

DECEMBER, 1902 **PRICE FIVE CENTS** Vol. 6. No. 12.
Fifty Cents a Year.

A VOICE FROM ZION.
PUBLISHED MONTHLY.

**ORGANIZATION
OF
ZION RESTORATION
HOST**

In Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon,
September 21, 1902,

BY THE

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in Zion.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1902



Organization Of Zion Restoration Host.

WITHOUT a precedent in sacred or secular history was the scene and the action at Zion City, Lord's Day, September 21, 1902.

There, on the sacred eminence of Shiloh's tree-crowned hill, was enacted an Event which constitutes one of the Epochs of All the Ages. Streams of events which began their flow from before the Foundation of the World, and which will flow on into the never-ending ages of the Ocean of Eternity, met and converged at this point.

It was the most momentous of all the events, which have followed fast upon one another in the world-wide work of the "Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."

God had sent His Prophet, in fulfilment of all those centuries of prophecy.

That prophet, having laid well the foundations for His work, was about to move forward, with all God's consecrated Host, in the most aggressive campaign against the Hosts of Evil, ever known.

It was the joining of battle for Final Conflict.

And yet, is the mighty river, organized, as it were, by means of strong-walled canals, and turning with resistless power the millions of busy wheels in a hundred factories, of more significance than the clear, cold, sparkling, little spring, hidden up amongst the hills and forests, arising out of the dark, noisome earth—the spring which is the beginning of that river?

All the splendid effectiveness of that noble stream could not exist without that little beginning up there in the hills. And so, mightily and deeply momentous and effective as was the organization of Zion Restoration Host, humanly speaking, it could never have been accomplished, save for the little but pure and faithful band of four hundred Zion Seventies who were gathered by this same Prophet of God, out of the smoke and grime of Chicago, in Central Zion Tabernacle, four years before.

Hence it was eminently fitting that the organization of the Host should occur upon the Fourth Anniversary of the Organization of Zion Seventies.

No tongue or pen can describe the beauty, the power and the glory of that day in Zion City.

There was much for the eye to see, there was much for the ear to hear, there was much for the mind to understand; but mightier far and more important than anything visible, or audible, or cognizable by the natural mind, was that, which it is impossible to put into words, which entered into and became a part of the very depths of the spirits of the many thousands who were present.

Zion City, herself a beautiful and most substantial fact, a fact with a peculiar bearing on the events of that day, lay glowing in the golden rays of the early autumn sun.

An ideal September day, with its balmy air, its gentle breezes, its myriads of rich tints and colors, its abundant fulfilment of the golden promises of the spring and summer, was peculiarly appropriate for this event.

This Lord's Day really began, as did the Hebrew Sabbath, on the evening of the day previous.

At that time Zion Seventies from Zion City, from Chicago and from all parts of the United States and Canada, and some even from lands across the seas, gathered in Shiloh Tabernacle to receive the joyous and hearty welcome of the General Overseer, and to prepare and consecrate themselves for the Great Day following.

The meeting closed at an early hour and the people quietly dispersed to their homes and to their places of entertainment, and Zion City slept—the only city of its size in America which has not a single reveller or loiterer upon its streets on Saturday night.

When the silvery gray of the dawn began to steal across the lake, and gently but irresistibly drove away the black shadows of night, the people arose refreshed, and with prayerful hearts assembled in the House of God to praise and worship Him and to hear the Teaching of Jesus from His Messenger and Prophet.

The service closed with a scene of most intense spiritual power.

Invoking upon them the Baptism of the Holy Spirit for their work, the General Overseer laid hands on 300 members of Zion Seventies, separating them from the world and consecrating them to their ministry.

Words cannot express the power of that scene.

In solemn, prayerful silence, the long line of hundreds of earnest workers passed across the platform, the General Overseer laying hands on the head of each one and pronouncing the solemn words of Separation as Seventies. In this act the great audience concurred with a fervent Amen in each case.

But it was in the afternoon that the great climax of the day occurred.

And yet it was only a Beginning.

At half past 1 o'clock, the thousands of Zion Seventies began to gather amongst the trees of Shiloh Grove.

Elder Lee, the Recorder of Zion Seventies, the Leaders of Seventies and the Captains of Tens, formed them into long, double lines.

Winding in and out amongst the trees, stretching far across the great, open space in front of the open-air auditorium, and far away down in the Grove toward Shiloh Spring, this double line of faithful workers stood, awaiting the command to march.

Each wore the Zion colors, gold, white and blue, across his or her breast.

While they were forming, and while they waited, Zion City Band gathered in the grove and rendered very acceptably several selections of sacred music.

Then from their robing-rooms at the north end of the Tabernacle, came Zion Ordained Officers, hundreds upon hundreds, clad in their flowing robes of black.

At the same time a double line of the white-robed singers of Zion Choir came from their robing-rooms at the south end of the Tabernacle, and took their places.

There, under the open sky, and amidst the stately trees, stood the thousands upon thousands of Zion Officers, Choir

and Seventies—quietly, reverently, orderly, prayerfully waiting to take their part in this wonderful Onward Movement in Zion.

Then came the order to march, and, moving in time to the music of Zion City Band and in obedience to the orders of the officers in charge, the great double line moved forward and countermarched until it had formed itself into a broad column of fours.

The word of command, passed rapidly along the line by the officers, set this mighty host in motion, and soon, advancing four abreast, they were marching up the broad terrace, through the wide front doors into the Tabernacle, Zion Seventies entering first, followed by the Choir, and the Officers bringing up the rear.

In the door stood the General Overseer.

The solid column divided as it passed him, two lines turning to one side and two to the other, as they entered Shiloh Tabernacle.

As these thousands of loyal and earnest workers passed by they were lovingly saluted by their leader, and fervently joined in the response.

It was Zion's beautiful Salutation, "Peace to thee," and the Response, "Peace to thee be multiplied."

As the Zion White-robed Choir entered the Tabernacle the music of the Band ceased and the singers took up the words and music of their Processional.

Zion Seventies marched to places reserved for them until they occupied three-fourths of the entire main floor of the Tabernacle.

Zion White-robed Choir and Zion Robed Officers occupied their respective galleries, filling them completely.

Many other members of the Christian Catholic Church in Zion and a large number of strangers occupied all the remaining seating capacity of the building and large numbers went away because there was no room for them.

Probably not less than 7,000 persons were in and about the Tabernacle.

When all had taken their places, the General Overseer mounted the platform and, lifting his hands, invoked God's

blessing on the people and upon the service to follow.

The singing of the hymn, recitation of the Apostles' Creed, the reading of God's Commandments by the General Overseer, with responses by the people, the chanting of the *Te Deum* by the Choir, the reading of the Holy Scriptures and the offering of prayer to God, by Overseer Piper and the General Overseer, were all entered into with a fervent spirit by the great audience.

