

OCTOBER, 1902

PRICE FIVE CENTS. VOL. 6. No. 10.

Fifty Cents a Year.

A VOICE FROM ZION.

PUBLISHED MONTHLY

“THE POWER OF SACRIFICE”

AND

“Power of the Covenant of Final Restoration

**And the Work of the Prophet Foretold by Moses
the Messenger of the Covenant, and
Elijah the Restorer.”**

TWO OF ELIJAH’S RESTORATION MESSAGES.

Delivered at the Chicago Auditorium, Lord’s Day Afternoon,
May 11, 1902; and Lord’s Day Afternoon, May 25, 1902.

BY THE

REV. JOHN ALEXANDER DOWIE
(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church
in Zion.

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

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



ELIJAH'S RESTORATION MESSAGES.

MESSAGE No. XXXVII.—THE POWER OF SACRIFICE.

THE great series of Elijah's Thirty-nine Restoration Messages of Purity, Peace and Power is drawing to a close.

As the final Message of the Series draws near, God is giving the Voice of His Messenger greater and greater power, as it rings out in the presence of the thousands in the Chicago Auditorium, and goes out in printed form to all the ends of the earth.

The Thirty-seventh Message of the Series, and the Eleventh Message on Power, was upon that subject so full of Eternal significance, the Power of Sacrifice.

It was a Message from God, having as its grand, central thought, that greatest of all Sacrifices, the Sacrifice of our Lord Jesus Christ, the Son of God, voluntarily made by Himself for the redemption of man.

Hearts were thrilled, some of them as never before, and eyes filled with tears, as God's Messenger, with an inspired power, read from the Word of God the description of the Crucifixion.

One great purpose of this Message was to declare to all the world, in unmistakable tones, that God was not the murderer of His own Son, but that His Son voluntarily, having the Authority to do so, laid down His own life for the Salvation of the spirits, souls and bodies of all mankind.

Hence it was with a vigor born of an intense hatred for falsehood, that the Messenger of God attacked the diabolically false theology that charges upon God the death of His Son.

The man of God closed his Message with a practical application of the principle of the great Power of Sacrifice to the lives of the children of God.

That application came to the thousands who heard

with Pentecostal Power.

Almost without exception the entire audience arose, and, with deepest sincerity and earnestness, followed the General Overseer in a Prayer Of Consecration, asking God by His Spirit's Power to enable them to live that Life of Purity, which only can make Sacrifice a Power.

Chicago Auditorium, Lord's Day Afternoon, May 11, 1902

The service was opened by the singing of the Processional Hymn, Number 191:

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 through 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.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with heads bowed 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.

JUBILATE.

The Choir then chanted the words of the *Jubilate*:

O, be joyful in the Lord all ye lands: serve the Lord with gladness and come before His presence with a song,

Be ye sure that the Lord He is God: it is He that hath made us and not we ourselves, we are His people and the sheep of His pasture.

O, go your Way into His gates with thanksgiving and into His courts with praise: be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting: and His truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PRAISE.

After the chanting of the *Jubilate*, the Choir and Congregation joined in 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.

CHORUS—Sing, oh! sing, of my Redeemer,
 With His blood He purchased me,
 On the cross He sealed my pardon,
 Paid the debt, and made me free.

RECITATION OF CREED.

The General Overseer leading, the Choir and Congregation then joined in earnestly reciting 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.

After the chanting of the *Te Deum Laudamus* by the Choir, the General Overseer read the Eleven Commandments, Choir and Congregation 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 shewing 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 bear 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.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read the first eighteen verses of the tenth chapter of St. John, and the first ten verses of the fifteenth chapter of St. Mark, commenting as follows upon the tenth verse.

For He perceived that for envy the chief priests had delivered Him up.

ENVY! ENVY! THE CURSE OF ENVY!

Envy has uprooted great cities, destroyed mighty nations, been the cause of endless wars, private murder and public rapine.

Every misery that has cursed humanity, from the murder of Abel to this day, may be traced to envy!

Envy! Envy is a liar, a thief, a murderer, an adulterer, a destroyer of everything that is good.

Beware of envy!

If you give envy a place in your heart, there is no crime of which you may not be guilty.

The General Overseer then read from the eleventh verse of the fifteenth chapter of St. Mark to the end of the thirty-ninth verse, closing with the prayer:

May God bless His Word.

After the choir had chanted the *Gloria Patri*, the people were led in

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we are so glad that the veil of the temple was rent, that the conquerer's cry Tetelestail—It is Finished, came from the lips of the Son of God—the mockery over; cruel, shameful spitting gone!

But no tomb can hold His body, for He rose and reascended, and He reigns, and He will, come again, Hallelujah!

LORD JESUS, COME

We are waiting till He come—Jesus, come quickly!

“Again this earth, by sin oppressed,
By demons from beneath possessed,
Some dark and foul as hell and night,
And some transformed like sons of light,

Usurp Thy Throne within the heart;
And hid men choose the evil part,
Lord Jesus, come!

“Thy Bride, the Church, with longing eyes,
Looks through the gloom to yon bright skies,
Where radiant shines her home above;
And thus she chants her prayer of love:
Sweet Bridegroom, come! ‘tis midnight hour,
And virgin spirits wait Thy power.
Lord Jesus, come!

“Thine answer sweet our spirits hear,
It soothes our grief—we cannot fear—
It came to him, on Patmos’ Isle,
Who loved and lived on earth awhile,
It comes to us, ‘I QUICKLY COME.’
Yea, even so, Lord Jesus come!
Lord Jesus, come!”

Let us know in our hearts that Thou wilt come, and let us get ready.

O God, we pray Thee, for Christ’s sake, to enable us to say with all our hearts as Jesus taught us, Thy Kingdom come. Thy will be done in us on earth as it is done in the heavens.

PRAYER FOR HUMANITY.

For Jesus’ sake, then, today help these poor, pitiful creatures of clay, who talk to Thee out of the dust, dust that is going back ere long to its kindred dust.

Out of the dust we cry to Thee, out of the depths, O God, hear our cry!

Help our spirits to rise above the environment of clay, above the mean things that from day to day so many engage in, which are never sanctified by prayer, or praise, because they are had. They are mean things; many are in bad business, bad pursuits, bad employments, and had associations.

O God, deliver us from them all, and grant to this people here today that they may not only cry to Thee out of the dust, and out of the depths, but that Thou wilt hear their cry, and take them up out of the horrible pit, and out of the miry clay, that they may trust Thee, and that Thou mayest set their feet upon a rock and establish their going.

Help them, to no more walk in these crooked paths.

It is vain to ask for mercy and then to go back to sin.

It is vain to ask for light, and willingly dwell in darkness.

It is vain for us to seek help, and then go back to the Devil.

God help this people not only to be helped, but to stay helped; to stay where they are put; to get the forgiveness, and to keep it, to get the healing and keep it, and to get the cleansing and keep it, and no more tempt their God by going back again to folly.

Hear us, our father, for we are dust as to the body, and Thou dost not forget.

Thou dost not forget, either, how our dust came into being: how these bodies of ours are the inheritors of generations of sin, and shame and how we, as to our bodies, are but the last dregs of a muddy, dirty stream of iniquity that has flowed right down through the ages from sinful Adam, through drunken Noah, through all the bad, and all the good.

Whatever of good there is in us is not because of our inheritance, but because of what Thou hast made us.

Oh, redeem these spirits, Redeemer, mighty to save; redeem these souls, redeem these bodies, redeem us, O Redeemer, from everything that is evil (Amen); from sin, and disease, and death, and hell, and all the consequences of evil.

Give us grace to trust Thee, as the One Way, the Door.

Deliver us from the thieves and robbers who came before Thee and have come after Thee.

There is none other that can save but Thou who art “Mighty to save.”

PRAYER FOR STEADFASTNESS OF GOD’S PEOPLE.

We beseech Thee, our Father, to help us to trust Jesus, and to trust Him fully, and to trust Him always, and to trust Him everywhere, and to be real, and never to go back.

God forbid that in fleeing from Sodom we should look back.

God forbid that we, having put our hand to the plow, should look back.

God forbid that we should be among those who draw back unto perdition.

Let us go forward.

Help us, O God, to go forward, no matter what it costs, no matter where it leads, no matter what the consequences may be, and to carry the Banner of the Cross of Christ whithersoever the Spirit leadeth.

PRAYER FOR THOSE IN DIVINE PRESENCE.

We ask Thee today, for Jesus' sake, to bless this company, to bless all who are here.

Thy children who love Thee, but fain would love and serve Thee better.

Help those, Thy poor wandering ones, Thy children, too— for Thou art the Father of all. We do not, dare not, doubt that Thou art the Father of all spirits, that we are Thine offspring, that the prodigal in the far country who has spent his all can never lose the heritage of his sonship, no matter how wicked he may be.

O God, bring back the prodigal today! The prodigal daughters, the prodigal sons, the prodigal children!

Help us to trust Thee, and to understand more and more what the Life of Christ means for us, what the death of Christ means for us, that whether living or dying we may be the Christ's, and that for us to live may be Christ's, and to die, gain.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Bless, we beseech Thee, the Christian Catholic Church in Zion throughout the world.

Deliver the Holy Catholic Church from all its apostasy.

Bring it back into the union that our Lord said it must come to when all should be one: He said, "as Thou, Father, art in Me, and I in Thee, that they, also, may be in Us; that the world may believe that Thou didst send me."

O God, we know that the world can never believe that Thou didst send Jesus, when those who say they belong to Thee differ, and not only differ but fight with each other.

