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A VOICE FROM ZION.

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SPURIOUS  
HOLINESS EXPOSED

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A SERMON

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,  
March 10, 1901

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# Spurious Holiness Exposed.

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**D**URING March, 1901, a number of so-called “holiness” evangelists were holding a series of meetings in certain churches in Chicago. Their claims to entire sanctification were coupled with an unprovoked attack upon the General Overseer and Zion.

They falsely alleged that holiness was not taught by the General Overseer or in the Christian Catholic Church in Zion.

They said that the Gospel was not preached in Zion.

On the afternoon of Lord’s Day, March 10, 1901, therefore, the General Overseer delivered the powerful sermon which follows, exposing the false and hypocritical professions of the so-called “holiness” leaders and drawing, clearly, sharply and strongly, the line between real Holy Living or Sanctification and that spurious “Sanctification” of the “holiness movement.”

Although the day was made uncomfortable by the worst of March weather, and although a severe storm seriously impeded traffic, an audience of 2000 people gathered at Central Zion Tabernacle.

God’s Spirit was present to bless.

As the General Overseer closed his address, he made a plea for the living of Holy Lives, for a genuine Sanctification, which should include a cleansing of the spirit from, all sin and guilt, a cleansing of the soul from all defilement of every kind, and a perfect healing and strengthening of the body.

The entire audience, without any apparent exception, arose at the call and prayed aloud that God would give them that Sanctification to which He would witness by His Holy Spirit.

The service was opened by Zion’s White-robed Choir singing the Processional

Forward! be our watchword,  
Steps and voices join’d  
Seek the things before us,  
Not a look behind.  
Burns the fiery pillar  
At our army’s head;

Who shall dream of shrinking,  
By our Captain led?  
Forward, thro’ the desert,  
Thro’ the toil and fight?  
Jordan flows before us;  
Zion beams with light.

Forward, when in childhood  
Buds the infant mind;  
All thro’ youth and manhood,  
Not a thought behind:  
Speed thro’ realms of nature,  
Climb the steps of grace;  
Faint not, till in glory  
Gleams our Father’s face.  
Forward, all the lifetime,  
Climb from height to height,  
Till the head be hoary,  
Till the eve be light.

Glories upon glories  
Hath our God prepar’d,  
By the souls that love Him  
One day to be shar’d  
Eye hath not beheld them,  
Ear hath never heard;  
Nor of these have utter’d  
Thought or speech a word.  
Forward, marching Eastward  
Where the heav’n is bright,  
Till the veil be lifted,

Till our faith be sight.

As the General Overseer came upon the platform, the audience arose and stood with bowed heads while he pronounce, the invocation.

God be merciful unto us and bless us;  
That Thy Way maybe known upon earth,  
Thy Saving Health among all nations;  
For the sake of Jesus. Amen.

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PRELUDE— NECESSITY FOR A LARGER CENTRAL  
ZION TABERNACLE.

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Central Zion Tabernacle, Lord's Day Afternoon, March 10, 1901.

The meeting was opened by singing Hymn Number 161:

I will sing of my Redeemer  
And His wondrous love to me;  
On the cruel cross He suffered,  
From the curse to set me free.

The audience then united in repeating the Apostles' Creed. The General Overseer then read from the twelfth chapter of the Epistle to the Hebrews, closing with the following prayer:

May God bless His Word.

Prayer for the work in general was then offered by Overseer Speicher. The General Overseer presented a large number of petitions for prayer from the sick, sorrowing and sinful, many of them from distant lands.

The general announcements were made by the Overseer for Chicago, after which the General Overseer added these remarks:

I ask you to pray for me in connection with some very important work which lies before me this present week.

The organization of the Christian Catholic Church in Zion in an even more thorough and extensive manner than at present, has been engaging my attention ever since I returned from Europe. I have been dividing the work into

THREE GREAT DIVISIONS: ECCLESIASTICAL,  
EDUCATIONAL AND COMMERCIAL.

I have been establishing Cabinets of Consultation in connection with all these three divisions, also Councils with whom I consult every now and then, consisting of the heads of departments.

I also desire to enlarge the boundaries of service upon the part of this people by raising to the Diaconate both men and women who have been found faithful during the last six or seven or more years, as well as some who in later times have proved themselves to be very able, and useful.

This work involves very much toil and an immense mass of detail, which no one could imagine would be necessary unless they were in our position.

ZION IS PREPARING FOR A LARGE AND  
POWERFUL ONWARD MOVEMENT.

We are always going onward and upward, praise God.  
I ask you to pray for Wisdom at this time.

Through Wisdom is an house builded;  
And by Understanding it is established:

And by Knowledge are the chambers filled  
With all Precious and Pleasant Riches.

The Administration of the Christian Catholic Church in Zion is becoming a very extensive matter; much more so than any of you can conceive. It is not merely what you see now, but it is that which is coming, which we know is coming, for which we are preparing.

If you are to have a very large harvest, you cannot do with a small barn. We must have very large barns for a very large harvest. When you have a harvest and cannot take care of it, a great deal of it may be spoiled and lost.

Usually, now, we overflow this building on Lord's Day afternoons.

The storm today has prevented many from being here.

I was struck with the manifestation of the power of the storm last night as we went down the line to Harvey this morning. The telegraph wires and power wires were down in all directions. The poles were down, too, as well as wires in many places. We found that some of our people today had to take no less than three or four hours to get here who ordinarily get here in a half or three-quarters of an hour.

One man told us this morning that a certain car started from the barns at 5 o'clock in the morning, reached his street at 7, and was about an hour and a half in getting to the city.

Accordingly, we have a most unusual hindrance today, but even with all the hindrances of the terrible storm there are about 2000 persons now present.

When we left the city amidst a severe tempest of wind and rain for Harvey, about 9 o'clock this morning, we found nearly 120 of our Chicago friends at the Illinois Central Depot. And when we got to Harvey the large hall there was found to be already crowded, half an hour before the time announced for the meeting. So that even severe hurricanes do

not keep the multitudes from coming together to hear the Gospel in Zion.

#### CENTRAL ZION TABERNACLE FAR TOO SMALL.

This place, which seats 3100, is now practically continually overflowed.