After some announcements concerning the meetings of the week, by the General Overseer, the tithes and offerings were received, during which the Choir sang Garrett's splendid anthem, "Prepare ye the way," Deacon Conductor Burt M. Rice and Deaconess Carrie E. Bradley singing the solos and duet.

Then, after invoking God's blessing upon words which he was to speak, the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, delivered the INAUGURATION ADDRESS AND CHARGE TO ZION RESTORATION HOST.

It was an address which all present felt was indeed inspired of God.

After laying down certain fundamental principles, God's Messenger formally disbanded Zion Seventies.

Thus, on the Fourth Anniversary of its organization, stronger in numbers and more efficient in service than ever before, this mighty factor in the building up of the Christian Catholic Church in Zion and the extension of the Kingdom of God ceased to exist as an organization and passed into history.

But there immediately sprang into existence—still stronger in numbers, still more potent for all good works, still more fully consecrated to God and to Zion—a worthy successor to Zion Seventies, Zion Restoration Host.

Then, announcing that he would not disclose his full purposes for Zion Restoration Host at once, he read the vow which each member of that Host would be required to take.

This consisted of a Vow, a Declaration and a Promise.

It was a Vow to remain a faithful member of Zion Restoration Host.

It was a Declaration of belief in the threefold mission of John Alexander Dowie as the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

It was a promise fully to obey the commands of this Messenger of God and of officers appointed by him, so far as they followed Christ, to be in readiness to go at any time, to any part of the world on the work of Zion Restoration Host, and to consider that all obligations of family ties and citizenship were subordinate to this Vow.

Having read this Vow, the man of God called upon all members of Zion Seventies, all officers of the Christian Catholic Church in Zion, and all other members of the Church who desired to become members of Zion Restoration Host to arise. He explained fully the solemn nature of the obligation and several times gave opportunity, for those who desired to do so, to draw back, but all who had arisen remained standing.

Then came that scene upon which all the centuries that have passed, upon which God and all the Unseen Hosts of Heaven, must have looked with deepest interest. Centuries yet to come will look back to it as to an Epoch-making Event in the History of the Kingdom of God on this earth. At exactly 6 o'clock, in the calm beauty of that Sabbath evening, fully 4,000 earnest, calm, intelligent men and women, with right hands uplifted, looking to Almighty God in the Name of His Son Jesus the Christ, and in the power of the Holy Spirit, took upon themselves that Solemn Vow, made that momentous Declaration and recorded that Promise. Then, in a few heartfelt words, Overseer Jane Dowse and Overseer John G. Speicher led the people in prayer that the Messenger of God might be given the wisdom and strength and life to carry, according to God's Will, the tremendous responsibility which has been laid upon him.

Briefly, but fervently, the man of God offered the Closing Prayer and pronounced the Benediction.

The people separated for a short time, gathering again at 8 o'clock in the evening for the final service of the day—the Communion of the Lord's Supper.

Although they had been almost constantly in meeting from

6:30 o'clock on that morning, about 2,500 Christians gathered to sup with their Lord.

Wearied by the very heavy toils of the day, the General Overseer rested at Shiloh House during the early part of the meeting, and the time was taken by song and prayer and Scripture reading, while, in the prayer-room, Overseers Piper and Speicher, in the name of the General Overseer, extended the right hand of fellowship to 205 new members in the Christian Catholic Church in Zion.

When the General Overseer arrived, he first of all laid hands upon 325 members of Zion Restoration Host who had not been previously separated from the world for the work of the Zion Seventies, making 625 thus Separated on that day.

This was a wonderful record when it is remembered that 503 were separated during the Feast of Tabernacles, only two months before.

The General Overseer announced, amidst great applause, that, from figures reported to him, Zion Restoration Host already numbered Six Thousand members.

After this solemn and impressive service, the General Overseer, assisted by Overseers Jane Dowse, William H. Piper, John G. Speicher and George L. Mason, and a large number of Elders, Evangelists, Deacons and Deaconesses, administered the Lord's Supper to the thousands of Christians present.

The day closed with the post-communion family talk of the General Overseer, Zion's parting song, "God be with you till we meet again," the leader singing the last verse alone; the salutation, "Peace to thee," and the fervent response, "Peace to, thee be multiplied," from the people, and the Zion handshake.

Yes, the services of the day had closed, but, as the General Overseer intimated in announcing it, the Work of that day will go on and on throughout all time and into the cycles of Eternity.

Shiloh Tabernacle, Lord's Day Afternoon, September
21, 1902.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing, as they came, the words of the

PROCESSIONAL.

Go forward, Christian soldier,
Beneath His banner true;
The Lord Himself thy Leader,
Shall all thy foes subdue.
His love foretells thy trials;
He knows thine hourly need;
He can with bread of heaven
Thy fainting spirit feed.

Go forward, Christian soldier,
Fear not the secret foe:
Far more o'er thee are watching
Than human eyes can know.
Trust only Christ, thy Captain;
Cease not to watch and pray;
Heed not the treach'rous voices
That lure thy soul astray.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished
And heav'n is all possessed;
Till Christ Himself shall call thee
To lay thine armor by,
And wear in endless glory
The crown of victory.

Go forward, Christian soldier,
Fear not the gath'ring night;
The Lord has been thy shelter;
The Lord will be thy Light.
When morn His face revealeth,
Thy dangers all are past;
Oh, pray that faith and virtue
May keep thee to the last.

At the close of the Processional, the General Overseer

came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 318:

I am a soldier of the cross
A follower of the Lamb!
And I'll not fear to own His cause,
Or blush to speak His Name

CHORUS—In the Name of Christ the King,
Who hath purchased life for me,
Through grace I'll win the promised Crown,
Whate'er my Cross shall be.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

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

The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not hear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers
therein.

To Thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost, the Comforter,
Thou art the King of Glory, O Christ..
Thou art the everlasting Son of the Father,
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever
Day by day we magnify Thee;
And we worship Thy Name ever, world without end,
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

SCRIPTURE READING: AND EXPOSITION.

In the book of the Prophet Zechariah, 4th chapter:

And the angel—

The word translated angel means messenger, whether that messenger comes from heaven direct, as do the invisible

spirits who are with us all the time, or whether that messenger is a visible man.

The word angel is simply descriptive of office—the office of messenger.

Sometimes it refers to mortal man, as in the book of Revelation, where the messages are given from Jesus the Christ, through John, to the angels of the churches in Aphesis, Myrna, Pergamos, Phrygia, Sardius, Philadelphia and Laodicea.

These messengers of the churches, to whom John sent these important messages which he received from the Lord Himself, were the messengers who went to and fro under apostolic direction, conveying letters, directions and explanations for the guidance of the churches, taking also the precious manuscripts of the Holy Scriptures from place to place, and, doubtless reading them.

This word angel, therefore, must always be understood as significant of the office of messenger.

