the sixty-eighth Psalm. It has pleased God, my brothers and sisters, to make us continually dependent upon constant supplies of His bounty, day by day. Many fail—

. . . to learn this lesson well,  
Still by daily bounty fed;  
Give me, Lord, my daily bread.

Day by day, the promise reads,  
Daily grace for daily needs.

We need not only to rejoice in that which God has wrought for us, but to remember that we must be in continuous communion with God. We need to remember that we must seek the blessing which we need. God has said, “For this moreover I will be inquired of.”

GOD WILL BE INQUIRED OF.

He teaches us our necessities. He reveals to us His fulness. The great gap between our needs and His fulness has to be bridged, and that can only be bridged by means of prevailing prayer.

What God has already wrought, God must maintain. What He has wrought for us, He must strengthen.

What He has done would wither away and perish, if He did not maintain it. Knowledge itself is like a mountain of ice upon which the sun is shining and which is melting all the time. We need to be continually learning, if we would maintain knowledge.

The necessities of life require us, as it were, to be constantly investing our capital, to be constantly investing our strength, to be constantly putting back into the work that which God hath given to us. If we are to be strong, He must “strengthen that which He hath wrought for us.”

We must remember that the continuous bounty of God is needed to support what God hath begun.

EVERYTHING BEGINS WITH HAVING GOD FOR THE  
CENTER.

Among the filth of Rabelais I one day picked up this pearl of thought. Speaking of God, Rabelais said

O Thou, whose Center is everywhere, and whose Circumference is nowhere.

I was astonished.

I sat and looked at it.  
I closed my eyes and repeated it.

O Thou, whose Center is everywhere, and whose Circumference is nowhere.

It was the beginning of an appeal to God.

Strange to find that in the midst of the filth of Rabelais, that French writer who revelled in gross expressions! But he was representing one of his characters, who did not know God at all, as in the direst necessity. He was crying out to God.

I thought that perhaps it had never been better expressed.

We are liable to think of God as having a center at a remote point, far away from us, and we as only a part of that great wheel of things gravitating around the sun. But that writer had caught a sublime thought, which is truly Christlike, that “God is spirit: and they that worship Him must worship in spirit and truth.”

God has made man to be an habitation for Himself, Man was formed to be, each and all and every one, a center from which God could work and in which God could dwell.

The first thing in asking God to “strengthen that which He hath wrought for us” is to ask him to strengthen that which He hath wrought in us, and to realize that God has a center in our own individual spirits. From that center He can work, and the circumference of that center is infinite.

There is no possibility of measuring what God can do when operating through a perfectly consecrated and purified spirit, soul, and body. It will not be proportionate to the conscious strength of that man or woman.

The power of God will not operate in proportion to our consciousness of strength, but in proportion to our consecration and purity. God can best work with those who most fully surrender themselves to Him, and His “strength” is always “made perfect” when we recognize our “weakness”—our “want of strength”: for that is the meaning of the word used by the Apostle Paul—*ασθένεια*, *asthenia*.

OF ALL THE FORMS OF FAITH, PASSIVE FAITH IS THE  
GREATEST.

Perceptive Faith which sees, Receptive Faith which receives, Retentive Faith which holds fast, and Active Faith which works, are all mighty; but the mightiest power in Divine Faith is the Passive Faith, the Faith which rests in God; the Faith which is conscious that God has in us a resting-place; that He can work, and that we are passive and are willing to let Him work in us “to will and to work, for His good pleasure.”

As that thought grows from day to day, the main power of the Christian worker, the main power of an Officer of this Church, will be the consciousness that God is strengthening in us that Divine thought and strengthening that which He hath wrought in us: a Passive Faith, a Faith which rests in God alone.

I desire to call your attention, therefore, principally to this thought this afternoon: that God shall strengthen within us a perfect passivity of Faith. I have said that is the strongest form of faith, and I believe it is.

I am not indifferent to the other aspects of which I have spoken, and it will be well briefly to consider these.

PERCEPTIVE FAITH IS A TREMENDOUS POWER.

Unless you perceive with the eye of faith, you will not receive: for you will not see the true nature of what, you behold.