When we get to that point in Zion, we know that we have to get a larger place.

When this place was taken and I seated it for so many, there were some who thought that perhaps I had seated it too largely; but you know that it was filled at the beginning, and has kept filled all the time. It has been scores of times far too small. Thousands upon thousands of persons have been turned away who could not get room, and, worse than that, thousands upon thousands of persons do not come, because they know that they cannot get seats after a certain time.

We know that thousands of persons who wish to hear the Gospel from our lips cannot hear in consequence of the straitness of the accommodations. We must have a larger place.

#### ZION NEEDS A LARGER AND MORE CENTRAL TABERNACLE IN CHICAGO.

I said to our friends, when I took a lease of this property for five years, that before the end of the five years it would be too strait for us.

I have been offered the building— to buy it or lease it or upon other terms and hitherto I have declined because it seemed to me that we had reached a point where, if we are to have in Chicago a Central Zion Tabernacle, it must be larger than this, and must be more central than this.

Now I say these words to you this afternoon, because you know what this means. If we are to have a larger place, it means a very large expenditure of money, It means either the erection of a new building or the leasing of another building larger than this.

That is a very serious matter; because we do not want to build any large new place in Chicago, having to build Zion Temple at Zion City. We shall have to build a large Zion Tabernacle there before we build Zion Temple. Of course it will take time to get the people out there upon the ground, and all the Industries going. We must meanwhile take care of the work in Chicago.

Pray for me in this matter. If you can send me half a million dollars at the same time as you pray, that would be a very good way to pray.

Help me with your sympathies and your prayers.

A WAY OUT OF THE DIFFICULTY ARISING  
FROM LACK OF ROOM IN CENTRAL ZION  
TABERNACLE.

If I could be quite sure that our people would add, every one of them, twenty-five cents a week as an absolute offering in addition to their tithes to the Lord, I could afford, as a matter of finance, to take a larger building.

If you do not add to your offerings as I have suggested, or the money does not come from some other source, it will mean that the money which we have to pay for rent will be a large reduction of income. All Zion's income is needed in financing her work. We are sending out more officers every day and increasing the work in every direction.

Sometimes when you start to do a thing like that, you keep it up for a fortnight, and then forget all about it. You

say, "Oh, the General Overseer will get through." Then we lose all that special offering.

I WILL TELL YOU ANOTHER WAY OF DOING IT.

I cannot cram any more into this building. If you will show me where I can cram in any more, I will do it. I got all these seats in by sending some people up to the rafters. It was the only way to do it. I am sure that some of the people in the building now could touch the roof easily with their hands from where they are sitting.

If about ten of you will promise me that you will give me \$50 a month, and another ten will promise they will give \$100 a month, and twenty will give me \$2 a month, I will take a larger building.

I did not know what I was quoting the other day when I quoted the nursery rhyme. All I knew about it was:

There was an old woman who lived in a shoe,  
She had so many children she didn't know what to do.

But, to my surprise, I heard there was a sequel to it:

She gave them some butter without any bread,  
And spanked them all soundly and sent them to bed.

I do not wish to give any butter without bread. I have given you as sound food as I knew how to give. I do not wish to spank you and send you to bed. I desire to provide for you, and for the thousands whom we are turning away every month.

ZION MUST PROVIDE FOR THOSE WHO WANT  
TO HEAR THE GOSPEL.

When I spoke in the Coliseum for the first time after my return, we had 12,500 persons in it. The police officers and others say that there were from 15,000 to 20,000 persons outside who wanted to get in.

It is probable, therefore, that over 30,000 persons came to the Coliseum that day.

If there were only 20,000, that would be a very large number. There were 12,500 got in, because there were 8000 seats, and upon a very conservative estimate there were 4500 persons standing.

That gives a very fair idea of what Chicago's interest in Zion is when it is given a place big enough to manifest itself.

It is not right, when God gives us this power over the hearts and consciences of the people, for them to have to come up to this place Sunday after Sunday and find police officers outside keeping the people back, because the place is overcrowded.

#### CENTRAL ZION TABERNACLE SAFE FROM FIRE.

I have to keep within the strict letter of the law in this place. I have no less than six special fire-exit doors made all in a line, two on the ground floor and two in each gallery. This place can be emptied in a very few minutes.

It is also made fireproof. Everything below your feet is fireproof. These galleries are constructed of steel with fireproofing below. This place is perfectly safe in the event of fire.

We have never had fires; we have been very careful. But it is a responsibility for a plan conducting work of this kind to have people standing in the passages in case of any necessity for the people to go out quickly. I do not care to continue

it. I wish to serve the public interest and safety in every way in this place.

Pray about this. Let some of you whom God has blessed say, "The General Overseer has a perplexity on his hands. Can I help him out? Can we not do something specially to help him out, because it is God's work?"

#### THESE MULTITUDES ARE SEEKING TO UNDERSTAND WHAT WE ARE PREACHING.

They want to come, and they cannot get in when they do come in thousands.

You old Zionites know how to do it. You come here early and take the seats. You were trained in Zion Tabernacle No. 1 (laughter), and you look after No. 1.

I cannot scold you very hard, because it is all right. You learned there how to sit on kitchen chairs day and night, too. You know how to do it. You come here and select your seats. You keep them warm all day from half-past to 10 o'clock in the morning. (Laughter.) If you are not in them, you have some one hold them for you.

I know your little tricks, and they are not very blameworthy.

We are very pleased to see you. You have a right to get good seats in Zion where all seats are at all times free. You are my old friends and members of this Church. I like to see you in the front places. Can you not help me out in this matter? Is there any one here who will give me \$5,000 toward the rent of a larger place? That would help me.

Think this matter over during the week, and ask God to help you to help me in it. I very much deplore the fact that thousands of our friends in Chicago have been so continuously disappointed that they say, "If we do not start

very early to Central Zion Tabernacle, we cannot get a seat.”

Pray for me and write me letters during the week with something in them. Give me your mind.

ALL WRITE ME BRIEF AND CONFIDENTIAL  
LETTERS ENCLOSING NOT LESS THAN A  
HUNDRED DOLLARS.

That will settle it. (Laughter.)