Look upon those who, while naming the same Name, and declaring Thee the same Saviour as theirs, are ready to sing the *Te Deum* on both sides of the battlefield, and rush into war with a crucifix, to kill each other; with a sword that has a cross for its handle.

O God, forgive the apostate churches of Europe, and of the world, and the apostate armies, and the apostate priests, and the apostate kings that go to war.

PRAYER FOR DELIVERANCE OF MANKIND FROM WARS.

Help men everywhere to see that war is hateful to Thee, war is needless; that the wrath of man can never work the righteousness of God, and that Thy Word is true, "All they that take the sword shall perish with the sword."

O God, keep the people from war.

Grant unto us that if war should come to us we may be willing to die rather than kill any one else.

God help us!

Now we pray Thee, for Jesus' sake, to look upon this nation that is engaged in such a bloody, and such a mean and detestable war, thrusting its government upon the Philippine islanders who do not want our rule.

This nation bought their islands for twenty million dollars from an accursed power that had destroyed all liberty.

O God, make this nation to see that they bought human beings in the market, and now they are paying for them in blood.

They thought they could pay for them in dollars and they cannot.

Their armies are killing in some places everybody over ten years old.

Have mercy, O God, upon the brutal soldiers of America who have been doing this in the Philippine Islands.

Deliver this nation from the awful, shameful blot upon its flag.

PRAYER FOR FORGIVENESS OF NATIONAL SIN.

Father, forgive this nation, too, for crimes nearer home.

May this nation not suffer men to stand in its Senate and say that they will make the negro, with his face in the sand, bite the dust and bury him there.

O God, let that Senate cleanse itself from these bad men, and drive from their midst those who would thus trample upon that Which the Constitution of these United States has given, the liberty to vote, the liberty to live, and the liberty to be tried fairly for crimes.

O God, look upon the black man in the Southern states, and deliver him from these cruel, brutal men.

They tell us of the black man's brutality, and it is awful but, Father, have they forgotten, they who talk of a black man's rapine, of his wickedness, have they forgotten that there are millions who bear upon their faces the evidence that white men ruined black women in millions.

God have mercy upon these men who forget how they have caused millions of women's hearts to bleed. The women were black, and they said that made the difference.

O God, let us remember that in Christ Jesus there is no

difference; that He is the Saviour of all men, and that whether Jew or Greek, or barbarian, or Cythian, or bond, or free, Christ is All and in All; that One is our Master, even the Christ, and all men are brethren.

God help this nation to get back to that simple fundamental truth, and to hold to it.

O God, make these black people wise. Let them get education. Let them get religion. Let them get fair dealing.

Are the centuries of slavery to be followed by the mockery of liberty? God deliver them today!

Our hearts are so sad, so sore,

O God, why shall not the nation, in its executive and legislative powers, give the negroes the education that will help them to rise?

God help them, and help the judiciary, too, to decide aright.

O Father in heaven, Thou alone seest what will happen if liberties are continually denied.

Thou knowest what has always happened.

There have been revolution and bloodshed fire, and famine, and death. O God, let mercy prevail.

Let those men who can think of these things with a sneer know that God will require that blood at their hands.

Oh, let them repent, and in this place let them tremble before God; for He cometh, He cometh to judge the earth. There will be no answer taken at the judgment Seat that they had the right to wrong man because his skin was black.

Father, help us as a nation to do right.

Help us as individuals to do right. Help us in every city to do right.

Bless, then, thy people everywhere, and bring them into that Kingdom which is Righteousness, and Peace, and Joy in the Eternal Spirit of God. If any have sinned—Thou seest every heart here—help them to confess and forsake.

Now hear us as Christ hath taught us to pray, when He said, “After this manner therefore pray ye.”

The Disciples’ Prayer was chanted by Choir and Congregation.

Overseer Piper then made the announcements. Overseer Speicher said:

A VILE AND WICKED NEWSPAPER LIE
NAILED DOWN.

“The General Overseer called my attention to an article published in the *Chicago Tribune*, and several other morning papers yesterday, and asked me to investigate and report.

(Overseer Speicher then read a clipping from the *Chicago Tribune* which alleged that one Robert McRoberts, a member of the Christian Catholic Church in Zion, had attempted suicide by cutting his throat because he could get no healing for his diseases. The Overseer reported that he had investigated this matter, and had found that while Robert McRoberts had attempted suicide, he was never, at any time, in any way connected with the Christian Catholic Church in Zion or any of its institutions.)

General Overseer—I asked the Overseer to make this investigation. This is just the last of innumerable falsehoods of this kind, many of which we take no notice of, because they are ludicrously false upon the face of them.

Many of these paragraphs are repeated and reprinted and carried all over the world. They are concoctions from beginning to end, absolute fabrications.

Some of these beastly reporters hear of a man having committed suicide—nobody knows anything about the man—and they say, “we will just set it down that he belongs to Dowie (laughter), and will make up a story about it.” There is no wickedness to which these scoundrels will not stoop.

AN EXAMPLE OF THE WHOLESALE LYING OF THE PRESS.

They were heard, for instance, last year, coming in on the train from the Feast of the Tabernacles:

“Well, — ,” said one to another, “what can we do about it? We can’t make any evil report of Dowie out of anything we have heard today.

What lie can we get up?”

Then they sat there and concocted that lie that went all over this country, and all through other countries, that we had hauled down the United States flag, and put the Union Jack, the English flag above it; that there had been a great row with the boys at Camp Logan; that there had been a fight between them and our guards, and that the boys from Fort Sheridan had taken part in it, and there had been another fight.

The whole thing was a fabrication from beginning to end.

The Commandant at Camp Logan was a frequent attendant, last summer, at our services and, at my invitation, dined with me at Temple Cottage on one occasion.

The boys at the camp and the people of Zion City are in perfect amity. There never was such a thing as the British flag hoisted above the United States flag.

At the same time these scoundrels wrote this article the United States flag was floating at five different points along our two and a half miles of lake front; it was floating in front of the Temple Cottage, my own residence, and it was floating side by side with the British flag from the Observatory Tower. It was at the top of the mast everywhere.

THE PRESS NO LONGER POWERFUL,

That story was simply as abominable lie. They concocted that and this and a thousand other things simply to make the people hate Zion; but it does not have that effect.

The press has gotten to a point where, as a famous Democratic editor says, they have reached such a disgustingly low place that they are no longer dangerous; for nobody of any sense believes a single word they say in maligning character or in attacking institutions.

I did not imagine, for a moment, that this McRoberts

was a Zion man, but it was in all the papers on Saturday morning, and happening to be in conversation with Dr. Speicher, I directed him to make this investigation, which, as you see, clearly shows that the man had nothing whatever to do with Zion at any time.

These reporters deserve flogging.

If flogging were a good thing, I would like to have them publicly flogged as mischievous deceivers and public press liars.

Why should they tear down men's and women's reputations, and the reputations of organizations, without censorship and without rebuke?

If a man steals another man's character, why should he not be punished at the least in the same way as if he physically assaulted his victim and stole his purse?

The character is infinitely more valuable than the purse, for a good name is always better than riches, and loving favor than silver or gold.

These scoundrels are permitted by law to go unwhipped of justice.

They ought to be inside prison bars, the whole vile brood of them, editors and all.

If they were brought under severe censorship, such as they ought to be brought under, this country might begin to get the truth about men and things, but it does not now.

I simply take this up this afternoon, because, while they continue to lie, I will, every now and then, take them up and whack them, and punish, and scarify and scourge them over and over again.

I will occasionally make a verbal whipping-post of my platform for them, the villains!

They never tell the truth about Zion.

Never ! Never !

I have never seen one single paragraph, in all the years, that was absolutely true.

Even when they have tried, sometimes, to tell the truth, they are such habitual and inveterate liars that they

lie when they are trying to tell the truth! (Laughter.)
The tithes and offering were then received.

THE POWER OF SACRIFICE.

INVOCATION.

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

TEXT.

Jesus said:

Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power

I have the Right. I have the Authority—the word means all these three things: Power, Right, Authority

—to lay it down, and I have power (right and authority) to take it again. This commandment received I from My Father.

JESUS SAVED OTHERS, HIMSELF HE COULD
NOT SAVE.

Mockingly they cried: “He saved others, Himself He cannot save.” They were right.

Why? Because he had put salvation for Himself aside; out of His reach by His own act; by His own will; by His own compact with the Father.

In no other way is it true that He could not save Himself, but it is eternally true of Him, and of all who follow in His steps, that if they are to save others they must place themselves where they cannot be saved sometimes; where, but for the special interposition of God, they could

not be saved at any time.

There are those who cannot be saved, if they are to save others.

They cannot be saved from a bloody death, or from crucifixion in some form or another.

THE POWER OF THE SACRIFICE OF CHRIST DOES NOT LIE IN THE FALSE THEOLOGY WHICH SAYS THAT GOD SLEW HIM.

They say that God made Abraham and Isaac a type of Himself and His Son.

If he was a type, Christ ought to have escaped and a Mah-hah-bone ram or goat, or whatever it was, ought to have been sacrificed instead of Jesus.

If Abraham and Isaac were a type, then the whole thing was fooling, downright fooling, as far as sacrifice was concerned, because Abraham never sacrificed his son.

That story was simply put there to show us how Abraham had a very bad dream. I cannot go back of that view of it.

Abraham told a story that will not fit at all, although it is in Genesis. There are quite a number of stories in Genesis that are by no means good.

They are recorded. Things did happen, but they were mighty bad happenings, both regarding Abraham and Lot. Lot was a very bad lot.