And the angel that talked with me came again, and waked me as a man that is wakened out of his sleep

And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof:

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

And I answered and spake to the angel that talked with me, saying, What are these, my lord?

Then the angel that talked with me answered and said unto me Knowest thou not what these be? And I said, No, my lord.

Also:

Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might,

NOT BY AN ARMY.

The reading in the margin is the correct reading.

Not by an army, nor by power, but by My Spirit, saith Jehovah of Hosts.

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace, unto it.

Moreover, the word of Jehovah came unto me, saying,

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of Hosts hath sent me unto you.

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of Jehovah; they run to and fro through the whole earth.

And very little the Church knows or thinks about “these Seven,” but, blessed be God! there are many things that belong to us, and many beings who bless us, of which we know nothing.

We shall know a great deal here, however, if we are wise.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

ONLY ONE TREE OF LIFE.

When he said trees he was not answered. A branch is not a tree.

He made that blunder when he said, “What are these two trees?” There was no answer.

There is only one Tree of Life. There was no answer to the first question.

And I answered the second time, and said unto him, What be these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves?

Literally in the Hebrew it is gold. It is not oil there.

The word is significant of the richest treasure.

There is the interpolation of the word oil in the translation supposed to be necessary to complete the sense.

It is always best, however, to leave the Word of God with out interpolation.

All those words printed in italics, in the Scripture, are interpolations, supposed, by the translator, to be necessary to complete the sense.

I call your attention to the fact that the word oil is an interpolation both in the Old and in the New Versions. I think there is considerable significance in connection with it.

THE TWO WITNESSES FORETOLD.

And I answered the second time, and said unto him, What be these two olive branches, which are beside the two golden spouts, that empty the gold out of themselves?

And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

I call your attention to another passage:

“The precious sons of Zion, comparable to Fine Gold.”

Then said he, These are the two sons of oil, that stand by the Lord of the whole earth.

The Old Version reads: “Anointed ones, but the Hebrew word is simply “Sons of Oil, which stand by the Lord Jehovah, the God of the whole earth.”

Then again I lifted up mine eyes, and saw, and behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

Then said he unto me, This is the curse that goeth forth over the face of the whole land: for every one that stealeth shall he purged out on the one side according to it; and every one that sweareth shall be purged out on the other side according to it.

I will cause it to go forth, saith Jehovah of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My Name: and it shall abide in the midst of his house, and shall consume it, with the timber thereof and the stones thereof.

May God bless this portion of His Word.

There is much more in the passage I have just read that I would like to comment upon.

I have told you already that much of the Teaching of this

year will be found to center around the Prophecies of Zechariah, I called your attention to that specially at Zion's Second Feast of Tabernacles.

I read now from the 10th chapter of the Gospel according to St. Luke, beginning at the 17th verse:

And the seventy returned with joy, saying, Lord, even the devils ear subject unto us in Thy Name.

And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you Authority to tread upon serpents and scorpions, and over All the Power of the Enemy: and nothing shall in any wise hurt you.

Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

I desire to read one more portion of God's Word, bearing upon the discourse of today, the 3d chapter of the Acts of the Apostles.

This is a part of the discourse of the Apostle Peter at the Beautiful Gate of the Temple, after the healing of the man who had been lame from his mother's womb and was over forty years of age.

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

And that He may send the Christ who hath been appointed for you, even Jesus:

Whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of his holy prophets which have been since the world began.

The word "Lord" is used here as if it were intended to represent the Father sending, by the Spirit, His Son in the flesh; that He is to come again in His Glorified Body.

THE PROPHET FORETOLD BY MOSES, NOT JESUS.

Moses indeed said, a Prophet shall the Lord God raise up unto you from among your brethren—

This has no reference whatever to Jesus Christ, who was not raised up from amongst His brethren.

He was sent from God in a sense which is entirely different from the sending of any other human being. He was the Son of a Virgin by the Holy Spirit, having been procreated without an earthly father.

If He was to have been like unto Moses, He would have to have had an earthly father and an earthly mother, and be an earthborn man like Elijah or John the Baptist.

There is no reference to Jesus in this prophecy concerning "that prophet."

One of the blunders of the Church has been the application of this passage to Jesus the Christ.

"A prophet shall the Lord God raise up unto you from among your brethren, like unto me," or "like as He raised up me," as it reads in the margin of the Revised Version.

It is very much stronger put that way.

Moses' prophecy said, in effect, "He raised me up from the dirt and mud of the waters of the Nile. He took me out from among the reeds, the frogs, the crocodiles of the Nile, the dirty, muddy river Nile."

You know it was Moses' mother, trying to save him, who committed him to the river, hoping that some kind heart would rescue the baby in the ark of bulrushes.

HOW GOD RAISES UP HIS PROPHETS.

That is the way God raised up great prophets, sometimes, from amongst the humblest of His people, out of the very dirt and mud of the river of human life.

He does not raise up prophets in the way that some people expect Him to. He does not raise them up out of the newspaper editors. I never knew one who was a prophet. (Laughter.)

He does not raise them up out of politicians, and He does not raise them up out of denominational parsons.

What on earth would they do in the National Methodist Conference if a prophet should appear there, when they were "caucusing" and "trading votes" in the election of a "bishop,"

in a manner which would disgrace a Democratic National Convention?

What would that clever little clerical “boss,” Dr. Buckley, do? He would put him down by moving “the previous question.”

He would declare that he was not in order; that there was no place on the platform for Elijah, or they might get a Standing Orders Committee to “sit” on the prophet, or “stand” on him with both feet.

What would the Presbyterian Synod do with me? (Laughter.) Overseer Mason—“What would you do with them?”

General Overseer—There might be another question: What would the prophet do with them? (Laughter and applause.) The prophet will never come in the way that men look for him to come.

“Like as He raised me up,” said Moses. “You know my humble origin. I was only a poor baby, committed to the mud of the Nile.” His father’s name, Amram, is almost unknown. He held no high position in Israel, so far as is known, but was simply known as the head of a family of the tribe of Levi, among the enslaved and despised Israelites in the land of Egyptian bondage.

God raised up that man from the mud of the Nile and put him almost on the throne of Egypt.

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.

And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.

Yea, and all the prophets from Samuel and them that follow after, as many as have spoken, they also told of these days.

That is, of the days that were to come at the Times of the Restoration of All Things, when this prophet should be raised up.

A MISLEADING ERROR IN TRANSLATION.

Ye are the sons of the prophets, and of the Covenant which God made with your fathers, saving unto Abraham, And in thy seed shall all the families of the earth be blessed.

Unto you first God, having raised up his Servant,

The Old Version says “His Son Jesus,” but that is not the proper translation of the words in the original.

It is acknowledged universally that the word there should be servant, not Son, and the word “Jesus” is not in any of the most ancient manuscripts.

The Lord Jesus the Christ was not a servant. He was the Son. He was God.