We want you to help us in the matter. It is your business as well as mine. Of course I have to take the responsibility.

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SPURIOUS HOLINESS EXPOSED.

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INVOCATION.

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

TEXT.

Follow after Peace with all men, and the Sanctification without which no man shall see the Lord.—Hebrews 12:14.

THE VALUE AND BEAUTY OF PEACE.

“Follow after Peace.”

“Seek Peace and pursue it.”

“If it be possible, as much as in you lieth, be at Peace with all men.”

“The fruit of Righteousness is sown in Peace of them that make Peace.”

“Blessed are the peacemakers: for they shall be called sons of God.”

The “Peace of God which passeth all understanding,” which keeps the heart clean in the knowledge and love of God, is a “pearl of great price.” When a man is justified by faith, he gets Peace with God; that Peace of which our Lord said:

Peace I leave with you; My Peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

That Peace, Divine and blessed, God keepeth for those hearts which love Him best.

For Quietness of spirit enables God’s children in the midst of conflict for the right to be at perfect peace; never being troubled, no matter what happens. Even sudden death itself would be sudden glory. Hence they may have no fear of consequences, as they go into battle for the Lord, having the Peace of God within their hearts.

This is the Peace which the Master had.

This is the Peace which the Master gives.

This is the Great Legacy of Christ to His tempest-tossed Church.

“My Peace I give unto you.”

It is a Gift. It cannot be bought. It is not as the world gives.

What the World gives is hard to get.

What the World gives is hard to keep.

What the World gives must be given up.

The Peace which God gives is an absolute Gift to the humblest. It is not hard to keep, for He maintains it; and it never needs to be given up, for it is Eternal.

That Peace is the Pearl which every Christian must seek for. The greatest mistake made about Zion by those outside is when they imagine we are not peaceable people.

I am the most peaceable man in Chicago, except when the Devil attempts to hurt Zion. Then I do not feel at all like

being at peace with the Devil. I am in for war at once.

I do not wait for the Devil to attack Zion. He has only to say that he is going to do it. Then I go after him at once.

I will not stay behind entrenchments and wait until the enemy comes up.

### I WILL NEVER FIGHT BEHIND ENTRENCHMENTS.

I will go out, in the Strength and Name of God, and whip the Devil every time. (Applause. Amen.)

The army which fights behind entrenchments is beaten.

That is a maxim in war. To keep your risen behind fortifications and inside of entrenchments is a sure way to demoralization. It is better to go right out and attack the enemy, not necessarily by a front attack, but go out, outflank his forces, divide them, scatter them, destroy them.

I have learned something. I never wait until the enemy comes close to us. I go out and meet him before he can get within reach of Zion.

This is the kind of Peace which God desires in your heart and in your mind: "the Peace of God which passeth all understanding," which guards "your hearts and your thoughts in Christ Jesus."

It is not Peace with the Devil. It is Peace with God.

There are some people who say, "O won't you let the enemies of Zion alone?" That is just what the Devil wants.

What did the demons cry out in the synagogue? "What have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us?"

Did He let them alone? No; He came for the purpose of driving the Devil out, and that is what He is about now.

"Let them alone!"

What! Let the Devil do what he likes upon God's earth when every man on this earth is the spiritual offspring of, and the creation of, God? The man who talks like that is a traitor to God—a traitor and a coward in every atom of his being.

### I AM AT PEACE WITH GOD, THEREFORE I AM AT THE DEVIL.

I am at Peace with God, therefore I am at war with Sin.  
I am at Peace with God, therefore I am at war with Disease.

I am at Peace with God, therefore I am at war with Death and Hell.

I am at Peace with God, therefore I am following in the footsteps of my Master, doing the best I can to destroy the works of the Devil. (Amen.)

That is Zion's mission.

Follow peace with all men, even if you have to knock the Devil out of them.

A man said to me, "When I first heard you preach, I felt as if I wanted to hit you."

I said, "What did you feel like after I was through?" He said, "I felt you had hit me."

"How do you feel now?" I asked.

"Now I am all right," he replied. "I am going to do what you say. I never would have been a Christian if you had not pounded the Devil out of me." (Laughter.)

Follow Peace with all men, and the Sanctification without which no man shall see the Lord.

I do not wish to hinder any man living who may have any power to bless his fellowmen, even if he does not follow in that path which I am following.

God forbid that I should say that the only agency which can do any good in Chicago is John Alexander Dowie, or the Christian Catholic Church in Zion. I do say, however, that we, tested by our fruits, are preaching the Gospel of our Lord and Saviour, Jesus Christ.

### THE SO-CALLED "HOLINESS PEOPLE" HAVE LIED ABOUT ZION.

There are a number of impertinent, ignorant and rash people who have come to town who have the audacity to say that the Christian Catholic Church in Zion is not preaching the Everlasting Gospel. I am going to speak plainly about that.

One of the miserable men who is talking like this is almost entirely beneath notice from this platform. He is like a miserable spiritual gnat, although his name is Knapp. He is a wretched liar, who has lied concerning Zion in his miserable little sheet in Cincinnati. He has taken up many of the lies which have appeared in the Chicago papers and passed them along in his paper, although he knew that they were lies.

He is a "holiness" leader amongst these people who are in town today.

I have had considerable experience with "holiness" leaders, so-called, from the Pacific to the Atlantic Ocean, and on other Continents.

They are usually a very mean-spirited, censorious, presumptuous, ignorant and bad set of people.

I wish I could say otherwise.

When a man tells me that he is sanctified, I want some better evidence than his own talk.

I would like to know what his wife thinks about that. (Laughter.)

#### A BOGUS PROFESSION OF SANCTIFICATION QUICKLY DETECTED.

A woman came to me once and said, "I have a message from God."

I looked at her, and asked, "Are you sure you have?"

"Yes," she said.

"I do not think you have," I answered.

"Doctor, will you allow me to deliver it?" she asked,

"Yes," I said, "I will allow you to deliver the message, but it is not from God."

She said, "I am sanctified."

"Well," I said, "that is a lie." (Laughter.)

"I am *sanctified*, Doctor."

"All right," I said; "I have told you it is a lie."

"How can you say it is a lie?" she asked.

"Does not Sanctification mean cleanliness?" I returned.