THE BAD CHARACTER OF LOT.

You do not believe, if you have not read the story closely to see, how he sinned, got drunk, and committed incest with his own daughters.

Shame! Shame, you dirty old beast of a Lot!

I have no good word for you, that you should live in Sodom, then flee and, when you got to Zoar, become the dirty dog that you were.

If there is a dirtier villain told of in the whole Bible than Lot, I do not know where you will find him, and his incestuous offspring has been a curse in all generations, especially in those shown in Bible history.

That is my opinion. I speak straight out. I will give you some new readings of some of these characters.

God Almighty never intended us to cover up their sins. He never covered up their sins Himself.

A false theology says that God slew His Son; that God not only gave Him up, but actually murdered Him, slew Him, sacrificed Him; a bloody sacrifice—in order that men might be redeemed.

I fight that theology.

I do not know where it is to be found in the Bible, either.

GOD DID NOT SLAY HIS SON.

The Sacrifice was never made by God.

God the Almighty is not to be likened to an old druidical priest, who takes a knife and slays a pure and innocent person upon the altar.

A Brahmin priest tells a woman to take the innocent babe from her breast and throw it into the Ganges, and let the crocodile eat it there before her face; to give the fruit of her body for the sin of her soul to save somebody from death. The Brahmin priest often gives that diabolical direction to a household that is in distress; where there is sickness and sorrow there must be a sacrifice.

With a broken heart the mother flings her babe into the river and then stands there and closes her eyes. She hears the scream as the monster seizes it, and when she looks again there is just a circle of blood upon the waters for a moment, and then it is gone. The jaws of the cruel reptile have eaten it.

That is the same infernal theology that is taught today in the Christian churches; that God flung out His Son into

the great Sea of Life and let the crocodiles of Jerusalem crunch Him up for the sake of saving humanity. A lie!

There is no Divine dignity about it. It is a horrible, heathenish lie.

CHRIST'S SACRIFICE OF HIMSELF WAS WHOLLY VOLUNTARY.

When Christ was face to face with His envious and cruel persecutors, who were crying out for His life, He told them that He could sweep them from His pathway; that He had only to utter a word, bound and bleeding though He was, and twelve legions of angels would sweep out from the heavens and sweep that miserable set of dogs away.

But, he said, "This is your hour and the power of darkness."

It had been prophesied, from the very beginning, that the Seed of the woman should bruise the head of the serpent, but that the serpent should bruise His heel.

It has been prophesied all the way through that through death He would enter the realms of death and be the destruction of death.

"O Death, I will be Thy Destruction!"

His life was never taken from Him. He laid it down.

CHRIST HIMSELF KNEW THE TRUTH CONCERNING HIS SACRIFICE.

There is the Word.

He ought to know, whatever much infernal theology may now allege.

Surely the Christ Himself knew. "Therefore doth My Father love Me,"

Why?

"Because I lay down My life."

"No one taketh it away from Me. I lay it down of Myself. I have the power, the right, the authority to lay it

down, and the power to take it again, and this power, commandment, authority, I received from My Father."

There is the whole truth. Christ's was a Voluntary Sacrifice.

It was a Sacrifice of God's own Son. God the Father made the Sacrifice first in giving Him.

Sometimes you do not think what that Sacrifice means.

You think it is all Jesus, forgetting the Eternal Spirit; forgetting the Eternal Father; forgetting that God permitted His own being to be rent, and out of His own being let the Christ of God, the Son of God, His Son, die. He laid down His life. "By the determinate counsel and foreknowledge of God," that thing was done.

It was a voluntary act.

You talk about God committing the murder, and about it being a judicial act! It is a lie, there being nothing judicial about it.

THE CRUCIFIXION WAS NOT A DIVINE JUDICIAL ACT.

True judicial acts are done after trial, sentence, and are executions of justice.

There is nothing just about a cruel murder. Nothing can ever make a wrong like that right.

If God can only be appeased by a cruel and lawless and bloody deed being committed, then what kind of a God is He?

Is a God of Love and Law to be appeased by the act of a set of lawless monsters?

That is not the theology of the Bible.

That is not the teaching of the Lord Jesus Christ.

It is the theology of a school of Visionary Theorizing Typologists.

It is the theology of a school that has set up a standard of justice and made a god who is an inflexible monster, without a bit of pity in his composition.

It is the theology of a god who can only act because he has tied himself up with laws in such a manner that the poor old god can only act in the way that the Westminster or other divines have carved out for him,

The Lord have mercy upon them. "They have said it."

I do not see much difference between *ecclesia dixit* and *papa dixit*.

I do not see much difference between "the Pope says it" and "the church says it." Both of them are abominations.

The only question is, What does God say?

Christ said, "Therefore doth My Father love Me, because I lay down My life.

"I have the power to lay it down. I have the power to take it again.

"All this was arranged with My Father long before I came; for I am the Lamb of God that hath been slain from the foundation of the world."

How often did Christ sacrifice Himself for sinners.

I do not know.

THE "OTHER SHEEP."

It seems to me that wherever sin and sinners can be found, there grace must abound, and there the Christ Himself must have sought the lost sheep, the "other sheep" of whom He spoke.

O Christ of God, Thou didst not only think of the sheep that were alive when Thou didst come, but of all the "other sheep," the poor myriads of lost ones who had gone into hell, because there was no one to save them from it.

These priests could not save them from it. They had hell in their own hearts. Who was to save them from it?

The whole Church had gone wrong. The ecclesiastical leaders were a set of villains and thieves. The scribes were a "generation of vipers." Christ Himself said: "How shall ye escape the judgment of hell?"

The highest priests of the nation were "whited

sepulchres."

Outwardly they were fair, but, inwardly, Christ Himself said that they were like the sepulchres, full of rottenness and "dead men's bones."

Herod, the king, was a fox, and Pilate was a brutal coward, who knew better, and violated his oath to do justice as a Roman judge. Although he knew that these men had delivered Him for envy he was afraid, and he handed Him over to be killed. All this many church creeds want us to believe was the act of God.

A FUNDAMENTAL DIFFERENCE BETWEEN PERMISSION AND COMMISSION.

It was within the knowledge of God. God foresaw it, and God permitted it, and Christ submitted to it; but it was the work of the Devil from start to finish.

When Peter preached after the healing of the lame man at the Beautiful Gate of the Temple, and went for these murderers in Jerusalem, he said, "Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life." He declared that Christ had been crucified "by the hands of Lawless men."

He was put to death by a set of anarchists, who were trampling the law beneath their feet, sitting in the judgment seat which they had usurped to do this lawless act.

An abominable theology declares it to be the act of God. If it were true, then God would be a Lawless Being.

The trouble is that the great multitude of people do not seem to be able to differentiate between the perception of a fact and complicity in the fact.

They do not seem to be able to differentiate between prophetic sight and participation in the act.

They do not seem to be able to differentiate between permission and even submission to an evil thing, and the doing of that evil thing. But these are poles asunder. God permits things to happen every day that are wicked.

He does not commit them.

A FEW PLAIN WORDS TO THEOLOGICAL STUDENTS.

God permits some of you to be lazy, good-for-nothing people, afraid to listen to the truth, and ready to run away from it because it might get you expelled from the McCormick, Chicago, or some other theological seminary.

I guess that hit about six of them who, have just gone out.

I have been watching a number of theologues sitting there. They were on nettles because they might get expelled if they believed as I now preach.

It would be the best thing in the world for them. But they are cowards.

I know they are threatened.

There was a time when theological schools in this city would send for tickets by the scores. Now the students sneak in one by one, and do not like to be seen by their fellows lest they should be reported.

Bishops threaten.

Presiding elders threaten.

Theological professors threaten.

“If you go to Zion and take that theology,” these pundits say, “you will have to go from this church, and you will be tabooed in society. Then what will your mothers say, and your fathers, and your brothers, and what will they say in the old home? What is going to become of you?”

I watched that row of theologues.

It does not matter to Visionaries that Christ says it. They have a theory. May God Almighty smash every theory that is not in accordance with His Word of Eternal Truth.

A SACRIFICE OF INFINITE LOVE.

What I desire to say this afternoon is that the Sacrifice of Christ was a Voluntary Sacrifice of Love—of Infinite Love.

Its virtue lies in this—that He could have saved Himself if He would, but He put it away from Him that through death He might destroy him that had the power of death; that through death His Spirit might go down into the depths of hell and set free the captives there; that He might preach to the prisoners and set them free.

Hallelujah for that!

I am always so glad to think of it.

After I get to heaven I may have to go down to hell to find some of you fellows from Chicago who would go to hell. I should like to go to hell and help clean it out. It must be cleaned out some day.

DEATH AND HELL ARE TO BE FOREVER DESTROYED.

Death and hell must be turned into the Lake of Fire, and that will consume them all.

My God, I wish the day were come, that Satan, sin, disease, death, and hell were done with forever!

It has come, but some of you do not like death and hell being done with.

You want death and hell to continue, and you want all the sinners to be put into a great big, *big*, BIG! BIG! Pot, and a lid put on the top, and the angels and you must sit on the top to keep them in hell forever. (Laughter.) What would happen if the lid should get off, and they should get out again? It would all have to be done over again. What an idea! Friend's, did we not read in the Creed today, “He descended into—”?

Voices—“Hell.”

General Overseer—“The third day?”

Voices—“He rose from the dead.”

General Overseer—What did He do in hell? He was

only three days away. Well, one day, with the Lord is as—?
Voices—“A thousand years.”