He was the Eternal Logos, the Word, who created all things, and not a mere creature of the dust.

He was not raised up, like Moses, out of the dirt of an enslaved and fallen humanity.

He was conceived by the Holy Spirit in a spotless Holy Virgin’s womb. That which was born was a Holy Thing.

He was no servant.

He was the Son of God.

Why did these old translators put in the word Son there instead of servant? And, worse still, why did they put in the word Jesus? These seem to me to be dishonest acts; and they made a translation here, and elsewhere, to suit their imagination.

They had the thought which the churches have today, that the prophet who was to be raised up was Jesus the Christ.

“Unto you first God, having raised up His servant, sent him to bless you.”

THE MISSION OF THE PROPHET FORETOLD BY MOSES NOT THAT OF JESUS.

Unto you first God, having raised up His servant, sent him to bless you, in turning away every one of you from your iniquities.

The mission of Jesus was not to turn most people from their iniquities. That was not His first mission. His mission was to die for sinners.

The Gospel, let it with all reverence be said, which Jesus

preached, reached the hearts of only a very few, comparatively, while He lived on earth.

When Jesus died, you could not have gathered together, in all Palestine, a company like the Zion Seventies and the thousands upon thousands of devoted men and women who sit in this Tabernacle before me today. You could not have found 5,000 men and women who would have died for Christ, for the very apostles were cowards. They forsook Him and fled. The Holy Spirit had not come.

Who stood by Him at His cross? Just a few loving women; His mother, and some of those who had followed Him and loved Him to the end.

The multitude was not with Him.

Thanks be to God, Zion today numbers tens and tens of thousands of men and women who would die for their Lord.

THE MISSION OF ELIJAH IN ALL THE AGES.

The mission of Elijah, the Destroyer, was to “turn” the people of Israel “from their iniquities.”

The mission of John the Baptist, Elijah the Preparer, was to “turn” the people “from their iniquities,” by the preaching of Repentance; and the mission of Elijah the Restorer is stated in the last verse of Malachi:

Behold, I will send you Elijah the Prophet before the great and terrible day of Jehovah come.

And he shall turn the heart of the fathers to the children and the heart of the children to their fathers; lest I come and smite the earth with a curse.

That is clearly the prophecy that is referred to here.

The Prophet foretold by Moses is the Messenger of God’s Covenant, and is also Elijah the Restorer, whose ministry is to be blessed in “turning away every one of you from your iniquities.”

THOUSANDS TURNED FROM THEIR INIQUITIES BY ELIJAH THE RESTORER.

I ask now: Let every one here who has been “turned away” from any sin by my ministry, stand.

(*Thousands upon. thousands, almost the entire auditorium, arose.*)

Did God use me in turning you from your iniquities?

Voices—“Yes.”

General Overseer—Let us thank God for that. That is the answer.

I did not save you, did I?

Voices—“No.”

General Overseer—But I turned you, by the grace and power of God, did I not?

Voices—“Yes.”

General Overseer—I got hold of you, and I turned you right around.

You were walking with the Light behind you, and I said, “Walk with the Light before you.”

Now, as a result, you are walking in the Light of God, are you not?

Voices—“Yes.”

General Overseer—I claim that honor; not that I saved you, but that I turned you, by the Grace of God, to Him who alone can save you: to God. He, through His Son and by His Spirit, saved you.

I am so glad to see you all standing—at the least, five thousand people.

That is the beginning of the fulfilment of that prophecy, the “turning away” of God’s Israel “from their iniquities.”

If we could get all the Christian Catholic Church in Zion here today, and all who have been blessed through Zion, we would have unnumbered thousands standing by your side, whom no man can ever number, but whose names are enrolled in heaven.

May God bless then in all the lands.

May God bless His Word.

Prayer was offered by Overseer Piper, followed by the General Overseer, who led Choir, Seventies and Congregation in chanting the Disciples’ Prayer at the close.

The General Overseer then made the announcements, the

tithes and offerings were received, after which God's Messenger delivered the following:

INAUGURATION ADDRESS AND CHARGE TO ZION RESTORATION HOST.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people and a blessing to all the wide world; for Jesus' sake. Amen.

In the 4th chapter of the book of the prophet Zechariah you will find the words which will be the basis of this Inauguration Address and Charge to Zion Restoration Host, and of the Vow, the Declaration and the Promise which I will require of every member of Zion Restoration Host, in which I hope to enrol every member of Zion's Seventies, and every officer of the Christian Catholic Church in Zion, and every available member of this Church.

I have asked God that I should speak by inspiration of the Holy Spirit in all that I now say.

I will read the 6th verse of the 4th chapter of Zechariah

TEXT.

Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by an army, nor by power, but by My Spirit, saith Jehovah of Hosts.

THE ACTION WHICH I NOW TAKE HAS NO HISTORIC PRECEDENT.

I do not profess that it has any direct authority in the Scriptures.

I desire to explain these words.

We have come to a period of the world, and to a condition, for which there are no precedents.

There are no instructions left for guidance in the details of the Administration of the Church of God, in the Times of Restoration, at the Consummation of the Age.

I go further and I say that the Holy Spirit has given no exact direction concerning the manner in which the Restoration of All Things is to be effected.

Therefore, unless there is some special prophet and some special inspiration, we are without guidance.

The Word of God gives no details, but the Word of God, the words of Jesus the Christ, Himself, the words that have been spoken by all the prophets since the world began, save prophesied that in the Latter Days there should stand upon this earth a man who, as the Prophet foretold by Moses, and as the Messenger of God's Covenant, and as Elijah the Restorer, should have the authority to speak and command by direct inspiration of the Holy Spirit. That is the position.

There is no other revelation in the Word of God on this matter that can help us.

I will defy any theologian to find anything that will give me the direct help, even in the words of Jesus the Christ, Himself. He left that for the Holy Spirit to teach that Prophet when he came.

God, in sending that prophet, must send him with the authority to write and speak and command, and be himself an authority, upon whom He puts the broad Seal of His approval.

General Overseer—Do you believe that?
Voices—"Yes."

NO LIGHT IN THE WORD OF GOD ON THE MANNER OF THE RESTORATION OF ALL THINGS.

General Overseer—I have searched in vain. I have searched that Bible in vain from end to end for any instruction concerning the detailed manner in which the

Restoration shall be effected.

If some of you have light that I have not, in God's Name give it to me.

If you think, after this sermon is spoken, that you have that light, be sure, before you send your discovery to me, that you pray over it; that you are quite sure about it; that you know that Bible better than I do, and that you are as competent to express a judgment as I am.

I do not say that it is impossible for such a thing to be, for "out of the mouth of babes and sucklings," God has sometimes spoken to the wisest and best.

I lay this down at the beginning of my Inauguration Address: that, so far as I know, there is in the Bible, no precedent, and there is no direct, minute instruction concerning the way in which the Restoration of All Things is to be effected.