"Yes, sir; and I am clean, every whit," she declared.

Before she knew what I was about I had moistened the tip of my handkerchief and rubbed it around the back of her neck. (Laughter.) I held out the handkerchief and said, "Look at that dirt! When did you wash your neck last?" (Laughter and applause.) It is written in God's Word:

Let us draw near with a True Heart, and Fulness of Faith,  
Having our Hearts sprinkled from an Evil Conscience,  
And our Body washed with Pure Water.

She went off. I never had any more trouble with her.

#### A FALSE PROFESSION OF SANCTIFICATION EXPOSED.

A talkative and boastful fellow came up to me a few days after, on that particular subject: "Doctor, I am sanctified! Hallelujah! Oh, it comes in floods! I cannot contain it!"

I said, "It all depends upon your capacity. My opinion about your capacity is that it is about a thimbleful. It is very easy to fill you up."

"Oh! Doctor," he said, "I owe you much; but you do not

know how to preach the Gospel.”

“That is very nice of a fellow who has only been making a profession of salvation for about three weeks,” I replied, “when I have been God’s Messenger for all these many years.”

“Oh,” he said, “I am wholly sanctified. Everything is new, all sweetness and love. There is no anger or evil in my heart. I can suffer everything for Jesus.”

“That is a lie,” I said.

“It is not,” he declared.

I said, “It is. It is a lie.”

“It is not,” he maintained,

“You wretch!” I shouted, and I brought my fist up to within a very short distance of his nose.

He was up in a flash. He said, “You do that again and I will give you one in the eye.” (Laughter.)

“Ah! ha!” I said, “that is just what I did it for.” (Laughter and applause.)

I was not long in finding out how much sanctification there was in him.

#### CONFESSION OF SIN BY A PROFESSED “HOLINESS” MAN.

“Doctor,” said another, “I am fully sanctified.”

“Why are you not healed?” I asked.

“That is a thing I do not understand,” he replied. “Will you pray with me?”

I answered, “I will. I will find out about you.”

I prayed. I might as well have laid hands upon that desk.

I said, “You are an infernal scoundrel somewhere.”

I gave this man’s name, and told the story of his shame, when he had the audacity to attack Zion in 1897. He wrote a

wicked book which I exposed, and reviewed, in a sermon delivered in this Tabernacle on Lord’s Day, November 28, 1897. It was published in LEAVES OF HEALING, Volume 4, Number 20, pages 388-395.

“Tell the truth,” I continued. “What is the thing between you and God?”

Then he told me the truth I have told it publicly before, and I will tell it again. While his wife was yet living, and without any charge against her morality or her character, he confessed to me, there and then, that he had kissed and embraced and made love to the daughter of a brother minister, and told her that he wished he were free to marry her.

Shame! That very man went away to the Pacific coast, a “holiness” man. There he sold Dr. Sanche’s Oxydoner Victor; he became a quack medicine man.

He secured a divorce from his wife, and came back and married another “holiness” person of his own stripe, not even the young woman whose life he had polluted by his uncleanness. Today the wife who was never unfaithful to him, and was never charged with being unfaithful, has been cast away.

That scoundrel lives unwhipped of the law. If I had the making of the law, I would send him to prison to study geology by cracking stones. (Laughter.)

I have before my mind’s eye at this moment

#### ANOTHER IMMORAL WRETCH WHO PROFESSED “HOLINESS.”

“Doctor, I am sanctified.”

“Why are you not healed?”

“I do not know. Brother So-and-so sent me here.”

I will not give the name of the man about whom I am

talking, because it would only be the cause of terrible sorrow to a godly wife whom he dishonored. He was a professor of Biblical Theology in a certain institution. He was a man much over sixty years of age. He had a reputation on three continents as a "holiness" writer. He was suffering from a deadly disease for which he could get no help. He had come to me through a brother minister who had been wonderfully healed of another deadly disease which God completely took away.

He sat listening to me day after day, and at last he said, "Why am I not healed?"

I said, "I am tired of you, and God Almighty is tired of you. You are a bad old man."

This was in my private room.

"Doctor," he said, "how dare you say it?"

I said, "I will say it. You are my guest in this Divine Healing Home. If you are not a bad man, my eyes do not see, my mind does not understand. You are a bad old man. What have you been doing?"

With that he collapsed. His face, which had been scarlet, turned paler than death.

I will talk plainly. There is no use going roundabout in this matter, using language which conceals truth, or only feebly expresses it.

I talked plainly from this platform before they came to Chicago, and I will talk plainly now to these spurious "holiness" preachers at the First Methodist Episcopal Church in Chicago. I will talk plainly now, and if they deny my assertions I will give them more before the week is out.

I intend, in the Name of God, to have things clean.

They say they want things clean. Let them come here, and we will scrub them. (Laughter and applause.)

They want scrubbing.

Let the man be clean himself who talks about cleanliness. I will return to my story.

I said, "You are a bad man."

"Yes," he said, as he fell literally upon his face. "My God! My God! I am found out."

"Tell me the whole business," I demanded.

He said, "I will tell you. While I have been preaching 'holiness' in Europe and in America, and have written books, I have been an unclean man and an adulterer. What shall I do?"

I said, "Make a 'bee-line' from Chicago straight to the house of the brother minister whose wife you wronged, as you have told me." (He had told me details.) "Make a bee-line to him, and put yourself in his hands. Tell him what kind of a scoundrel you are. If he smashes your face into an indistinguishable pulp, that is about the best thing that can happen to you. Take it. Take anything he gives you.

"I think if you had abused my hospitality and defiled those under me, I would, in the Name of the Lord Jesus Christ, let you have it just as hot as I could give it to you, you scoundrel!

"Under Moses' law the man you have wronged would have been justified in killing you; and Christian law would punish you severely and most justly.

"You will not get any answer to prayer. You come here and profess to be a 'holiness' man with this deadly disease. How dare you? Do you think you can trick God Almighty into healing you?"

"Get out of this house at once.

"I will not pray for you any more unless you do right and go and confess your sin. Tell your wife. Tell the man whose wife you wronged."