General Overseer—I will guarantee that in these three days He did 3000 years’ work. If you had been in hell 3000 years, and had a chance to get out, how long would it take to save you? Oh, what a glad, glad day that was when every bar, every gate in hell was burst, and the Great Omnipotent Christ, the Son of God, went down and preached to them!

There, in His Spirit, He told them of the bloody Body with its wounds that was lying waiting for the Resurrection Morning up there in the tomb of Joseph of Arimathea.

He told them that he had come down to save them.

He preached to the “spirits in prison,” to them who were “disobedient in the days of Noah” when the ark was in building, and when they mocked at the old prophet just as they mock today.

THE WICKED MOCKERS OF TODAY.

The mockers said, “He saved others, Himself He cannot save”; He healed others, himself He cannot heal.

Oh, would it not be joy, joy, joy in the presence of the Devil if I were to get sick and be very sick!

Oh, what joy, joy, joy in every saloon and harlot’s den, in newspaper offices—joy, joy, joy.

“Dowie is sick and he can not get up.” (Laughter.)

What joy! What joy! That, if it should come to pass, would not alter the fact that God heals, would it?

Voices—“No.”

General Overseer— I am not sick. I have many kicks in me yet. (Laughter.)

When I pass away, the last thing I will do will be to give a final kick against the Devil and Sin and Disease and Death and Hell.

I do not believe I will be sick. I think I will go quickly.

A FALSE PROPHECY EXPLODED BY PLAIN

FACTS.

By the way, there was a fellow who wrote that the “C. S. A.” had decided that I would go by this time. I was never to see the green grass of this spring, but I have seen the green grass of this spring. (Laughter.) I knew I would, too.

I published his letter and others of the same kind.

This afternoon I desire to smash that lie in the song:

Jehovah lifted up His rod,
O Christ, it fell on Thee;
Thou wast sore stricken of Thy God,
There is not one stroke for me.

Because God struck Him, and smote Him, and crucified Him, and made Him groan, therefore I escape because God crucified Christ is the absurd theology of that song.

That is a mean business.

I would not like to get out of any suffering to which I was justly entitled, by having Dr. Speicher or my innocent babe bear it for me. It would not be fair.

A person will often come to a man saying, “Now, your child is sick because of your sin. God Almighty is digging out the lungs of your child for your sin.”

I should say, “Why does not God Almighty hit me? I am the sinner? Why does He take an innocent child, or an innocent, good woman and dig out her lungs and make her sick; make her howl with pain while the miserable sinner goes around in vigorous health?

That does not seem right, does it? I cannot take it in at all.

There is no Justice in that.

It is a lie. No one was ever made sick at any time by God. Disease is the result of sin, and sin is the work of the Devil.

Whenever you see sickness and disease say, Devil. How can it be from God?

DISEASE CANNOT POSSIBLY COME FROM
GOD.

Is not God pure?

Voices—"Yes."

General Overseer—Can you get disease out of Him?

Voices—"No."

General Overseer—Is not heaven pure?

Voices—"Yes."

General Overseer—Can you get disease out of heaven?

If there is no disease there, and no disease in God, can you get it out of God or heaven?

Voices—"No."

The same principle applies to this horrible lie about God being the murderer of Jesus Christ—that miserable Theological Seminary Lie, common to Presbyterians, Baptists, etc. There is another theologian going. (Laughter.)

If I were you, I would sit still and take my medicine.

The same thing is taught in that miserable Congregational, dry-as-dust Seminary over there at Union Park.

The Lord have mercy upon them!

I was a Congregationalist. I was born in that valley of dry bones, and I nearly died there. The dust there is thick.

I will never forget the quantity of dead men's brains I was told to swallow. I tried to do as taught; I never got any good out of it, and I kicked all the time. At last I said, "No. I will have none of your dead men's brains. There is a Living God, not a dead theology." I moved out a small number of Congregationalists that time. (Laughter.)

THESE ABOMINABLE LIES HAVE KEPT BACK
THE KINGDOM OF GOD.

No wonder that men have been infidels with such lies!

The wonder is that anybody was ever saved in the midst of such abomination. I get very angry with them. I

am sure that the Christ of God is angry at the misrepresentation.

Does Christ not say that this commandment and this power to lay down His life was from the Father, and that the Father loved Him because of His Self Sacrifice?

Why do we love Him? We love Him because of that very Self Sacrifice. Ask Paul. Paul says:

That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me.

Ask John. John says:

We love, because He first loved us.

Ask them all, and they will tell you why. They say, with Jesus, "Greater love hath no man than this, that a man lay down his life for his friends."

But God, the Eternal Father, commendeth His love toward us in that while we were yet sinners, transgressors and lawless wretches, He sent His own Son, and Christ died for us, a Voluntary Sacrifice.

IT IS TRUE, HE SATISFIED THE LAW'S
DEMANDS.

It is true He made a Full Atonement for Sin, but the question is, did He do it through God Almighty murdering Him, or did He do it by His own voluntary submission, laying down His life and taking it up again?

I take what He says. I do not know how it is going to square up with your theology, but I know what He said.

I do not care for a theology that makes the Scripture fit it, and is not a theology which the Scripture itself in simple, plain terms lays down. There is a practical side to this.

Therefore doth My Father love Me.

I wonder why God loves any of us here today.
I will tell you what He loves you for.

GOD LOVES US WHEN WE ARE WILLING TO
SACRIFICE.

He loves you, if you are His children, just for the very reason that you love your children.

He loves you for the very reason that you love your dear friends; for their very unselfishness, for their love, for their willingness to give what they have freely to you, and to others, for the fact that they live a life of self-renouncing love, and that you are a partaker of that love.

You look back upon mother and you think, "oh, how she loved me and gave herself for me." You think of the thousands and tens of thousands of things you know, and you know there were a great many you did not know about in which she made Sacrifice for you.

You love her for her Sacrifice.

Friends, apply it everywhere, and you will find the same truth.

THE GREAT VOLUNTARY SACRIFICE OF
LINCOLN.

We all know the great, sad, strong, melancholy man, who knew that he could save others, but could not save himself. He knew it.

It had come to him that to set the slave free in America would probably mean—almost certainly mean—his assassination.

His knowledge of that did not alter his determination. He wrote the Emancipation Proclamation, and he died

because he did it, but we love him for it.

We love Abraham Lincoln who could not save himself, because he had to save others.

He had to sacrifice himself.

You must learn that.

You must remember that the Sacrifice of himself by Lincoln and by others, who, like him, died to set the slave free and maintain the national authority, places upon you the necessity of guarding that authority.

It is slipping away from you.

I think it is gone in many states of this union.

A TRAITOROUS DEFIANCE OF NATIONAL
AUTHORITY BY A SENATOR.

Senator Tillman ought to be hurled from his senatorial chair for his speech of last week.

When you hear a shotgun speech like that, and there is no protest from the pulpit, then woe to the nation!

Can that Senate really represent the United States and continue to allow such a man to be a member of it?

A Senator with his colleague, is, in Washington parlance, the State itself.

At every one of the great offices of the Cabinet, when a senator comes all business must be dropped and the Cabinet officer must see the senator as the personification of his State.

Shall it be said that a great state in the Union shall have a Senatorial representative who tramples under foot the Constitution of the United States of America?

This senator says that he and others in the South will use the shotgun when and where they like, independent of whether the man has had a fair trial or not.

That is Anarchy.

The Sacrifice and the Sacrifices that were made by the loyal people of this nation will be lost and the worst form of slavery reënacted, unless we guard carefully against such men.

Apply this to your own personal liberation,

SELF-SACRIFICE IN ZION A CONTINUOUS JOY.

I am glad that God has made me the head of an organization, under Him, to which Self-Sacrifice is a continuous joy.

If Zion is strong, it is because she has suffered.

If I am strong, it is because I have suffered.

It is because I have not only suffered, but suffered the loss of all things.

More than once I counted them dung that I might win the Christ and be found in Him, not for my own righteousness, which is of the law, but that which is of Christ by faith.

The Power of Sacrifice is the greatest power that we have, under God, as Christians.

The Power of Sacrifice is Zion's mightiest power.

It is the key to all the success which has attended my ministry.

A STORY OF WILLINGNESS TO SACRIFICE AND OF DIVINE PROTECTION.

I was sitting alone, except for my secretary, late at night, in the private room of the Tabernacle in Melbourne which I had built, and in which I preached.

A large meeting had just passed out, and a large number of candidates for fellowship had been spoken with and sent away. I was seated with my secretary.

I remember lifting up my hands and saying, "O God, it has been so sweet to Sacrifice for Thee! Now that the night is far spent, I want to give Thee all the strength that remains. Use it."

Then I turned to dictate to my secretary, who had his pencil in hand. I stopped because I heard a voice. That Voice said,

"Rise! Go!"

"Did you hear anything?" I asked my secretary. "Why, sir, no," he replied.

"I am fanciful, George, I think. I heard a voice very distinctly."

I did not tell him what it said.

I proceeded again, saying, "Now, George."

I just got the words, "Now, George," out when I heard the Voice say, more distinctly than before, "Rise! Go!" I took a turn up and down the room.

I had heard that Voice before, many years since. I had heard it. I knew it.

"George," I asked, "did you hear any voice?"

"No, sir; there was no voice," he answered again. "Perhaps it is a memory, a thought," I said.

I began again, "Now, George"—"Rise! Go!" came the Voice, very loudly.

"Did you hear anything?" I asked, the third time. He replied that he had not.

It had thundered in my ears.

"I will obey," I decided.