There is a provision, however—the provision that God made for Israel when He brought them out of bondage and gave them a man.

That is the provision which God has made for every nation when He wanted to do a great thing; he gave them a man.

GOD ALWAYS PROVIDES A MAN TO DO HIS WORK.

He gave Abraham Lincoln to this nation.

It needed a man; a man who loved the people and his God well enough to die for them.

God must find a man.

He had to find a Martin Luther.

He had to find a John Knox.

God has to find His man, and His man must do His work, and die for Him, perhaps.

That is the first position I take.

If I have not that authority; and, if I have not the Power to

back me, which that authority presupposes, then I must stand aside.

I venture to say, however, that the thoughtful observer today, who sees this cloud arising over the Sea of Life, no bigger than that sand, has seen what Elijah saw; he is hearing what Elijah heard, the Sound of Abundance of Rain.

How is the Restoration of All Things, of which I have read to you, to be accomplished?

The Word says that the heavens must receive Jesus until "the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which save been since the world began."

It teaches that that Restoration is to be effected by one whom Moses had prophesied would be raised up as he was raised up.

That prophet, Peter says, will do the work that the Lord Jesus said that Elijah the Restorer should do. Jesus made a prophecy that Elijah should come as the Restorer after John the Baptist had been rolled into a bloody grave and buried by his devoted disciples.

It was when Peter, James and John had come down with Him from the Mount of Transfiguration, and had asked, "Why then say the scribes that Elijah must first come?"

THE AGREEMENT OF THE PROPHECIES CONCERNING THE MISSION OF ELIJAH.

The answer of the Master was, "Elijah indeed comes and shall Restore All Things."

Elijah the Tishbite had long passed in spirit into heaven.

John the Baptist had come in the spirit and power of Elijah, and he had won the martyr's crown.

Jesus said, in effect, however, that at the End of this Dispensation, previously to His own coming, the prophecy given in the last words of Malachi should be fulfilled.

The same prophecy was given, in the opening sentences of the Gospel of Luke, by the Angel Gabriel in his words to

Zacharias, saying that he would have a son who should come "in the spirit and power of Elijah."

The Lord Himself continued that prophecy before His own death, and after John the Baptist's death, by saying that before He came again, Elijah would come.

This is the position today.

I do not place myself for a moment above the Word of God.

I do say, however—deeply convicted and convinced and possessed by that Spirit of God, who has enabled me to do my work in the teeth of the World, the Flesh and the Devil, notwithstanding the world-wide hatred of the press and of the apostate church—I have been raised up by God to do a work such as has never been done in modern times, nor in ancient times, by any other prophet of God.

THE CREDENTIALS OF THE PROPHET FORETOLD BY MOSES, THE MESSENGER OF GOD'S COVENANT, ELIJAH THE RESTORER.

Therefore I have a right to tell you that the credentials which I bear are written upon your hearts; and they are symbolized by the colors of the scarfs that thousands of Zion Seventies are wearing today—the Gold, White and Blue.

You know that I have told you of its golden glories, and that the golden oil must be poured out from these branches from the Tree of Life.

I have pointed to the blue heavens and said, Look up.

You know that I have demanded that which the other color represents: the white Purity of a Spotless Life, a heart cleansed from sin by the blood of Jesus, the Christ, who alone can make pure. These are my credentials.

They may appeal to no one else but you, O my people, for the time being. The apostate churches know nothing about it.

They know less regarding the Scripture than they did, in many cases, when they started.

They compass sea and land to make one proselyte, and when they get him into these infernal churches, they make him twofold more the son of hell than he was before, until

THE DENOMINATIONAL CHURCHES ARE SYNONYMS FOR MORAL, SPIRITUAL AND SOCIAL ROTTENNESS.

There are exceptions.

There are men in the Apostasies who are restive under the horrible conditions of these churches.

There are men who deplore the corruption of the churches, and who are saying that they are hoping for a change.

They are praying for some mighty Voice to come and waken them up out of their sleep, yet when the Voice comes they would rend him.

WORD OF ELIJAH TO THE APOSTATES.

I will not say anything about the apostate organizations, except that the day has gone for their reformation. The time has come for their destruction.

Only as the apostate churches are destroyed, can the people be set free. (Amen. Applause.)

I shall proceed, in the Chicago Auditorium, with the exposure of these apostate churches, beginning with a discourse on "The Falling Away"; Its Nature and its Extent. Then I shall deal with the Apostasy of Lutheranism, and continue with the Greek and Roman Apostasies.

Then I will take up the Apostasies that once were splendid and true efforts for the evangelization of the world; like the Methodist organization, which has now been corrupted from its bishop to its janitor by the Secret Society and Mah-hah-bone; by the Devil, Baal.

It is fitting, before we enter upon that, that I should now lay down the principles upon which I will lead Zion Restoration Host.

DISBANDING OF ZION SEVENTIES.

As separate Zion Seventies I disband you now.

You are disbanded.

You will continue to exist only as you are re-formed.

Many changes will be made. The old formation may continue for a short time, but the changes will be rapid and permanent, humanly speaking, as you will see presently.

I give you your perfect freedom.

I hope that before this discourse is closed, I will be able to re-form you, who take the Vow, into Zion Restoration Host.

I shall present that Vow to you, not in Secret Society, but openly, before all men, devils and angels. (Applause.)

This mighty work of the Times of the Restoration of All Things has various stages.

The Times of Ignorance God always overlooks, but after the ignorance has no longer any excuse because of knowledge, except in the prejudice and wickedness of the hearts of those who continue to oppose, then God says, Repent!

Now the ignorance concerning Zion, the ignorance concerning myself, which God overlooked, He overlooks no more. He says to the Church, to the World, Repent!

You will have to repent of the lies, every last viper of you, that you have written concerning Zion.

In the Times of Restoration of All Things, when God sends tens of thousands of His saints, what will be their first mission?

MISSION OF THE TENS OF THOUSANDS OF SAINTS WHOM GOD WILL SEND.

There is no difficulty in getting a good description of their mission.

It is set forth by a prophet who lived the seventh from Adam; who was so pure that he walked with God, and had this testimony that He pleased God.

He was translated that he should not see death.

Of all his writings, there is only reserved to us this little fragment, which appears in the epistle of Jude, who is generally considered to have been one of the brothers of our Lord.

These are they who are hidden rocks in your love-feasts when they

feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;

Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever.

And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with tell thousands of His holy ones.

I repeat, as Elijah the Restorer, the prophecy of Enoch, the seventh from Adam. He says:

“Behold, the Lord came with ten thousands of His Holy Ones,” or “His Holy Myriads,” as the margin reads.

To execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him.

These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

TODAY THE CHURCHES SHOW RESPECT OF PERSONS FOR THE SAKE OF ADVANTAGE.

I will defy any member of the Christian Catholic Church in Zion throughout the world to show where I have ever shown respect of persons because of their wealth or their position.