There must be Perceptive Faith, first of all. It is an essential thing.

We, therefore, must ask God to clear our eyes and to make our eyes quick to see, so that we shall not have distorted visions.

Certain diseases of the eye cause men to see things double, and it is a great pain for a man who has distorted vision to look at one chandelier and see two, to look at one face and see two.

It is a very severe trial and a very severe form of disease. A mental disease sometimes follows it.

The power of those two eyes is when they see singly, when they

unite, focusing, and see things as they are and just in proper proportion.

The Faith, therefore, which perceives what God has wrought, and perceives His purposes and plans, through His Word, is of the utmost importance.

Hence we must ask God to strengthen that work of Perceptive Faith.

#### A GREAT MANY PERSONS BLUNDER BECAUSE THEY DO NOT SEE COLORS ARIGHT.

Some of the most tremendous crashes upon the railway lines have arisen because the engineer was color blind. He did not discern between the white light and the green light. He could not discern between the green light and the red light. When the red light flashed out, he did not see it in its true color, but saw it as some people see red, perfectly white.

I have known persons before whom I have put a red object and asked, "What color is that?"

"That is white," has been the answer. That was what they saw.

We must get the Perceptive Faith which distinguishes color, as it were; which gives us the power to see what the color of a thing is, what the truth about it is which enables us to discern the real character of a thing.

No matter that the thought is a Divine thought in God's Word, if we have not Perceptive Faith, we shall blunder; we shall see it not as it is, but sometimes as it is not. We shall see double. We shall see the wrong color.

Therefore, the eye of Faith must not only not be dimmed, but it must have a Perceptive power to discern color. This leads us to another thought, namely:

#### THE PERCEPTION OF CHARACTER.

We need Faith to "discern between the righteous and the wicked,

between him that serveth God and him that serveth Him not."

This failure to discern true character is one cause why sometimes great leaders have made great blunders. No man living can really understand another by simply observing what seem to be acts of faith; because the profession may be imitated and the action may proceed from other motives. Therefore an insight must be given, so that the eye of Faith will, by God's Grace, be the eye that discerns spiritually.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

I do not undervalue the next step in faith:

#### RECEPTIVE FAITH.

If we only perceive things and do not receive, we are like those who walk amidst great treasures and see them inside of bars, just as one does who visits the Tower of London and sees inside of strong bars, and out of the reach of the hands, the crowns, the scepters, and the great jewels that are kept there and which adorn the monarchs of England upon great occasions.

It is true you see them, but you cannot wear them. You can not touch them.

For you to attempt to touch them would mean arrest and probably incarceration in prison.

There are many who have Perceptive Faith, but to them God's gifts are like those crown jewels. They are inside the bars.

They cannot wear them. They cannot get them.

Their only faculty is the power to perceive them.

They can talk about them and describe them, but they never have them.

#### YOU MUST DISTINGUISH VERY CLEARLY BETWEEN PERCEPTION AND POSSESSION.

You must see to it, my brothers, that you have the thing you talk about; that you do not talk about what you do not have.

How vain and foolish it would be for one who had simply seen the crown jewels of England to say, "Oh, I have them," and to describe them as one who was the possessor of them. How much more vain it is for one to say, "Oh, I have this great blessing of a perfect faith and an undying loyalty and love and devotion!"

You do not know how empty that profession is until, by and by, the time comes, and you look into the heart of the person and see nothing there.

He has simply talked about it.

He never had it.

We must have the power of Receptive Faith so that we may possess the things which God has revealed to us.

Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him.

We must, however, be in the place where God can entrust us with them.

When I hear people say, "Oh, I have it!" I wonder. I say, "I wonder if they have it, or if it is talk. I wonder if God has entrusted them With His crown jewels."

Some of them talk as if they carried around the Kohinoor Diamond in their pocket.

There are some who talk as if they had the crown, as a kind of bauble; as if they could take it up and put it down as they pleased; as if they kept it in their clothes-press.

Some people talk as if they had the priceless jewels of Grace.

They never had them.

It was talk from the teeth.

They made the mistake of confounding perception with possession

Take care, my brothers, that you have the thing which you ask God to strengthen.