"George," I said, "I heard a Voice say, 'Rise! Go!' You go and turn out the gas at the meter."

There were several hundred lights in the Tabernacle, and when the gas was turned off from all the Tabernacle, and there was only a light in my room, of course there was a great deal of gas in the pipe. I made it a rule not to turn off the gas in my room, but turned it off at the meter, and let it burn out in my room, so that there would be no flowing gas in the pipes in case of fire.

I was not going to be in a hurry, but I was sure this time.

A man that is going to obey God does not need to make haste unduly.

I said, "You go. I will pack up this valise, and we will take the work home. I will tell you what instructions I have for you when we get home, and have had a little supper."

He went and turned off the gas at the meter, at the far end of the Tabernacle.

By the time he had come back I had my overcoat on. It was a very dark night; rain had been falling.

My shadow was cast upon the window.

Anybody who was watching in that back lane could have told that I was there.

A MURDEROUS AND DASTARDLY ATTACK OF THE DEVIL.

I had done something to make the Devil angry, many things in fact.

I had been smashing the liquor traffic, and smashing rum and Rome and rebellion against God of every kind.

I had kept at it for a long time; had always been at it.

When my secretary came back he put on his coat and we walked out the back way, and went down the back lane.

We went home, and had just reached home when a

terrific explosion shook all that part of Melbourne.

Some thought it was an earthquake.

Some thought it was an attack upon our Tabernacle. Everything was dark, nothing could be seen, and there was no more noise.

The next morning, Mrs. Dowie and I came up to that Tabernacle to have our Divine Healing meeting, and I saw what would have been my grave.

I found the fence leaning over, and found the side of the room blown out.

I could not get in by any of the back doors.

I had to go around to the front and enter that way, and at last force my way in.

I found that the chairs were broken, and the doors were off their hinges.

There I saw my desk, where I had been sitting, blown into what seemed a million pieces, some of them so small they were dust.

I sent for the police, who put a cordon around the place.

We found the traces of the dynamite.

There had been a hole bored, in the early part of the night apparently, or previously, and the dynamite had been placed under my private room, upon a piece of iron so that the explosion would go upward.

As I looked, I said, "None of these things move me. I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received in the Lord Jesus."

I never felt so happy in my life as that morning when I knew that the previous night my life would have been gone but for the Heavenly Voice.

Some day I will tell you a story nearer home.

THE SWEET JOY OF SELF-SACRIFICE.

Oh, how good it is to know that God accepts the Sacrifice, even when He does not permit the life to go until His time has come.

Do not forget that the time may come when you will have the joy of surrendering your life for God, and when a bleeding, broken body will be all that will be left, and the spirit rushing upwards to the Gates of Glory.

Oh, with what hallelujahs they have received the Christ, and all who followed in His train!

“Therefore the Father loveth Me,” loveth you.

Have you that spirit of Self Sacrifice?

If you have, it is a Lever mightier than that of Archimedes.

If it rests upon the fulcrum of a True and Pure Life, it will move the world.

God grant that it may through Zion. (Amen.)

All who want to live that life stand and tell God.
(Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee, thanking Thee for the Love in Thy heart, for the Love in us, for the Love of the Spirit, for the Love that made Him sacrifice Himself and give Himself instead of me.

O God, accept my gratitude. Take away my sin for His sake and give me the power to overcome sin, disease, death, and hell. Deliver me in His Name. *(All repeat the prayer, clause by clause, after the General Overseer.)*

Did you mean it?

Audience—“ Yes.”

All then stood quietly and prayerfully while the Choir

and Officers passed out, singing their Recessional:

The Son of God-goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

That martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save:
Like Him, with pardon on His tongue,
In midst of mortal pain,
He prayed for them that did the wrong;
Who follows in His train ?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the torch of flame;
They met the tyrant's brandish'd steel,
The lion's gory mane,
They bow'd their necks the stroke to feel:
Who follows in their train ?

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climb'd the steep ascent of heav'n
Thro' peril, toil, and pain;
O God, to us may grace be giv'n
To follow in their train.

The General Overseer then pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

SPECIAL WITNESSING ASSEMBLY.

MESSAGE NUMBER XXXIX.

THE great Series of Thirty-nine Restoration Messages of Purity, Peace and Power, by Elijah the Restorer, closed at the Chicago Auditorium on Lord's Day afternoon, May 25, 1902.

It had been the most remarkable and the most effective Series of Messages delivered by any man since early apostolic times.

Since the beginning of the Series there had been at least one hundred and fifty thousand attendances at the Auditorium.

Over six hundred thousand printed copies of the various messages had been sent forth to all the world on the wings of the Little White Dove, *LEAVES OF HEALING*, and *A VOICE FROM ZION*.

Millions of reports of these Messages, some true, some false, had gone out on the pages of the world's secular and so-called religious press.

Millions of people in all quarters of the globe had heard and read a part or all of Elijah's Restoration Messages.

As a result the hearts of children had been turned to their fathers, and the hearts of fathers to their children, and the hearts of thousands of people to their God.

Men and women, youths and maidens, and little children had turned from their iniquities, in response to the ringing Elijah-call, "Return ye unto God"; and from all the earth there arose a mighty paean of Thanksgiving to God for Salvation and Healing and Cleansing and Keeping and Blessing through the ministry of Elijah the Restorer.

The sinful, defiled by their own dark passions, had found

great Cloud of Witnesses to the Mighty Works which He had wrought through this man.

Joyously they accepted the Declaration of God's Prophet, solemnly and earnestly they renewed their vows of Consecration to God, and their covenants of support to his Prophet in his great Mission, with their time, their money, their talents, and, if need be, their lives.

Again and again they joined the mighty shout prophesied by Isaiah, "It is Truth!" as they declared God's Divine Confirmation of His Messenger's Commission.

Such a scene as this has never before been enacted is the history of the world.

It is one of the significant fulfilments of prophecy, ushering in the End of the Dispensation; one of the Divine marks of the Times of the Restoration of All Things.

The gathering of this great Cloud of Witnesses was a most thrilling sight.

Over 1,500 of them came in from Zion City on special excursion trains. They filled the streets as they marched from Wells street depot to the Auditorium, where they joined the vast throng which was gathering from all parts of Chicago.

For over an hour, there was a ceaseless stream of Witnesses pouring into the Auditorium and filling the ground floor, the boxes, the stage, the balconies, and overflowing into the highest galleries.

After the Witnesses, of whom there were between three and four thousand, had been admitted, the doors were opened, and a large number of members and friends of the Christian Catholic Church in Zion, and strangers, poured into the building.

They stood in hundreds in the broad foyer, and in the balconies.

Hundreds went away because they would not climb the many stairways to the high galleries where was the only seating room available.

All this great audience of nearly five thousand people

remained, almost without exception, to the end of the service, listening with the most respectful and earnest attention to the important Message delivered.

At the close there was a season of the most intense spiritual power, when, after the witnessing and after the solemn Recessional of the Choir and Officers, the vast assemblage knelt, and repeated, phrase by phrase after God's Messenger, a Prayer of Repentance, Confession and Perfect Consecration.

Then the people arose and sang the Doxology, the General Overseer pronounced his loving Benediction, and the greatest Series of Divine Services ever held in the city of Chicago, in America, or in the World since the days when Jesus of Nazareth Himself preached in the great natural Auditoriums of Palestine, had closed.

Chicago Auditorium, Lord's Day afternoon, May 25, 1902.

The service was opened with the

PROCESSIONAL

O Word of God Incarnate,
 O Wisdom from on high,
 O Truth unchanged, unchanging,
 O Light of our dark sky;
 We praise Thee for the radiance
 That from the hallow'd page,
 A lantern to our footsteps,
 Shines on from age to age.

The Church from her dear Master
 Received the gift Divine,
 And still that light she lifteth
 O'er all the earth to shine.
 It is the golden casket
 Where gems of truth are stored,
 It is the heaven-drawn picture
 Of Christ, the Living Word.

It floateth like a banner
 Before God's host unfurled;
 It shineth like a beacon
 Above the darkling world;
 It is the chart and compass
 That o'er life's surging sea,
 Mid mists and rocks and quicksands
 Still guides, O Christ, to Thee.
 Oh, make Thy Church, dear Saviour,
 A lamp of purest gold,
 To bear before the nations
 Thy true light as of old;
 Oh, teach Thy wandering pilgrims
 By this their path to trace,
 Till clouds and darkness ended,
 They see Thee face to face.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with heads bowed 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.

VENITE.

The Choir chanted the words of the *Venite*.

Oh, come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving: and shew ourselves glad in Him with Psalms.

For the Lord is a great God: and a great King above all gods.

In His hands are all the corners of the earth: and the strength of the hills is His also.

The sea is His and He made it: and His hands prepared the dry land. Oh, come, let us worship and fall down: and kneel before the Lord

our Maker.

For He is the Lord our God: and we are the people of His pasture and the sheep of His hand. Psalm xcv. 1-7.

Oh, worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him.

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm xcvi. 9-13. Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PRAISE.

All then joined in singing Hymn Number 44:

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

CHORUS—The Wonderful! The Counselor!
 The Great and Mighty Lord!
 The everlasting Prince of Peace!
 The King, the Son of God !

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 shewing 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 bear 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*, with the beautiful Gregorian Chant.

The Scripture lesson was read from the forty-third chapter of Isaiah and first sixteen verses of the eighth chapter of Matthew by Overseer Jane Dowie, in a clear, strong voice, which was heard throughout the Auditorium.

Hymn No. 148 was then heartily sung by the Choir and Congregation.