He went away, promising to do it. The coward got half

way, then switched off on another line, went home and died. They buried him, and the “holiness” papers spoke of him as if he were an angel from heaven. I knew he was a devil from hell. They pictured his reward in glory. I knew he had gone to his reward in hell. For he never confessed his sin to those whom he had wronged.

How long is it since one of your best writers was found in the act of adultery in Martha’s Vineyard, on the Eastern Coast?

The loudest professors of Spurious Holiness are the most unclean men and women on God’s earth. I do not hesitate to say it.

YOU WHO ARE PROFESSING EXTREME AND  
PERFECT SANCTIFICATION ARE AMONGST THE  
MOST VILE OF HUMANITY.

I do not say you all are, but I do say that your teaching has the direct result of making men who make, a profession of sanctification, as you teach it, the slaves of damning lust.

“But,” they say, “the Bible says that without sanctification *no man shall see the Lord.*”

That is their favorite text.

I asked a man some time ago who was quoting this text, and endeavoring to teach me his Spurious Holiness the abominable counterfeit of Holiness against which I am this day contending—“What do these words mean, sir, ‘Without Holiness no man shall see the Lord’?”

“Why, Doctor, you are a more learned man than I am,” he pleaded.

I said, “You have come to rebuke me; I ask you what Holiness means?”

“It means entire sanctification,” he answered.

I said, “What does the rest mean— ‘Without which no man shall see the Lord’—no man can ever see God unless he is sanctified, can never get to heaven?”

“Yes.”

“That is what you teach, is it?”

“Yes.”

“No man will ever see God anywhere unless he is sanctified wholly?”

“No, sir; unless a man is sanctified he will never get to see the Lord. That is the Word of God.”

TEACHING OF THE “HOLINESS” PEOPLE  
REFUTED BY CHRIST’S WORDS.

“All right,” I said; “here is another portion of the Word of God.”

Read it, Overseer Piper, twenty-fourth chapter of Matthew, thirtieth verse:

Overseer Piper—

“And then shall appear the Sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn.”

General Overseer—How many shall mourn?

Voices “All the tribes of the earth.”

Overseer Piper —

“And they shall see the Son of Man.”

General Overseer—Who shall see Him?

Voices—“All the tribes of the earth.”

Overseer Piper —

“And they shall see the Son of Man coming on the clouds of heaven with power and great glory.”

General Overseer—All the good and all the bad shall see Him.

“All the tribes of the earth shall mourn, and they shall see” Him. They shall see Him come not only with power, but with “great glory.”

Will they all be sanctified?

Audience—“No.”

General Overseer—Why should they mourn if they were?

Accordingly, if “sanctification, without which no man shall see the Lord,” really means actual ocular vision of the Lord, then the Lord Jesus Christ did not know what He said, when He said that He Himself should appear “With power and great glory,” and all the tribes of earth should see Him.

#### ANOTHER REFUTATION FROM GOD’S WORD.

Refer to the first chapter of Revelation, and the seventh verse. We shall see whether it means ocular vision. Overseer Piper—

“Behold, He cometh with clouds; and every eye shall see Him.”

General Overseer—How many shall see Him?

Audience—“Every eye.”

General Overseer—Will they all be sanctified?

Audience—“No.”

General Overseer—You will see that they will not, presently. Overseer Piper—

“And they which pierced Him; and all the tribes of the earth shall mourn over Him.”

General Overseer—Wait a minute, my “holiness” friend. What does that Book say? Does it not say that every eye shall see Him?

Audience—“Yes.”

General Overseer—And “they who pierced Him” shall see Him?

Audience—“Yes.”

General Overseer—There is something wrong with your interpretation of the word “see”; you “holiness” people are manifestly wrong if you restrict to actual perception. What does this word see mean there?

#### IDENTITY OF MEANING. OF “SEE” AND “KNOW,” SPIRITUALLY.

Every one who is a scholar knows that the words “see” and “know” are identical in their spiritual meaning.

When I tell Overseer Mason something he did not see before, and I am trying to get him to see it, all at once there passes over his face the illumination which indicates intelligence. He says, “General Overseer, I see it.”

What does the Overseer mean? He does not mean that he sees anything with the eye of flesh. He means that he “knows” it.

I talk to a blind man who has no eyes to see at all. I explain something to him and presently he says, “Doctor, I see it.” Does he see anything?

Audience—“No.”

General Overseer—He *knows* it.

I how many times in the day do you say “I see it”? Suppose I give you the meaning of this passage:

“Follow after peace with all men, and the sanctification without which no man shall know the Lord.”

IF I AM TO KNOW GOD I MUST BE CLEAN;  
PURE IN HEART.

Jesus said: "Blessed are the pure in heart: for they shall see God."

It is the pure in heart who see God, who know God.

The whole "holiness" fallacy is thus exploded in a moment with just a bit of plain common sense, as well as good exegesis. But you need not talk to these men about "exegesis." They would wonder what you were talking about. They would want to know what kind of an animal that was. (Laughter.)

Plain common sense and scientific theology teach the same thing: that the passage simply means follow after peace with all men, and the sanctification without which no man shall know the Lord.

If you are to know Him, and the power of His resurrection, and the fellowship of His suffering, you must be a partaker of that suffering, and be made conformable unto His death.

Do you imagine for one moment that it means that the only people who will get into heaven are those who say they are sanctified, up there in Clark and Washington Streets, or people like them?

What a pitifully small heaven it would be with no one there but narrow-minded, self-styled "sanctified" people such as these dirty-necked men and women of whom I have spoken! (Laughter.)

What a poor heaven it would be! What a wretched heaven it would be!

I hate to say it—but I say it from my heart—that it is the people who profess this spurious "holiness" who have been

the greatest hindrances, in my experience, to the spread of Salvation and Divine Healing in many parts of the world, and especially in the United States of America: for they make God's Love narrow and put false limits of their own around it.

They tell a man that he must be perfectly sanctified before he can get into heaven. Did Jesus preach that?

Voices—"No."

AN EXAMPLE OF SALVATION AND HEAVEN  
WITHOUT "HOLINESS."

General Overseer—Christ was on the cross, when a poor thief became penitent. That penitent thief rebuked the impenitent thief, and looked upon the suffering Lord with faith, with hope, and with love. When he did that the Lord said to him, "Today shalt thou be with Me in Paradise."