Take care that you are not talking about a thing you have only seen and never possessed.

If, on the other hand, you have received some of these rich things from God, praise Him for it, and ask Him to protect the thing which He has wrought, to strengthen you in holding fast to it and increasing it.

But do not make the mistake of confounding perception with possession.

### RETENTIVE FAITH.

Then, having received from God, remember that the condition upon which we receive anything is that we shall retain it; that we shall have Retentive Faith; that we shall hold fast to it and defend it and guard it, and see that it suffers no loss in our hands.

Whatever God has given to you is a something which you have to guard. The condition of retaining it is that you shall guard it.

How many there are who take no pains to guard that which God has given to us!

They see it, and, by the mercy of God, they receive it, yet many have lost and lost forever, in this life, what they had seen and received, because they did not guard it.

They did not have Retentive Faith.

The precious thing was easily taken from them. Somebody came along and tickled them under the arm, and they laughed and let go.

They laughed, and they lost. That is the way a great many persons lose things.

The Devil tickles you. He knows exactly where to touch you. You have lost it, and it is gone.

You laughed at the thing which was so sacred that an archangel might have envied you in the possession of it. You turned around to find that it was gone and you had lost it, and it may be, as far as this life is concerned, forever!

You did not realize how great the treasure was.

You did not ask God to strengthen you in Retentive Faith; to make you stronger than the sensitive nerve that would make you laugh and let go.

SOME HAVE LET GO BECAUSE THEY HAVE BEEN  
AFRAID.

The Devil has come and roared at them, and their hands have let go.

God cannot trust them with that thing again, perhaps, in this life. They cannot get that particular blessing that they let go.

If there is anything that I would desire to impress upon you specially, my brothers and sisters, it is this. Take care. Ask God to strengthen that Faith which He path wrought in you. If either by fear or by folly you have once let go the sacred treasure, God will not put it into your hands again, perhaps forever, or certainly not until the time has come when He sees you will hold it fast.

Pray that God, who commands our strength, who is our "God of Deliverance," will strengthen that Retentive Power.

It does not require a big hole in the bucket to lose all the water.

A SMALL LEAK WILL IN TIME DRAIN OFF A LARGE  
SUPPLY.

I remember one afternoon going to a beautiful baptistry in a certain city in New Zealand. It was Saturday afternoon, and I was to have a Baptism the next day.

The baptistry was made of solid marble, if I remember correctly. I never saw anything so beautiful. It was glistening white. I thought, as I looked at it, "That is handsome. That is all right. I shall find pleasure in baptizing in that beautiful baptistry."

The water was so clear that you scarcely knew there was any water there. In my presence, the lid was put over the baptistry and I went away with my friend.

The next day I preached. At the close of the sermon I went into the robing-room and robed, and the candidates robed, too.

The lid was removed.

I walked in on one side and the candidates walked in on the other. But there was not a drop of water in it. It had all gone out during the

night, and none of us knew it until we went down into the baptistry. There was only a little hole, no bigger than a small pea. It had taken time to get out, but it had all the night and all the morning, and it had gone. There was not a drop left.

Only one little hole and all that great quantity of beautiful water had gone.

Only one little place unprotected, where you did not ask God for the power to retain! You left that little hole there, and the treasure is gone, the whole blessing.

That is why multitudes receive and seem to enjoy, and do enjoy, and then lose the blessing. They say, "Oh, I am filled with the blessedness." And so they are.

You meet them again, only the next morning, and they are just as dry as that baptistry was. It has all gone, and they wake up to find that it has disappeared.

LEAVE NO UNGUARDED PLACE OR WEAKNESS OF  
THE SPIRIT.

You need every virtue, and you need every grace. The power to retain depends upon the power, under God, to guard and to see that there is no leak by which your possession will get away.

Sometimes you will have to guard with a good, hard, stiff fight. The enemy will come and say, "I want this."

You will have to say, "You cannot have it."

Satan will say, "I want it, and if you do not give it up to me I will do this and that."

And then you must reply, "You can try to do it if you like, but you will get right on the point of the Sword of the Spirit."