The entire Congregation then joined in spirit, in the

PRAYER BY THE GENERAL OVERSEER.

Our Father, who, "like as a father pitieth his children," have compassion upon us, remembering what we so often forget, that as to the body we are but dust.

THANKSGIVING FOR THE IMMORTALITY OF OUR SPIRITS.

We bless Thee, however, that we have a greater heritage, that we are the offspring of Thyself, Thou Father of our spirits; that we share the nature of our Father; that we are eternal because Thou art; that we live because Christ lives, our Great Elder Brother, the Resurrection and the Life.

We thank Thee that those who believe on Thee, even if they are dead, as men count it, yet shall they live, because Thou art a Voice that makes the dead to wake, and the sleeper to rise.

The spirit cannot perish, for Thou hast given us of Thine own nature.

We therefore come to Thee today, thankful that, though we have bodies that are but of clay, we have spirits that are eternal; for we are Thine offspring, and Thou hast redeemed us by the blood of Thy Son, and quickened us by Thy Spirit.

Today we live because Christ lives.

Now we ask Thee, this afternoon, to bless this great throng,

principally composed of Witnesses for God.

PRAYER FOR THE WITNESSES.

O God, bless every one of us today.

Help us, though it is impossible for these many thousands to witness individually, to witness collectively today, and individually every day wherever they may be, not by our words only, but by that which is greater than words, by works of faith and deeds of love.

“Plying our daily task with busier feet.

Because our secret hearts Thy strain of peace repeat.”

May we ply that daily task with feet that are swift to do Thy will, and with hearts that are right and pure, amid all the impurity of earth.

Keep us, O God!

Cleanse us from sin in spirit, from every pollution of soul, and from every disease of body, that we may be Witnesses, clean and pure all the time. (Amen.)

PRAYER FOR THOSE NOT WITNESSING.

Now, we ask Thee today to bless the many who are not witnessing for Thee.

Why are they not?

For whom are they witnessing?

Is it for self that they live, for the World, for the Flesh, for the Devil?

O God, save them from this Trinity of Iniquity! Is it that they are bound by Intemperance, Impurity, or Infidelity?

O God, set them free from that Trinity of Iniquity!

Is it that they are bound by the fear of man?

Break that fetter, O God, and every fetter.

O God, help those who have fought and fallen, who are sore and weary, and deeply discouraged.

God, help them to fight no longer in their own strength, but to rest in Thee, cleansed by Thy Spirit's Power.

Resting in Christ alone, may they go forthwith victory within them, the victory of a Living Faith in a Living God.

PRAYER FOR GOD'S PEOPLE THROUGHOUT THE WORLD.

Now, Father in heaven, we would pray for every worshipping assembly throughout the world.

As soon as the light of this Sabbath morning broke o'er island,

continent, or deep, Thy far-spread family awoke, Sabbath all 'round this world to keep.

Not a prayer, a tear, a sigh, shall fall this day some suit to gain, to those in trouble Thou art nigh, not one shall seek Thy face in vain, who seeks that face aright in deep humility, in simple faith.

O God, help the wide world.

Help the weary and the disease smitten.

PRAYER FOR THE VOLCANO SUFFERERS.

Look upon the poor and miserable; those in the Caribbean Sea who are fleeing from their homes, and leaving their dead beneath the awful avalanche of fire, and in the grip of the demon powers that have desolated those beautiful islands.

O God, help the people to remember that these are but the first eruptions of that which is coming, the Great and Terrible Day of the Lord, which “burneth as a Furnace,” when “all the proud, and all that work wickedness, shall be stubble,” and they shall be left “neither root nor branch.”

“But unto you,” it is written, “that fear My Name, shall the Sun of Righteousness arise, with Healing in His wings,” and ye “shall go forth, and gambol as calves of the stall,” and ye “shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make,” saith Jehovah Sabaoth, the Lord, the God of Hosts.

Help us to remember the Law of Moses, Thy Servant, the Statutes and Ordinances that cannot be broken, the Word of Thy Son, and to witness as Elijah the Restorer in this the Last Period of the Dispensation.

O God, help us all to be Thy Witnesses.

Father, we are glad that we love Thee, that we serve Thee, and that we can witness for Thee, and that, whether living or dying, we are Thine. We thank Thee for this.

PRAYER FOR THOSE IN SORROW.

Now comfort the sorrow-bowed hearts, not only mine and my dear wife's and my son's, whom Thou bast so graciously comforted, but oh, comfort every sorrow-bowed heart, every mother that weeps over her child, every father, every brother. .

Oh, that the day may soon come, when there shall be no more weeping, and no more sorrow; when we shall reach the Land where there are no graves, and no winter, and no night, no desolating fire or flood!

We thank Thee that there is such a Land.

Meanwhile, help us to live here to do good, and to help others to be good.

Therefore cleanse our hearts from every stain, and make this Church a Church of Witnessing men and women, youths and maidens, and little children.

PRAYER FOR THE HOLY CATHOLIC CHURCH.

Now, Father, for Jesus' sake, bless every one who loves Thee, by whatever name they may be called.

Bless the Holy Catholic Church throughout the world that doth acknowledge Thee.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Bless the Christian Catholic Church in Zion, which Thou hast raised up in this Period of the Dispensation of Thy grace, to fulfil Thy purposes.

O God, be with him who speaks to Thee that he may have grace to rise from his sorrow and labor on.

Until the day break, and the shadows flee away, help me to do my work for Thee and for humanity, without becoming weary.

God help me, and help the dear ones with me.

Now bless, we pray Thee, every Branch of the Christian Catholic Church in Zion today. (Amen.)

Bless Zion in America. (Amen.)

In Asia. (Amen.)

In Africa. (Amen.)

In Australasia. (Amen.)

In Europe. (Amen.)

And in the Islands of the Sea. (Amen.)

Bless those not of us who are coming to us.

PRAYER FOR ZION CITY.

Bless Zion City today, (Amen.)

Grant that we may continue our work there.

Accept our gratitude for the Thirty-nine meetings that we have held continuously here; and now that we go to our own city for the next three months, with these Sabbath Day services, there amid the woods and flowers, and the green grass beside the beautiful lake, O God, with

all the beauties of nature around us, help us to worship Thee in Thy Holy Temple. Now, be with us as we pray, in the words that our Lord taught us when He said: "After this manner therefore pray ye:"

The Choir and Congregation chanted the Disciples' Prayer, after which the General Overseer continued:

PRAYER FOR THE SICK AND THE SORROWING.

And for the sick and the sorrowing whose petitions have reached us from many parts of this city, from many states in this country, and from many lands, hear us, we pray Thee, that they may put aside every hindrance and trust in Thee.

The healing of thy Seamless Dress, O Christ of God, is by all beds of pain, and we may touch Thee in life's throng and press, and be made whole again.

Visit the sufferers.

Hear their cry!

Help them to get the blessing, and to live out their lives for God, for Jesus' sake. (Amen.)

The announcements were then made by Overseer Piper, after which the General Overseer made some announcements, during the course of which he said

A MAGAZINE ARTICLE CONCERNING ZION.

I notice that one of the magazines this week has a most wonderful picture of me.

I never knew before that an evening dress-suit was quite so white, and I never did know that my legs were quite so bandy.

I knew they were a little so, and I jocularly said so one day, and now they have fastened it upon me.

While some things are wise and some things are otherwise, in that article in *Frank Leslie's Monthly* for June,

the tone is so very much better than we have been accustomed to, that we are very glad to know that *Leslie's Monthly* was disposed to do justice.

I would like to say to you, my people, that you will do well to buy a copy of the June issue of that periodical.

I was very much amused with that article. It reminded me, when I was asking you to come out and see us, that we are worth seeing; and I think Zion City is, though in its infancy.

It is wonderful to see five thousand people gathered together there already and five thousand more likely to be there within a few months.

May God bless you.

GRATITUDE FOR COMFORTING MESSAGE.

I desire to thank you for your comforting words which you sent me from this Auditorium last Lord's Day.

I have been keeping up Mrs. Dowie and myself today, because we thank God that our dear one has spent ten days in heaven, where there is no night.

We are comforted because she so bravely went to be with God, and left us these words, when I said to her: "Darling, it seems to me as if I would like to go, too. I do not know how I can stay and have you go. What shall I do? Shall I ask God to take me, too, or stay and do His work?"

She turned around and looked at me, with her face close to mine, and her eyes shining, and said: "Stay, papa, and do God's work,"

So I stay until the day break, and the shadows flee away; then we shall all meet. The time will not be long.

We must do our work.

I thank God for your sympathy, and for the sympathy

that has rolled in upon me in waves of love from all parts of the earth by telegram and cablegram and letter, until we have felt that the love of our fellow men in tens and tens of thousands was ours, as well as that, which is best of all, the love of God.

(After the tithes and offerings had been received, during which Stainer's Anthem, "Zion, Awake," was sung by Zion's White-robed Choir, the General Overseer delivered the afternoon address.)

THE POWER OF THE COVENANT OF FINAL RESTORATION AND THE WORK OF THE MESSENGER OF THE COVENANT, THE PROPHET FORETOLD BY MOSES, AND ELIJAH THE RESTORER.

INVOCATION.

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

Three weeks ago, I announced to you that this day would be the Thirtieth Anniversary of my Ordination to the Ministry of the Gospel.

I am thankful to say that the vows I made that day, thirty years ago, I have not wavered from for a single hour, nor have I permitted any temptation to cause me to turn from my ministry for a single day, nor have I altered the fundamental positions to which I then subscribed.