That man had never received any of the Ordinances of the Church of God. He had never been baptized; he had never sat at the Lord's Table. He knew nothing about theology. All he knew was how to steal. He was a thief and probably a murderer. But his heart was won by the Lord, and we are glad that he was saved.

Will you tell me that the penitent thief was sanctified? Will any one here tell me that his dirty body, full of uncleanness and vices, and drunkenness and wickedness, as is commonly the case with thieves, was made perfectly clean? Will you tell me that his spirit was made wholly pure and perfectly sanctified?

We are thankful that the man was saved, and got into heaven by the mercy of God. But he started in the Divine life in Paradise just a little baby, as it were. He knew nothing about the experience of a Divine life at all. He got to heaven,

however, thank God, although these wretched fellows will tell you that a man cannot get to heaven until he is wholly sanctified.

If I were to stand up before Almighty God and the whole world and say that I had a congregation of people who, in spirit, in soul and in body, were pure and clean and absolutely wise and holy, I should be a monumental liar.

What assumption, to dare to stand up before God and say that you are saved in spirit, soul and body, so completely that you are absolutely without spot, without blemish, and that in no part of your nature is there a single thing which is not perfectly transformed! Do you claim that?

Audience—"No."

#### I WOULD MORE THAN HESITATE TO CLAIM ENTIRE SANCTIFICATION.

General Overseer—God knows that I love Him, that I serve Him, and that, so far as I know at this moment, my body is clean.

I do not know of any infirmity or disease from which I suffer.

I am strong and healthy and well I am saved.

I am healed.

I am cleansed from all sin, by the blood of Christ.

As far as I know at this moment, although I am attacking sin in these false teachers, I have no unkind feeling concerning them, or any man living. I simply desire to destroy false teaching.

I stand here today, without any conscious barrier between God and myself, free from sin, disease, and the powers of death and hell which are wielded by the Devil.

Yet strong as I am in the consciousness that I am saved, that I am healed, and that I am cleansed through the blood of Christ, I would more than hesitate to say that there was not a

spot or wrinkle about me; because I do not know myself as well as God knows me. I do not see myself as well as God sees me. And only God, who knows and sees me perfectly, can witness as to my real condition.

Although I know of no barrier between God and myself, and rejoice in believing that He does save me, that He does heal me, that He does cleanse me, that He does enable me to live a Holy Life, and that I am living that life to the best of my knowledge and power, yet I should more than hesitate to profess myself perfect, and authorized to proclaim to all mankind my entire sanctification. Am I called upon to do that

Audience—"NO."

General Overseer—Does God call upon a man to declare his own purity?

Voices—"No."

General Overseer—What did Christ Himself say?

#### CHRIST HIMSELF DID NOT WITNESS TO HIS OWN PURITY.

Christ said, "If I bear witness of Myself, My witness is not true. There is Another that beareth witness of Me ; and I know that the witness which He witnesseth of Me is true."

Who was that other?

Voices—"The Holy Spirit?"

General Overseer—The Holy Spirit witnessed for Him; the Father witnessed for Him. If He had witnessed for Himself, His witness would not have been true.

Shall I witness for myself? God forbid!

Let God, the Holy Spirit, witness that these hands have been, by the Holy Spirit, the means of healing of tens of thousands.

Let the Holy Spirit witness that these lips have uttered words which have led hundreds of thousands to God; that this body has been made the vehicle of God's power to the Salvation of thousands.

Let another man praise thee, and not thine own mouth.

You hypocrite! when you have to stand up and witness for your own “holiness,” your sanctification or “holiness” is a very poor article.

What would I think of my wife if she were to step on this platform now and say, “I want to witness to you people that I am a pure wife; that I have been a virtuous woman.”

I should look at her, and ask, “Has she lost her senses? (Laughter.) Who attacked her character?”

What right would she have to come up here and defend her character? It would be absurd. You know Mrs. Dowie would not be capable of such nonsense. She would not think it necessary to stand up here and tell this people that she had been a pure and virtuous wife. Purity and Virtue need no letters of recommendation. Their fruits witness to their genuineness and reality.

When a person finds it necessary to stand up and say that he is honest; when a person finds it necessary to stand up and say that he is moral; when a person finds it necessary to stand up and clear his own character, then there is something wrong somewhere.

I have never stood here as a defender of my own character. I have stood here to defend Zion, to defend the work entrusted to my care. If incidentally I have had to show that the attack upon myself and upon Zion was a falsehood, it was not to clear my own character.

#### MY CHARACTER WAS CLEAR BEFORE I BEGAN THE DEFENSE.

My defense was to confound the adversary, to destroy his dishonest schemes, and to preserve Zion.

Let God witness to your character.

A woman stood up in a “holiness” meeting of this kind one day, a woman who had received considerable blessing, no doubt, in the meeting, and said, “I have been blessed in

this meeting. I desire to tell the people here what ‘blessing God has given to me.

“God saved me when I was a poor harlot.

“God healed me just after my salvation, and God has made me a happy wife and mother. All that I owe, under God, to the ministry of John Alexander Dowie.”

Up jumped the leader. “Stop!” he said. “Do not talk about Dr. Dowie here.”

“Why should I not?” she said. “God made him the instrument.”

“We do not believe in Dr. Dowie. He is not sanctified. You are sanctified, sister,” said the man, “but we do not believe in Dr. Dowie.”

She said, “Stop! stop! I do not begin to get within sight of Dr. Dowie. If he is not sanctified, do not tell me I am. All I know of God, I know through him.”

Her declaration came with manifest power to the audience, who vigorously applauded her earnest words, and the teacher of “Spurious Holiness” had to sit down.

The hypocrite! Within three months after that he had an action for divorce entered against him by his wife. He had been guilty of adultery at that very camp-meeting in California. The scoundrel!

A prominent M. E. minister’s wife in California showed Mrs. Dowie and myself the bruises on her face and throat where her husband had struck and nearly strangled her without cause on her part, except that she was determined to obey God’s Word fully. At that very time he was a prominent Spurious Holiness preacher; but also a high degree worshiper of the Masonic Baal. He continues to profess both “Holiness” and Baalism, and has been promoted to be a Presiding Elder.