You must guard God's gift with the Sword of the Spirit, which is the Word of God. You must stand over it with flashing steel and let God's enemies know that the steel will go right through them; that you will cleave the "hairy scalp," as the Psalmist puts it, of the man who attempts to rob you, and who is fully determined to do the Devil's Work.

Fight if you have to fight.

It is hard to fight. When a man goes to the Devil and is the very Devil personified, for the time being, you do not like to hit him, but you must do it. It is a question of giving up everything to him or not.

What right has he to take the precious thing that God gave to you? You got it from God. You have to retain it, sometimes, by a very stiff fight.

If you will not fight, the Devil will knock you out. "But I like to be gentle," says some one.

Yes, and that is why you have nothing. You are as dry as that baptistry in New Zealand.

Gentleness? It is not gentleness! It is cowardice!

It is a contemptible in appreciation of the great value of the gift. I will fight for the thing I have been given by God to use for His glory and for the blessing of millions over all the earth. I will not fight with any other weapon than the weapon God has given me. I will hold on to God's gifts.

That leads on to the next step in Faith

#### ACTIVE FAITH.

In order to have a Retentive Power, you will have to be an Active Christian.

There are a great many people who are like sponges: they can see and receive and retain up to a certain point. They do not use it, and at last they get dry.

They were full of water, but they did not use the water. Nobody got any good out of them.

Some men are full of knowledge and retain it, too. They do nothing to lose it. The Devil does not even squeeze them. But at last you come to them, and that which they would not use has gone.

If they had used it in the conflict for God—"but, then they would not have had anything left," some one objects.

Yes, they would; God would have supplied new strength for the strength they expended. God would have given them the increase for

the seed that they sowed, for the talent that they used.

Here is a man who said, "I intend to take care of all I have." He takes great care of it. When the Master comes He says, "Thou wicked and slothful servant," because he did not use it.

#### EVERY TALENT WE HAVE MUST BE USED AND IMPROVED AND INVESTED.

That is the price of retaining it. If we do not use it, we will not keep it. It will be taken from us and given to the man who has five talents.

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not even that which he hath shall be taken away.

It is gone. It has been taken away. He did not use it. He was not Active in his Faith. He buried it in a napkin.

All he ever received, he kept. Yes, he kept it. He thought he had it. He opened the napkin and it was gone; because the King had taken it away and given it to somebody else.

I hear of churches on every side that "preserve the Faith" in a napkin and bury it in a mausoleum. Those churches are like great sepulchers. "The dead are there."

You go into Westminster Abbey. It is a big cemetery.

You go to St. Paul's, and it is a cemetery. Villians of the deepest dye are glorified in St. Paul's Cathedral.

I have one in my mind's eye—a great naval hero of a past generation. He never pretended to be virtuous. He was a sea-dog. He would tell a lie as glibly as the truth, and never specially regarded the virtue of women who were willing to sin with more or less persuasion. There is his monument in that great Cathedral. And there are many more of that kind there.

Men who were a curse and a blight, but were National Heroes, are "immortalized," as men call it, in monuments of stone or brass.

But such "churches" cannot "immortalize" any one. Only God can give true "immortality."

There are churches like that Abbey and Cathedral—churches that are graveyards.

### SOME CHURCHES PRESERVE THE DEAD.

Sometimes they preserve the dead who have been good, too.

But the Church which simply preserves Martin Luther's bones, or John Knox's dust, or John Wesley's dust, or somebody's else dust, is a City of the Dead.

### THEY WRAPPED THEIR TALENTS IN THE NAPKIN OF A CONFESSION OF FAITH.

Either in the Confession of Augsburg or Westminster, it does not matter which. They buried their Confession in granite tombs. But they cannot preserve it from decay. When you open the tomb, it is only dust.

Sometimes it has not gotten to the stage of clean dust, it is in a process of dissolution. It stinks.

Sometimes it is full of worms. Ugh! Close it up again. It was a good thing, but it is dead.

Take care that you do not live upon the thing that *was* good. The price of retaining it is using it. You will not lose by using it, but you will lose by wrapping it up in napkins.

No good banker keeps his money uninvested. He cannot earn anything for his customers if he does. How can he give them three or six per cent when the money is lying in his vaults unused?