I claimed the liberty then, as I claim it now, to be

absolutely free to speak all that God gave me to say.

MAY, A MONTH OF ANNIVERSARIES.

Thirty years ago today, away up in a little country charge in Alma, South Australia, I was ordained a minister of the Gospel of Jesus Christ. I ministered as a Congregational minister there, and at Manly and Newtown, Sydney, New South Wales, until God led me into evangelistic work, apart from all denominations.

Fifty-five years ago today I was born.

Twenty-six years ago tomorrow I was married.

In this month of May my mother was born, my wife's mother was born, and some of the severest trials, fiercest conflicts, and greatest victories of my life have been in May.

Now I have to add another anniversary, that my daughter entered heaven on the fourteenth day of May.

I do not know, if I had not made the announcement, that I should have been here today; for I needed a longer rest, inasmuch as this closing period of my work has been the close of an exceedingly strenuous nine months' labor, during which I have seen Zion City rise from a single house to the habitation of five thousand people; during which I have had the joy of guiding its affairs, and now of seeing it an organized City under the law—a place that had no existence even as a village ten months ago!

In addition to all this comes the care of all the Branches of the Christian Catholic Church in Zion throughout all the world; for this flag is planted on every Continent, and in many Islands of the Sea; the vast correspondence, the direction of Church affairs through Overseers and Elders; the publication of a weekly paper, the preparation of its matter, and a great many things connected with the

Ecclesiastical, Educational, Commercial, and Political direction of Zion.

I am glad, however, I came today to look you in the face, to thank you, and to tell you that God is comforting our hearts, and that we are going onward.

I announced to you three weeks ago that I would speak to you today in the Closing Message of this Series on "The Power of the Covenant of Final Restoration; and the Work of the Messenger of the Covenant, the Prophet Foretold by Moses, and Elijah the Restorer."

This is a great theme. The time at my disposal only permits me to make plain, simple statements, based upon the Word of God, and led thereto in the Exposition and Declarations by the Spirit of God.

If I would place today one passage of the Word of God more than another in front of all I have to say, it would be that passage which covers, as I hold, the Covenant of Final Restoration, which God, the Father, made with God, the Son, which He has sealed by His Spirit, and of which He has made me His Messenger.

In the seventeenth chapter of the Gospel according to Saint John you will find these words in the last prayer of our Lord with His disciples before His Passion:

TEXT.

These things spake Jesus; and lifting up His eyes to heaven, He said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him Authority over All Flesh, that whatsoever Thou hast given Him, to them He should give eternal life. And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.

“Father, the Hour has come!”

I say it today. The clock strikes another hour from the Watchtower in Zion from today.

THE HOUR HAS COME.

Jesus, even in His life, restrained the impatience of those who loved Him best, and those who were eager for manifestations for which the time had not come.

Again and again He used to say, “My time is not yet come; but your time is always ready.”

Inconsiderate, weak, puny, degenerate humanity is always eager, not for truth, but for something new.

THE DESIRE OF THE WORLD FOR THE FALSE.

It would be good if that desire were for something true; but the great passion of humanity today is not for Truth.

Fiction, farce, comedy, tragedy, the Greek poets with their filthiness, and their foul and heathen philosophy, the accursed travesty of morality by the drama, which in every age has been the slave of sensuality, born in sin—are the things sought by the world.

The games of Bacchus, the Dionysia, were the origin of the plays of Sophocles, Euripides, Aeschylus, and others.

Those plays were a part of heathen worship; and today it is most appropriate that Universities that have no God should have the audacity to introduce the filthiness of a Greek play that was devoted to the worship of Bacchus, or to the shameful glorification of Venus, or to foul, unspeakable, horrible rites such as those of the *Bona Dea*.

It is time to lash out against the heathenism that today has captured the intellectuality of our time, and for some

Voice to rise up which, with authority, shall rebuke, condemn and forbid the demoralization of Christendom by these foul and hateful things

God help me to be that Voice. (Amen.)

“Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Make me a Voice to smite the lie.
A hand to set the captive free.”

I stand here today to tell you that

THE MESSENGER OF THE COVENANT AND ELIJAH THE RESTORER ARE IDENTICAL WITH THE PROPHET FORETOLD BY MOSES.

Therefore, I will read to you the Word of God, and then make the Declaration which God calls upon me to make today.

It was after the opening of the Beautiful Gate of Divine Healing, at the Beautiful Gate of the Temple, that Peter and John preached that wondrous sermon which won five thousand men to God, and I know not how many women, probably twice as many.

Five thousand men were won to God by that wonderful miracle of Divine Healing, and the Wonderful Message of God proclaimed that day.

It is in that sermon that I find the words connected with this Declaration of the Prophet foretold by Moses.

Speaking to those in Jerusalem, who had crucified the Lord but a few days before, the Apostle says:

And now, brethren, I wot that in ignorance ye did it.

O beloved, pause and think

HOW TERRIBLE A THING IS IGNORANCE!

I do not speak concerning ignorance of natural laws, or ignorance of language, or of literature.

When sculpture and painting were at their highest and best, when Praxiteles, and Phidias, and the other great sculptors and painters of ancient Greece were at the zenith of their power, then it was that the deepest degradation of the world was wrought, and not by the lowest and least intellectual.

Never forget that the vilest and filthiest vices of ancient heathenism were practiced by the philosophers, the poets, the painters, the sculptors, the historians, and the statesmen of that time.

Never forget that the deepest depths of moral degradation may be coincident with the highest intellectual cultivation.

You can have an intellectual prince and an immoral devil in the same man.

You can have a woman who can sing like an angel and live a harlot.

You can have a man who can paint divinely and live so abominably that no words can picture the degradation of his character.

You can have men, splendid as historians, and great as statesmen, who go into the deepest depths of immorality and degradation and curse the world. Therefore, I remind you that ignorance is not most deadly in the ignorant and illiterate; because it was the ignorance of the rulers, the ignorance of the priests and scribes and high priests that was the greatest curse of Jesus' time, and that brought the Son of God to the cross.

It was the "ignorance" of Pilate the Procurator, selected

as a great statesman and ruler by Imperial Rome, which led him to send Jesus to His awful crucifixion at Calvary.

It was the "ignorance" of Herod, powerful as a King, which made him murder the rightful King of the Jews.

It was the "ignorance" of Caiaphas and Annas, the high priests, and the splendid men of that time that made them demand the crucifixion of the Mediator.

It was those who were esteemed the best who were the worst.

THE MOST DANGEROUS IGNORANCE IS IGNORANCE OF GOD.

Christ was crucified, not by the common people who loved Him, but by the generation of vipers who hated Him, as their lineal successors, the scribes of Chicago, hate His servant who speaks to you today.

Make no mistake.

And now, brethren, I wet that in Ignorance ye did it, as did also your rulers.

When a man, a Church or a Nation is spiritually ignorant, it matters not what moral principles, what ethical principles, what legal principles, what beautiful things in intellectuality they have.

A people trained in intellect, athletic in body, and wonderful in art, if they are not purified in heart, will sink to the deepest depths, and live as many are now living along the shores of the Aegean and Mediterranean Seas—the scum of the world! They will live as the Jews have lived, scattered, blighted, withered, the Niobe of nations, holding in her arms an empty urn, where there is not even the ashes of a religion.

MAY GOD BRING BACK THE JEW!

The Jew must be brought to Christ. There is no other Way back to the Father in heaven.

O Jew, my brother Israelite, you must look upon the Christ whom you have pierced, and acknowledge that Salvation is from Jesus, the Christ, the Jew. There is no other Way, Rabbis; no other Way, mighty men of commerce; no other Way, ye great Hebrew intellects, than bowing at the feet of the Christ, and owning Him your crucified, glorified, and coming Lord.

God grant it soon!

And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled. 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—

How long! How long!

Oh! how long shall these heavens hide our Lord from us? How long?

“Whom the heaven must receive until the Times” now mark the word. It is not Time but “Times.”

“Until the Times of Restoration of All Things, whereof God spare by the mouth of His holy Prophets which have been since the world began.”

What is to happen when the “Times of Restoration of All Things” come?

In these Times, the Messenger of the Covenant comes, as foretold in Malachi 3:1-3.

In these Times, Elijah the Restorer must come, as foretold in Malachi 4:5, 6, the last two verses of the Old

Testament:

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 ban.

ELIJAH MUST COME. HALLELUJAH, I HAVE COME!

I have come, as God's Messenger of His Covenant, as Elijah the Restorer, and the Times of the Restoration of All Things have begun, hallelujah!

But there is something else comes at that time.

There is another aspect to the Messenger.

He fulfils not only Malachi three and the last verses of Malachi four, but he fulfils the Promise that God gave to His departing servant Moses, in the eighteenth chapter of Deuteronomy, Verses 15-22. But I quote it for the present from the discourse of Peter in Acts three.

He says:

Moses indeed said, A prophet shall Jehovah God raise up unto you from among your brethren, like unto me.

“Like as I was raised up,” says the margin.

THE PROPHET FORETOLD BY MOSES IS NOT JESUS,

That Prophet is not Jesus.

He is a Prophet, my brethren, like unto Moses himself, a man raised up as he was raised up, a man with the passions of his fellow men. A *man*; that is, a man like Moses, a man like Elijah, a man like John the Baptist—a man, not the

Christ the Incarnate Son of God.

“A prophet shall Jehovah God raise up, like as I was raised up,” says Moses.

Every one of the, Rabbis will tell you what I say to be true, that this prophet is not indentified with the Messiah.