I have seen that the people who are making these professions of Spurious Holiness are upon the very verge of the vilest transgression.

They are committing a great and horrible sin when they are saying they are sanctified.

### TEST FOR THOSE WHO CLAIM ENTIRE SANCTIFICATION.

I will give you one test. Ask a man who says he is sanctified if he is perfectly healed.

“No, no, no,” he may say; “sanctification is far greater than healing, and I have sanctification.”

Does not 1 Thessalonians, fifth chapter, twenty-third and twenty-fourth verses, say:

The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it?

Have I taught you that?

Audience—“Yes.”

General Overseer—All the time?

Audience—“Yes.”

General Overseer—Ask this man if that is a good definition of sanctification.

“Oh, yes,” he will say, “that is the teaching of Apostle Paul.”

“The Apostle Paul says,” you may then reply, “that if a man is sanctified wholly, his entire spirit, his entire soul, his entire body should be preserved without blame. And you are sick! How can you be sanctified when you have a dirty body and dirty blood?”

### BETWEEN SANCTIFICATION AND SALVATION STANDS DIVINE HEALING.

He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

Then there comes what?

An highway shall be there, and a way, and it shall be called The Way of Holiness.

Who shall pass over it? Shall the unclean pass over it?

Audience—“No.”

General Overseer—If you tell me that you have catarrh, disease of any kind; if you are unclean and know it, and yet you tell me you are on the “King’s Highway of Holiness,” I say you lie; because God’s Word says, “The unclean shall not pass over it.” Although it “shall be for those”—when they are made clean by God.

I never encourage this people to witness to their own sanctification. Are you saved?

Audience—“Yes.”

General Overseer—Do you know it?

Audience—“Yes.”

General Overseer—Does your mother know it? Does your wife know it? Do your children know it? Do your companions know it? Does the world around you know it?

### YOUR SALVATION SHOULD BRING BLESSING TO OTHERS.

If your Salvation is not a thing which makes your wife happier, makes your children happier, makes your home brighter, do not tell me you are saved at all; because if you are saved you will carry with you the blessedness of that Salvation.

What, you sanctified? and yet those who are dearest to you, and your business associates, are continually complaining of your temper. You are flashing out on every occasion.

Salvation is first, Healing next, Holiness last. I will believe that you are sanctified when you can say, within your own spirit, “By the Grace of God, I have no unclean thought that I know of in my heart. By the Grace of God, I am perfectly healed. By the Grace of God, I am living a Holy Life.”

I would like to hear God, however, witness to that for you.

I do not like this word in the way the teachers of Spurious Holiness use it: "I am sanctified." *Never use it!*

God encourages you to witness to your own Salvation, He encourages you to witness to your Healing; but if you can find any place where God calls upon you to witness to your Sanctification, I do not know it, and I think I know the Bible pretty well.

WITNESS TO YOUR SALVATION; WITNESS TO  
YOUR HEALING; THEN YOUR HOLY LIVING WILL  
FOLLOW.

The cleansing will go on, and you will enjoy just as much Holiness as you live.

I cannot measure what I enjoy. It is not for me to say. It is better for those to say it who are nearest me and know me best, who have to put up with me from day to day, if there is anything to put up with.

My servants, my wife, my family—they are better judges, perhaps, than I am.

My officers, those who see me from hour to hour, day to day, can witness for me better than I can for myself.

If I can live from day to day a life of faith in the Son of God, a life of conscious healing, with a desire that each day shall be lived without sin, I get as near sanctification as I can. That is what you are to live.

Let God witness to your sanctification.

Remember that Jesus Christ said Himself that if He had witnessed to Himself, His witness would not be true.

The witness must be by God; by another.

You cannot witness for yourself in a Court. The witness must be given by another. Your own witness is not taken as testimony without corroboration.

The Judge says, "Have you any witnesses?" You call your witnesses to the witness-stand to give their testimony. If

they are credible and good witnesses, their testimony stands for you.

#### STORY OF A FALSE WITNESS.

There was a case some time ago where, in an attempted "blackmailing" case against me, a question as to my character was raised. At the end of the case our enemies suddenly impugned my reputation for veracity.

When they put in their testimony, it was manifestly false. One man, a miserable "stickit" lawyer, as we call them in the old country, went on the stand to testify.

"What do you know about Dr. Dowie?" asked our attorney.

"Nobody would believe him on oath," he replied.

"Who says so?"

"Many of my clients who have been members of his Church."

"Give me the names of your clients."

"I cannot remember them."

"Then you cannot remember the name of any person who said they wouldn't believe him on oath?"

"I can, just a few of them; I won't give the names up."

Another answer of the witness was as follows:

"I won't tell their names. I have got in this Zion Tabernacle up here, friends. I have got cases that will be developed in a little while, and I am not going to give them away."

He further testified: "I want to tell you something right now: that I can tell you a hundred different people, but I dare not for this reason: they told me not to, because Dowie, they said, would curse them and bring down the wrath of God, and for me not to mention their names."

The Court said, upon this point, that it seemed that his clients believed in Dr. Dowie's power with God, even if they did not believe in his veracity.

The witness testified that he was an attorney, and said something about clients, namely: "My clients have called my

attention to this,” and claimed the names were a privileged communication. The Court said that there was nothing in the record to support that view.

The case, however, was decided against Zion ; but when it came up before the Appellate Court it was swept out, and Judge Francis Adams spoke as follows regarding the testimony of this false witness:

The testimony of the witness in question was very rambling, and incoherent, but, on the hypothesis that the Court considered him mentally sane, it was the duty of the Court to fine and imprison him, until such time as he would yield obedience to the law.

You must get witnesses who are credible; then people will believe their testimony. Whom shall we get to witness for us?

#### THE WITNESS OF MAN IS A POOR THING.

Am I to rest upon any human witness? May God forbid.

O Father in the Heavens, let me rest upon Thyself, in Christ Thy Son, and let Thy Holy Spirit witness for John Alexander Dowie. (Amen.)

Let God witness.

Christ came up out of the water. A Voice spoke: “This is My Beloved Son in whom I am well pleased.”

That was the witness of His Father.