Have I ever?

Voices—“No.”

General Overseer—Any one who knows it, stand up and accuse me, for then I have failed to fulfil my ministry, since “God is no respecter of persons.”

I have never done it.

I have exercised even-handed discipline.

If I had to exercise tenderness specially, it would be, not for the sake of my advantage, but for the sake of the poor and the ignorant, who ought to be treated with tenfold more consideration than the educated, the rich, and the strong.

I charge it upon the apostate churches everywhere today, that men are selected, for speakers and ministers, not for their piety, but for their intellectual gifts and other talents.

Men have been chosen as church officers, not for their piety, but for the number of dollars that they could contribute; for the churches that they could build, and the social and political prominence which they could give these organizations.

I say before God that I have never regarded the person of any man, but that I have been absolutely loyal to God.

THE APOSTASIES CALLED TO REPENTANCE.

I charge it upon the apostasies today, that they have to be convicted of their ungodly speeches, which they have ungodly spoken concerning God, concerning His Son, concerning the Holy Spirit, concerning His Law and His Gospel, concerning His Zion and His prophet who now speaks. They have to repent in dust and ashes, or they must perish. (Amen. Applause.)

Personally I care nothing for power.

TERRIBLE RESPONSIBILITY OF THIS WORK.

Why should I?

Power brings only added toil, added responsibility, and, possibly, it brings me nearer the assassin's bullet or dagger.

If I am permitted by God to finish my prophetic work, it will be by a thousand miracles of His Grace.

I would not insure my life for ten cents for twenty-four hours; I should think I might rob the insurance company of ten cents, for I would not insure it myself for twenty-four hours, if I do my work. But I will insure it to this extent, that I believe that God will spare my life until my work is done. (Applause.)

Why should I, when the snows of winter are gathering on my brow, at the time of life when men who have toiled and won seek for rest, enter upon bolder, broader toils and larger responsibilities?

Why should I seek the terrible responsibility of running at full tilt against ecclesiastical, educational, commercial and political institutions as they now exist, standing up and saying

to them "In the Name of God, quit! You cannot continue as you are. You must be restored to a right condition."

Why should I do it unless God imposed it upon me?

No man would seek this position. No man ought to covet it, for no man could bear it even now, let alone what it will be, except by the Grace of God.

If any one imagines, as these vile creatures of the press are saying, that I am seeking for a "soft snap," all I have to do to get it is to sit down in Zion City and be thankful, and there make an end, "at ease in Zion."

If I did that, the God who founded Zion would dig my grave very quickly and put me into it.

That is just where I ought to be, for the founding of the City of Zion is not the end; it is but the beginning of the Restoration Work. (Applause. Amen.)

CONCERNING CERTAIN MAGAZINE ARTICLES.

I see that some are preparing further articles for the great monthly American magazines. Indeed the magazines have been suspiciously friendly.

The old Latin proverb said: "I fear the Greeks even when they bring to me presents."

I recall it now as appropriate.

When I am flattered and patted on the back by great magazines and ungodly papers, I begin to wonder whether that is not a snare for my feet, or whether it is intended to make me to fit in with the present condition of things and buy me off by flattering me.

All I have to say is that I do not think I need to worry about that.

I can see some Signs of the Times, and the magazines themselves will wake up quickly to the fact, known by the Chicago papers a long time ago, and expressed recently by the Daily News in these words: "When Dowie gets his Commission most of us will have to get off the earth." (Applause.)

They are conscious that such a mass of rubbish as constitutes the ordinary magazine and newspaper does not

extend the Kingdom of God, and that the magazines will have to go, with the newspaper, into the waste-basket of the Twentieth Century, when Zion rules for Christ our King.

ZION RESTORATION HOST ORGANIZED BY INSPIRATION.

In this organization of Zion Restoration Host, therefore, I do not make any pretenses to do it in any other way than by direct inspiration of the Spirit of God.

I believe you all recognize, what every wise theologian must, that the threefold office of the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer are all to be found in one man at the End of the Age. Is that true?

Voices—"Yes."

General Overseer—You also believe that I am that man. Is that true?

Voices—"Yes."

General Overseer—I therefore do not need to reason it with Zion. I shall proceed, therefore, at once, with this reconstruction of Zion Seventy work, into Zion Restoration Host by virtue of my office as Elijah the Restorer in the City of Zion, the Headquarters of the Christian Catholic Church in Zion.

We have now been one full year and two months in possession of the sacred soil of the City of Zion.

What God hath wrought, even man can see, but there is much below the surface that man cannot see; for

THE WORK OF GOD IN ZION IS FAR MORE EXTENSIVE AWAY FROM CHICAGO AND ZION CITY THAN IT IS HERE.

I told you in Chicago that the builders of Zion City would not be the Chicago people principally, but that Zion was stronger in other States and in Canada and elsewhere than in Illinois, and that when the time came to take up the land and build houses, it would be found that Chicago would be back

in the list. And so it is.

The builders of Zion City have come from far north in Canada and from the Gulf of Mexico.

They have come from Hell Gate, New York, to Golden Gate at San Francisco.

They have come from many countries in Europe.

Let me tell you, Chicago, that the capital that has poured into Zion City, seven-eighths of it, came from other cities and other States.

I thank Chicago for what it did.

Chicago was permitted, by God, to put me through the hardest mill that ever a man could be put through and come out alive.

I thank God that He permitted me to live in that Babel, in that Vanity Fair, and escape with my life.

I love Chicago so much that I have to go back to it once a week for the next nine months; but the time has come for me to take the Host of godly men and women who have come to Zion City and consolidate them under my personal leadership as Restorationists.

They are no sluggards in any way. They are active builders, but they would never be satisfied to live in Zion City, if its streets were paved with gold, and they could not work for Christ. Is that true?

Voices—"Yes."

General Overseer—Therefore,

IF I DID NOT GIVE ZION'S PEOPLE WORK, THEY WOULD SIMPLY DEMAND IT.

They have it in them. I put it into them to a large extent. They have come here for the purpose of following my lead and letting God Almighty get the very best out of them that is in them.

Is that not true?

Voices—"Yes."

General Overseer—I think I understand it, and therefore I had to reconstruct.

I had a Host here already, which was no longer a few Zion

Seventies scattered over a great metropolis, but was a compact little Band in a city in which every child, every maiden, every youth, every man, every woman in it, with a few exceptions, had the spirit of Go Forward in them.

You have it still, have you not?

Voices—“Yes.”

General Overseer—If you have not, I will try to knock a hole in you and get it in some way, but you have.

I have not gone before God, but God has gone before me. This Host has really been forming itself as all Divine things do. You cannot make a Divine thing. It is not made. It is like poets.

Poeta nascitur, non fit.

“Poets are born, not made.”

SO DIVINE WORKS ARE BORN. THEY ARE NOT
MANUFACTURED.