He can only get interest for them if he invests the money.

Is not that the analogy which the Lord used when He said, "Wherefore gavest Thou not My money into the bank, and I at My coming should have required it with interest?"

IF YOU CANNOT USE A THING, ASK GOD TO GIVE. IT TO SOME ONE WHO CAN.

If you cannot use a thing, do not hold on to it. Whatever the talent may be, whether it is money or anything else, ask God to give it to some one who can use it.

God will think more of you if you desire the talent to be used and not to lie idle. God, however, has given you a talent, and will give you strength to use it. You received it on condition, even if it is only one talent, that you would use it.

Dare to use it not, and you will lose it.

This leads us up to that highest form of Faith, which seems to be in utter contrast with all the rest.

I stop where I began:

### THE HIGHEST FORM OF ALL FAITH IS A PASSIVE FAITH.

Remember at the same time that all other forms of Faith have been in constant activity.

Perception, retention, and action are all forms of activity around a perfectly passive center.

I suppose you know that scientifically the center of a flame is perfectly cool. Look at the gas-jet and you see the beautiful golden light. Below that is the blue flame, and inside that there is what? A dark spot. It is cool, so they say.

The center of a cyclone is a calm.

I have been on the ocean in the center of a cyclone, and have seen the ships tossed all around us, while we were almost becalmed. We were in the storm center.

### THE CENTER OF ALL ACTIVITY IS GOD.

He is at perfect case: One Eternal Calm.

There is no hastening in God and there is no hurry in God.

The center of Universal Activity is the perfect passivity of God.

The center of a man's life, the thing that he wants to have strengthened most of all, is that perfect trust in God. That is

passivity; that is absolute rest; and yet it is the center of all this activity.

Let me remind you, therefore, my beloved brethren, that the thing we must ask God most of all to strengthen is that priceless gift of perfect Peace! Peace! Peace!!

No matter what happens, you will be at rest.

I do not want to speak much of myself. I hate even to introduce myself into this subject.

My attorney looked at me two nights ago, after we had been in session four or five hours, and said to me, as he arose to go, "I always get strengthened when I come to see you."

I said, "Do you?"

He said, "The thing that strikes me about you, Doctor, is that you never worry; that you never have any trouble."

I said, "Why should I?"

"For a man who works as you do," he said, "you are very calm."

I said, "The trouble is that men worry themselves with their work. Now I work, but I do not worry."

Any one who wants to hurry me will find it bad for him. There are some folks who want to hurry me.

If I were to let some vain and foolish persons who want me to do things in their way, hurry me, I should be troubled about my work continually. That which is the secret of strength in me would be gone. I should have no peace. I should have no rest, and I should have no quietness. My work for God would be an utter failure.

You think this passivity is not an active power?

### PASSIVE FAITH IS THE MOST ACTIVE OF ALL POWERS.

Yet it is entirely at rest.

Is there anything so powerful as resting in God? Think of it now for a moment in this way.

The little seed which is buried in the soil lies there, and if you could hear it talk it might say, "Oh why was I not left in the bright

world above, where I could see things, hear things, and be something? Why was I put down here in the dark earth and told to lie here?"

"O foolish seed! You were put there to lie and to die because it is good for humanity. Out of you there must come hundreds of seeds.

"But you will never grow until you have died."

Suddenly the seed begins to find it so. It is swelling in the darkness. It is bursting! It expires!

Is it dead? Another life has gone out of it—a hundred lives!

And so it is with us. It was well for it to lie there.

"O God, why did You put me where I had to be still and do nothing but die?" you may sometimes feel like crying.

Because that was the place God saw was the best place for you.

I tell you if you do not die, you will accomplish nothing.

"EXCEPT IT DIE, IT ABIDETH ALONE."

Strange that all our activity should lead to the place where at last we die, that out of our lives something better may come.

At last, when you have come out of the dark Earth, when the Resurrection morning has come, and throughout an unending Eternity you are growing, not a hundred-fold, but a thousand and a million-fold, you will learn the lesson.

Why not learn it now?

Why not be willing to die that others may live?