When God witnesses for a man, there will be many also who will most surely witness for him. Then his fellowmen may witness. When God witnesses for me, then you who have been blessed through my agency may witness. I thank God for your witness, but I would not rest in it.

Do you think I could stand before the Judgment Seat of God and say, “Oh God, you must take me into heaven because there are thousands of people down in Chicago who say I am a good man”? (Laughter.)

Will that get me into heaven?

Audience—“No.”

General Overseer—Have I taught you that saying that you are sanctified will make you sanctified?

Audience—“No.”

General Overseer—I have I taught you that saying that you are healed will make you healed?

Audience—“No.”

General Overseer—Will saying that you are saved make you saved?

Audience—“No.”

General Overseer—

#### GET SALVATION AND EVERYBODY WILL KNOW IT.

Get Salvation, and your horse will soon know it.

Get Salvation, and your servants will know it.

Get Salvation, and it will be a joyful sound not only to you, but your life will be music in the ears of people.

May God give us Salvation. (Amen.) May God give us healing. May God give us holiness. But let each be the real thing.

Running and throwing up your hymn book and saying, “I am sanctified, boots and all,” does not sanctify you, does it?

Audience—“No.”

General Overseer—Your own witness is a lie upon the face of it.

Christ said that if He witnessed of Himself, His witness would not be true.

I have never cared for the witness of man first. God knows, and my people know, that I have appealed to God all the way through; that God would justify me, and that God would justify Zion.

Has God not done it?

Audience—“Yes.”

General Overseer—If Zion rests only upon my witness, it is a poor thing.

But there are the facts everywhere visible in Zion; and facts are splendid witnesses.

They say down there at the First Methodist Episcopal Church that holiness is not taught in this Church. That is a lie.

I HAVE TAUGHT YOU SALVATION AND  
HEALING AND HOLY LIVING THROUGH FAITH IN  
CHRIST ALONE.

I have taught that Gospel every day of my life since you knew me, have I not?

Audience—"Yes."

General Overseer—They tell a lie, and a wicked lie.

May God have mercy upon these Spurious Holiness teachers.

I do not worry about them. They come. They go.

But there are some members of the Christian Catholic Church in Zion who have been going to their meetings. Only, however, a very few out of a constantly increasing fellowship.

I intend to say something effectually. If you do not cease going to these meetings, I desire you to cease your fellowship with us.

You have good work to do in Zion, have you not?

Voices—"Yes."

General Overseer—Had you better not attend to it?

Voices—"Yes."

General Overseer—These teachers of Spurious Holiness are the foes of Zion. Do you intend to stand by the foes of Zion?

Voices—"No."

General Overseer—Has God blessed you in Zion?

Audience—"Yes."

General Overseer—Then go and do your work.

THOSE WHO ATTEND "SPURIOUS HOLINESS"  
MEETINGS MUST LEAVE ZION.

If I find you fooling around these places, and talking this stupid talk about your being wholly sanctified, and that kind of thing, I will call for your resignation very quickly:

When you go out for that cause, I will see that you stay out for ten years. There are some who went out years ago who cannot get back. It will take ten years to satisfy us that they are not liars. I will leave them to God Almighty. I will have nothing to do with them.

I once trusted them as Zion's representatives, and they lied, and they shall not get a chance again for a long time, even although we will forgive them when they repent.

The Lord Himself put the wicked servant into the outer darkness, where there was weeping and wailing and gnashing of teeth, did he not?

Voices—"Yes."

General Overseer—Who has prospered among those who have attacked Zion?

Voices—"No one."

General Overseer—These men at the First Methodist Episcopal Church, or their leaders, are the foes of Zion.

I can better afford to do without you if you go to them, than have you in Zion—a misery and an abomination.

And I say also to every member of the Christian Catholic Church in Zion throughout the world,

I HAVE A RIGHT TO SAY WITH WHOM I SHALL  
WORK.

I am fighting a big fight, and I want no one behind me who is likely to give me a stab in the back. I want loyal men and women in Zion. I have a right to them, have I not?

Voices—"Yes."

General Overseer—I will have them.

I can do without scores of you.

I can do without hundreds of you.

I can do without all of you, but I cannot do without God.

I should hate to do without all of you, but if I had to do it, I would stand just where I stood ten years ago in Chicago. I did not have you then, did I?

Voices—"No."

General Overseer—You will take my instruction, will you not?

Audience—"Yes."

General Overseer—You will obey it?

Audience—"Yes."

General Overseer—If you do not, clear out of this Church quickly: for you will hinder the extension of the Kingdom of God. I am a plain-speaking man. I have no roundaboutness about me, and I have never concealed truth under a cloud of words.

I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ His Son.

I believe in the Holy Spirit.

I believe these Three are One.

I believe in a Salvation which saves. I believe in a Healing which heals.

I believe in a Cleansing which cleanses to the very uttermost.

God give it to us all. (Amen.)

The earth, as it now exists, will pass away by the Fire which shall "burn it up" and all its "works."

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to lie in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

You cannot be too holy for me. You cannot be too clean for me. But I say,

DO NOT VAUNT YOUR OWN HOLINESS.

Do not praise your own beauty. Let God do that. Let another do that.

All who desire to be whole in spirit, soul and body, to be clean, stand up and tell God that. (Apparently all arose.)

### PRAYER OF CONSECRATION.

My God the Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs; to confess to any whom I may have wronged; to restore to the uttermost farthing; to do right to all men and in Thy sight. Help me to trust in Jesus, the Lamb of God who taketh away the sin of the world. For His sake lake away my sin, my disease, my impurity. Give me Thy Holy Spirit, that I may be made clean, and may trust in Thee, and walk humbly before Thee, and let Him witness to what I am. God forbid that I should witness for myself. Let my life witness. Let Thy Spirit witness for Jesus' sake that I am Thy child. In His Name. Amen. (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."

The Recessional was then sung by Zion's White-robed Choir, as singers and officers retired. The General Overseer then pronounced the

### BENEDICTION.

Jehovah bless thee, and keep thee:

Jehovah make His face to shine upon thee, and be gracious unto thee:

Jehovah lift up His countenance upon thee, and give thee Peace.

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 Cud 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.

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