You cannot manufacture them. They are like Topsy, who, when she was asked how she came into this world, said, “I dunno. I ‘specs I growed.”

This work is like poor little Topsy in that respect.

If you ask us how we came into existence, we can only say, “I dunno. I ‘specs I growed.” (Laughter.)

That is about it; because the good Lord grew the plant in the heart of George L. Mason in China, and Brother Cairns in Japan, and Brother Cossum, when he was fooling around the world, seeking rest and finding none (laughter and applause), the dear man of God every now and then having a lick at Dowie

This thing got into the Cossums, and the Cairnses and the Masons and thousands of other people, prominent and not prominent.

I think that some of those who are not prominent are going to do better than the prominent ones.

As I stood there today and watched you come in, I was reading your faces. To me, a face is like a book.

I was mightily interested, for I had to read about three or four thousand books within an hour. (Laughter.)

I am glad to know that we have grown as Topsy said, and that the Divine Spirit is continuing to drop this beautiful seed all over the world, by the Little White Dove and the Messengers whom Zion sends out.

And now it is time to reorganize.

ALL THE PLANS FOR ZION RESTORATION HOST
NOT DISCLOSED TO THE WORLD.

“You have disbanded Zion Seventies. What going to do now?”

That is what the papers would like to know.

They will be very much disappointed, perhaps, when I say that I will not tell. (Laughter.)

The first thing a man has to do in making hare soup is to catch his hare.

The first thing a man does before he sees what he is going to do with his army is to get it together and organize it.

Then he takes very good care that the Enemy does not know where he is going next.

Do you think it would be good policy for me to tell the Devil all my plans?

Voices—“No.”

General Overseer—I might just as well tell them to the Devil, as to give them to the newspapers. (Applause.)

It rather takes the wind out of them to tell them that you will not tell.

Some of you, more is the pity, fought on one side or the other in the War of the Rebellion.

Was it not always the plan of a Robert E. Lee, of a Ulysses S. Grant, to conceal his plan of campaign?

Voices—“Yes.”

General Overseer—“It is the glory of God to conceal a thing.”

There was not a soldier who was true to his leader, on either side, who wanted to know his plan. All that they wanted to know was, “Lee, Grant, tell me what to do, and I will do it, if it digs my grave tonight.” Have you that spirit?

PLEDGE OF PERFECT OBEDIENCE MADE BY
THOUSANDS.

Voices—"Yes."

General Overseer—Are you willing to obey orders?

Voices—"Yes."

General Overseer—And be sent where you are told to go?

Voices—"Yes."

General Overseer—No matter what it involves?

Voices—"Yes."

General Overseer—Are you willing to trust me with the care of your wife and children in Zion City, if I send you tomorrow morning to Timbuctoo?

Voices—"Yes."

General Overseer—I may test you one day. (Laughter.) Are you willing to spare your wife, if I want to send her?

Voices—"Yes."

General Overseer—Not quite so loud was that. (Laughter.) You are willing to be spared, but are you willing to spare your wife?

Voices—"Yes."

General Overseer—There is no use of your saying that you are you are willing to go yourself, unless you are willing to give up what is dearer to you than self. My first business, therefore, is to enlist my Host.

AN OPPORTUNITY FOR THE "DRONES."

I will give an opportunity to the venerable, and dishonorable, and disgusting drones (laughter) to cease to be drones. (Applause and laughter.)

If they, who can work, do not cease to be drones, I will ask the good Lord to let us get rid of them happily, and that by a permission of the Divine dispensation they may all get to heaven in three months (laughter), or thereabouts.

I mean what I say. Have you any right to cease from work any more than I?

Voices—"No."

General Overseer—I might be content with the work that I have done.

I might say that, in the fifty-five years I have lived, I have done a century of work.

I might say, "Lord, let me rest!"

I would say it, if it were not that

I live for God who loves me,
For those who know me true,
For the heaven that smiles above me,
And awaits in", coming, too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

Therefore I will labor and work until the last beam fades, but I want to go the moment my work is done.

Now, you irreverend, miserable, disgusting drones—some of you are young—if you do not work, I will see that you do not eat. I will have you starve in Zion.

I mean that spiritually.

Every time you come to eat, I will beat you. I will make it so uncomfortable for you that you would rather live in Waukegan or Kenosha, Babel or Beer. You cannot live in Zion City and be lazy.

WORK! WORK! WORK!

"My Father worketh hitherto and I work."

Work! Work! You must work the works of Him that sent you while there is a single beam of the day left. Is that right?

Voices—"Yes."

General Overseer—Now, you will know, if your grave is dug in three months, that I prayed for you, that you might get to heaven.

What the good Lord will say to you when you get there, I

would rather not hear. (Laughter)

If you say, “Lord, I went to Zion City and I dug a hole and put my talents into it, a-n-d—Lord, that is all I did,” will the Lord be pleased with that?

Voices—“No.”

General Overseer—What do we care for your money, if we do not get your spiritual life?

Is not the Life more than the food, and the body than the raiment?

If you are not going to be workers for God, I never invited you to Zion City. I invited people to Zion City who would work for God, did I not?

Voices—“Yes.”

General Overseer—If you do not want to work for God, you can go back to the Methodists, to the Presbyterians, to the Baptists, to any of the churches that do not care very much whether you live for God and for humanity or not, and who use their women principally in getting up dinners and suppers, oyster and otherwise, in church parlors, or in raffles, bazaars, concerts, and even semi-theatricals to obtain money to pay the minister's salary or other “church purposes.” Others make their women do all the best and real work of the church, while the men loaf at clubs or booze at home.

This Host is not an army after the old model.

The trouble with the Salvation Army was that they made an army after the model of the world.

They have even added to some of the follies of such an army. One of the books of the Salvation Army, containing the regulations for divisional field officers, is about as big as the whole Bible. It is four or five times as big as the New Testament.

The complete book of regulations of the Salvation Army would greatly exceed the size of the Bible.

In fact it has become an abomination, because of its red

tape and its loveless discipline and life.

I am not forming an army. “Not by an Army,” is the Word of God.

I am not forming Zion Restoration Host upon the model of the world.

I do not intend to put over God's free men a number of tyrannical officers, with myself as tyrant-in-chief.

I recognize the right of every man in Zion to his Spiritual Freedom.

That Freedom, if I recognize it properly, will bring him into closer fellowship, fuller obedience, and more harmonious and loving association with me.

Recognizing that, I simply ask the privilege of your following me as far as I follow God, and you will give me that privilege.

I know you will.

WHO MAY JOIN ZION RESTORATION HOST

As I said, the first thing is to form your Host.

The Host must consist of those whom Jehovah, God of Hosts, has blessed; blessed first by giving them True Repentance. That is the foundation of the Divine Life.

Have you repented?

Voices—“Yes.”

General Overseer—The Host must consist of those whom God has blessed by giving them power to make restitution. Have you restored?