Why not be willing to sacrifice and stay where you are put, if it is to die there?

You cannot do better, sometimes, than die.

Perhaps as General Overseer I will send some of you to the place where I know you will most probably die. I shall expect you to go. If you do not, I hope you will get out of the Christian Catholic Church in Zion, and get out quickly.

We need men and women who will know how to die.

You have to learn that God can do most with the man who can stay just where He has put him, until the time comes when, perhaps,

it will seem to him as if he dissolves, as if his heart bursts, as if he dies. That is all right.

How often in our experience will that happen? Perhaps a hundred times. It has happened to me over and over again. I have died before, and, therefore, I live now.

Paul said, "I die daily."

### CLOSING PRAYER.

"Strengthen, O God, that which Thou has wrought for us."

Strengthen our power to see and receive, and retain, and actively to use that which Thou hast given.

Strengthen, above all things, our power to rest in Thee and not to fear. Do this, our Father, by Thy Spirit, for the sake of Thy dear Son. Amen.

## DO YOU KNOW GOD'S WAY OF DEALING?

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BY REV. JOHN ALEX. DOWIE.

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Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask. Who is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me," These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. John 14:6.)

A. But I always thought that these words only referred to Him as the way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday,, today and forever." (Hebrews 13:8). He said that He came to this earth not only to save us but to heal us; Luke 4:18, and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said. "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was a still greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53: 4, 5, it is written of Him, "Surely He hath borne our griefs Hebrew

*sicknesses*), and carried our sorrows; and with His stripes we are healed.” Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, ‘That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses .’

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be, for diseases of every kind are the Devil’s work, and his work can never be God's will, since Christ came for the very purpose of “destroying the works of the Devil.” (I John 3: 8.1

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God’s work or will, but the very contrary.

A. Can you prove froth Scripture that all forms of sickness and infirmity are the Devil’s work?

B. Yes, that can he done very easily. You will see in Matthew 4: 23 and 9: 35 that when Jesus was here in the flesh, “He healed every sickness and every disease among the people.” Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] “went about doing good. and healing all who were oppressed of the Devil.” Notice that all whom He healed, not some, were suffering front Satan’s evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it can not come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God’s Word say? God has said in all the ages to His Church, “I am the Lord that healeth thee” (Exodus 15: 26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would he impossible to believe our Lord Jesus Christ when He says, “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” (Matthew 7: 18.)

A. But even if I agree with all you say, is it not true that time gifts of healing were removed from the church, and are not in it now?

B. No, the “gifts of healing” were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, “The gifts and calling of God are without repentance.” (Romans 11: 29.) There are nine gifts of God to the Church (enumerated in I Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts

must be there also. If *they* are not exercised that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them, safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid front the officers of the church, praying as the Centurion did in Matthew 8:5. to 12 second. by two faithful disciples praying in perfect agreement in accordance with the Lord’s promise to Matthew 18: 19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5: 14 and 15: and fourth, by the laying on of the hands of them, who believe, and whom God calls to that ministry, as the Lord Commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord’s power manifested in the healing of great numbers, many of whom are living witnesses in many countries. who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere,

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism, is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, “Faith cometh by hearing, and hearing by the word of God.” (Romans 10: 17.) Our Missions are held for the express purpose of teaching fully the word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the freewill offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for “power belongeth unto God.”

A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Publishing House, 1207

Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

“The healing of Christ's seamless dress  
Is by all beds of pain;  
We touch Him in life's throng and press,  
And we are whole again.”



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|------------------------------|---|
| Vol. 1, No. 1, January, 1897 | —A Woman of Canaan.   |
| No. 2, February, 1897        | —Permission and Commission.   |
| No. 3, March, 1897           | —Reply to Dr. Hillis.   |
| No. 4, April, 1897           | —Reply to Ingersoll's Lecture on Truth.   |
| No. 5, May, 1897             | —Redemption Draweth Nigh.   |
| No. 6, June, 1897            | —Talks With Ministers.  |
| No. 7, July, 1897            | —Sanctification of Spirit. Soul and Body.   |
| No. 8, August, 1897          | —Secret Societies: The Foes of God, Home, Church and State.   |
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