Voices—“Yes.”

General Overseer—Have you vowed to restore wherein you have not yet had opportunity?

Voices—“Yes.”

General Overseer—The next step is Faith, Faith in God, the Faith of God.

That step involves Obedience. Are you baptized by a Tri-

une Immersion?

Voices—“Yes.”

General Overseer—Into the Name of the Father, and of the Son, and of the Holy Spirit?

Voices—“Yes.”

General Overseer—Do you mean to fulfil the vows which you then took?

Voices—“Yes.”

General Overseer—Do you intend to fulfil your vows as members of the Christian Catholic Church in Zion?

Voices—“Yes.”

General Overseer—Then I do not need to go any further. I am ready, if you are ready, to form one great, big, compact Zion Restoration Host out of all the Zion Seventies throughout the world, to begin with.

CALL FOR VOLUNTEERS TO ZION RESTORATION HOST.

Those who wear the scarf, and those—who do not wear the scarf, who are Seventies and Officers of the Christian Catholic Church in Zion, stand, and I will read you the Vow.

Those who are members of the Church and would desire to enter this great Host, may do so after I have read the Vow to the Zion Seventies. I read the Vow to you.

Listen; then I will have you repeat it by and by.

VOW OF ZION RESTORATION HOST.

I vow in the Name of God, my Father, and of Jesus Christ, His Son and my Saviour, and of the Holy Ghost, who Proceeds from the Father and the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle in the City of Zion on Lord's Day, September 21, 1902, and I Declare that I recognize John Alexander Dowie,

General Overseer of the Christian Catholic Church in Zion, of which I am a member, in his threefold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer.

I Promise, to the fullest extent of all my powers, to obey all rightful orders issued by him directly or by his properly appointed officers, and to proceed to an part of the world, wherever he shall direct, as a member of Zion Restoration Host, and that all family ties and obligations, and all relations to all human government shall be held subordinate to this Vow, this Declaration and this Promise

This I make in the presence of God and of all the visible and invisible witnesses.

Are you prepared to take that Vow?

Voices—“Yes.”

General Overseer—Are there any others who are members of this Church prepared to take that Vow? They may stand up. Remember, this puts you into the Host as Seventies, and as a part of Zion Restoration Host in all its fulness, and in any other formation beside that of the Seventies.

If I want to send carpenters to build a tabernacle at Jerusalem next month, or in three months, or at any time, it means that you go.

Will you go?

Voices (from the carpenters)—“Yes.”

General Overseer—It means that you go wherever you are sent, and that you will trust God and His servant.

Are you sure that you are willing to receive this Vow?

If you are not willing to make this Vow, sit down, no matter who or where you are.

I think that there are at least 4,000 standing. Now, with uplifted hands,

FOUR THOUSAND TAKE THE SOLEMN VOW OF

ZION RESTORATION HOST.

Then, with right hands uplifted, all the thousands standing, in all parts of the Tabernacle, solemnly repeated, clause by clause, after the Prophet of God, the Vow of Zion Restoration Host, as given on this page.

The General Overseer then said:
Do you mean to keep that Vow?
Answer—“Yes.”

Let Overseer Jane Dowie and Overseer John G. Speicher ask God for grace to help me to lead you, and grace for you to follow me, in fulfilling this Great Vow.

PRAYER FOR LEADER AND PEOPLE OF ZION RESTORATION HOST.

Overseer Jane Dowie—“Our God and Father, we ask Thee to give the General Overseer wisdom so that he may guide this people aright.

“We think of the terrible responsibility that is laid upon him, and we feel how greatly he needs Thy guidance, and the guidance of the Holy Spirit in this matter.

“Help us all to do what we have to do.

“Help him so that he may be a wise leader and guide.

“Bless him and strengthen him for the great work that Thou hast given him to do as the Restorer of All Things.

“Lead us, our Father, in these things, and bless us.

“Help us all to do what Thou wouldst have us to do, the things that are right in Thy sight.

“We ask it for Jesus’ sake.”

Overseer John G. Speicher—“Almighty God, we thank Thee that our hope is in Thee as we have taken this Great Vow, than which no people have ever taken greater.

“We feel that unless Thou dost give Thy servant grace and wisdom necessary to carry out and bear the responsibility that

this taking of the Vow places upon him, it will be impossible for this Host to go on to success.

“But we do believe that Thou wilt give him this grace, and this wisdom and the strength and the courage, the fortitude and every needful grace to carry forward the work of God; that Thou wilt direct, O God, by Thy Spirit, this mighty Host.

“Grant that as he shall direct we may be able to follow, that we may be able to serve Thee; that we may be able to do the work that he shall plan for us to do.

“O God, may the year that is before us be a mighty year of service in gathering many, many thousands into this Host for service in the upbuilding of Thy Kingdom.

“We ask it for Jesus' sake.”

General Overseer—Are you ready to pray for strength to keep the Vow? All who desire to draw back, sit down. Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I renew the Vow and seek from Thee the strength to keep it. Answer the petitions already offered for Thy servant, and give unto us and me the consecration of every power of spirit, soul and body, time, money, all that we have and are. Give him grace to lead and direct us in the use of these talents, that we may win mighty victories for Thee; and, if need be, die for Christ on any battlefield to which we may be sent. For Jesus' sake. *(All repeat the prayer, clause by clause, after the General Overseer.)*

Brothers and sisters, is there one who yet desires to withdraw? If so, sit down.

I believe that no religious leader in any age ever formed an organization of this vastness in so short a time.

This is only possible because God has led you and me to trust one another, and to trust Him.

Sing the Consecration Hymn, without which I will not allow you to go away.

All stand and sing it.

All standing then sang with sincerity and deep feeling the significant words of the

CONSECRATION HYMN.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But, if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

CHORUS—I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord;
I'll be what you want me to be.

Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek;
O Saviour, if Thou wilt be my Guide,
Tho' dark and rugged the way,
My voice shall echo Thy message sweet;
I'll say what you want me to say.

There's surely somewhere a lowly place,
In earth's harvest fields so wide;
Where I may labor thro' life's short day
For Jesus the Crucified;
So, trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy Will with a heart sincere;
I'll be what you want me to be.

CLOSING PRAYER.

Father, take care, not only of these thousands of Zion Restoration Host who are here, but of the thousands more in this and other States, in Canada, in other parts of the American continents, and in Europe, Asia, Africa, Australasia and the Islands of the Seas, from whom, doubtless, when this message comes to them, we shall get back their subscription to the Vow. God bless this great company, and now give me the wisdom and grace and the strength by Thy Spirit that I need for this and every part of the work, the resources in every way, for Jesus' sake. Amen.

Now dismiss us with Thy blessing.

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 the 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.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "I am the Lord that Healeth thee." (John 14:16; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing are Permanent.

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

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the various Zion Tabernacles in Chicago, and elsewhere, and at Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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