When the Jews sent the messengers to John the Baptist they said: “Art thou Elias?” He did not know any better, and he said “I am not.”

“Art thou that Prophet?” and he said “No.”

They said, “Art thou the Christ, that is the Messiah?” and he said “I am not the Christ.”

The Jews differentiated between “that Prophet” and the Messiah; but the Christians have bungled and blundered in the whole thing, just as they have about the coming of the Lord.

They had forgotten, for the most part, until I began to teach that before Christ could come Elijah must come. They are beginning to acknowledge it now.

They may deny that I am the Elijah, but there is not a theologian in Christendom that is worth his salt who denies that Elijah must come before Christ.

“Elias indeed cometh and shall restore All Things,” said Christ.

These words could not refer to John the Baptist, who was Elijah the Preparer—for he had departed this life—any more than they could refer to the Tishbite, who was Elijah the Destroyer.

They could never apply to John the Baptist, nor to Christ Himself in His first coming; for neither restored All Things. They apply to Elijah the Restorer—myself—and to the Times of the End.

Let me go on.

Moses indeed said, A Prophet shall Jehovah God raise up unto you from among your brethren, as he raised up 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.

WHAT A TERRIFIC MESSAGE MUST “THAT PROPHET” BEAR!

What a fearful responsibility must every commandment be, since the penalty of disobedience is death, no matter who disobeys!

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

What days?

The days of the Times of the Restoration of All Things.

The days of which the Apostle has just been speaking when Christ shall come back again.

Ye are the sons of the prophets.

O Jew, I, too, who am an Israelite, though not a Jew, extend my hand and say, I love you, ye sons and daughters of the prophets! May God help Elijah the Restorer to bring you back again!

Ye are the sons of the prophets, and of the Covenant which God made with your fathers, saying unto Abraham, And in thy seed (yes, in Jesus Christ the Seed of Abraham) shall all the families of the earth be blessed. Unto you first God, having raised up—

Who?

A Voice—“His Son Jesus.”

No, it is not. That is

A BLUNDER IN THE TRANSLATION.

It is not His Son Jesus at all,

Look at the Revised Version. What does it say? “God having raised up His servant.”

Not His Son. His servant.

I am not the Son of God. I am His servant, though, and “God having raised up His servant has sent me.”

Jesus was no servant. He was Son. He was Heir. He was one with God, and is. No servant was He, the Eternal Son of God.

Why did the translators keep back the truth?

Why did they put in “His Son Jesus?”

These King James and other translators had their own theories, and in order to make the Scripture fit their theories, they put in “His Son Jesus,” but “His Son Jesus” is not in the best manuscripts. I will read it.

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

In doing what? In dying for you?

No.

In atoning for your sins?

No.

In doing what?

In turning away every one of you from your iniquities.

That is

THE MISSION OF ELIJAH, THE RESTORER, TO
TURN AWAY FROM THEIR INIQUITIES

the fathers to their children, the children to their fathers, and all to God.

He is not the Christ.

He made no atonement for your sins: but God at the end of the Dispensation, in the Times of the Restoration, sends His servant, the Messenger of His Covenant, Elijah the Restorer, the Prophet foretold by Moses.

You will have to obey that servant, whoever he may be, or perish!

THE REIGN OF VIOLENCE IS NOT DEAD.

We have come to the days when people foolishly sing with Longfellow:

Thank God, the theologian said,
The reign of violence is dead,
And no one suffers loss, or bleeds,
For thoughts that men call heresies.”

Is that the experience of Zion?

Audience—“No.”

General Overseer—We have suffered loss, and we have bled, and we have been willing to die for the thoughts that men have called heresies.

Longfellow, you were wrong.

Some judges on the bench are hoary-headed villains; some are younger scoundrels who get there by being political spokes in a “machine”; editors and reportorial reprobates who write reports, dirty and vile as hell itself, and steeped in iniquity; and ministers who have forgotten their high calling, and who hate a man because he speaks the truth; these and many others are in arms today, with scarce an exception, against John Alexander Dowie, the Messenger

of God's Covenant, Elijah the Restorer, and the Prophet foretold by Moses.

If they were not in arms against him, he would not be God's servant.

When the end comes, then comes the conflict, when one man with God proves to be an absolute majority on every question.

Thank God, He has proved that truth by me! (Amen.)

ZION'S FULL AND HEARTY ACCEPTANCE OF HER LEADER'S PROPHETIC MISSION.

Zion, ye who receive me as the Prophet foretold by Moses, as the Messenger of the Covenant, and as Elijah the Restorer, stand. All who so receive me, stand.

(In all parts of the great Auditorium, thousands upon thousands, away up in the highest seats of the balcony, the people arose, until but a very few were left seated.)

My brothers, and my sisters, do I need to argue this any further for you?

Audience—"No."

General Overseer—Do you so receive me?

Audience—"Yes."

General Overseer—So far as I follow God, and speak His commands, will you obey me?

Audience—"Yes."

General Overseer—And if you do not, what will happen?

Audience—"We shall be utterly destroyed."

Then, my brothers, I cannot save my daughter if she disobeys. I cannot save my wife; I cannot save my brother; I could not save, if she were alive, my mother. You and I must obey God, and the Voice of His servant, or perish.

Is that true?

Audience—"Yes."

A UNANIMOUS PLEDGE OF SUPPORT TO DEATH IF NECESSARY.

General Overseer—Zion, do you know what that means?

It means another attack of the Concentrated Powers of Evil throughout all the world.

Will you stand together?

Audience—"Yes."

General Overseer—Will you stand with me?

Audience—"Yes."

General Overseer—Will you suffer, if need be?

Audience—"Yes."

General Overseer—Will you die, if need be?

Audience—"Yes."

General Overseer—Thank God!

Now sit down and be very still for a few moments. I will soon ask you to stand again.

God never sent a Prophet but He sent Witnesses.

THOUSANDS OF WITNESSES TO THE PROPHET'S SEAL.

Every one in this room who has been spiritually blessed through my ministry, stand. (Almost every one in the audience arose.)

I think it is nearly all. Again sit, please.

Every one in this room who has been healed through my ministry, healed by God through faith in Jesus, stand. (A great company of nearly Four Thousand Witnesses arose.)

I ask you the question, foretold by the prophet Isaiah (chapter 43:8-13): Are you God's Witnesses?

Witnesses—"Yes."

General Overseer—Are you standing to witness to John Alexander Dowie or to the Power of God?

Witnesses—"To the Power of God."

General Overseer—Did John Alexander Dowie ever ask you to give him the Glory?

Witnesses—"No."

General Overseer—To ascribe to him the Power?

Witnesses—"No."

General Overseer—Did you ever pay him a dollar for that service?

Witnesses—"No."

General Overseer—Did he give you freely what God gave to him?

Witnesses—"Yes."

General Overseer—Did he ask you for aught in return?

Witnesses—"No."

General Overseer—He gave it without money, did he not?

Witnesses—"Yes."

General Overseer—Without price?

Witnesses—"Yes."

General Overseer—You have given back to Him your love, you life, your service, and stood by him in the great fight, but it was love, it was your own voluntary act, was it not?

Witnesses—"Yes."

General Overseer—Then are you God's Witnesses?

Witnesses—"Yes."

General Overseer—Can you say to the words that I shall now ask, "It is truth?"

Did God, our Father, through my instrumentality, direct you to find in Jesus a perfect Salvation from sin?

"IT IS TRUTH," IN MIGHTY CHORUS.

Witnesses—"It is truth."

General Overseer—Did He lead you, through my ministry, to find in Jesus your Healer from disease?

Witnesses—"It is truth."

General Overseer—Did He lead you to find, through my ministry, through faith in Jesus, that Holy Living, the Path of Holiness, the Path of Obedient Faith and Divine Hope, and True Love was the only Path of Safety?

Witnesses—"It is truth."

General Overseer—Have you found in God, then, through faith in Jesus, the old time religion?

Witnesses—"It is truth."

General Overseer—That God saves you?

Witnesses—"It is truth."

General Overseer—That God heals you?

Witnesses—"It is truth."

General Overseer—That God cleanses you?

Witnesses—"It is truth."

General Overseer—That God keeps you?

Witnesses—"It is truth."

General Overseer—That God is blessing you?

Witnesses—"It is truth."

General Overseer—What more can I ask?

I cannot ask even from God Himself a greater triumph than this, that you stand about me today—wife (and if he were here, son), and brothers, sisters, fathers, mothers, my own spiritual children in thousands, and say "It is Truth."

Witnesses—"It is truth."

General Overseer—Are you Seals to my Prophetic Ministry?

Witnesses—“It is truth.”

General Overseer—Then have I not the right to proclaim it?

Witnesses—“It is truth.”

General Overseer—Then I proclaim it, that

THE PROPHET FORETOLD BY MOSES, THE
MESSENGER OF THE COVENANT, AND ELIJAH
THE RESTORER IN THE TIMES OF THE
RESTORATION OF ALL THINGS, CENTER IN ONE
MAN, AND GOD HATH MADE ME TO BE THAT
MAN.

How wonderful that He should “take a worm to thresh a mountain!” that He should take so feeble a man, and put within him the spirit and power of Elijah, of the Messenger of His Covenant, of the Prophet who should be able to speak the commandments of God; but it is Truth.

Now, at the End of this Dispensation, I tell you, standing here, I am willing to witness for that Truth with my blood. Are you?

Witnesses—“Yes.”

General Overseer—My brothers and my sisters, will you please to be seated? Will you bow your heads in prayer?

THOUSANDS OF CARDS FROM WITNESSES.

My brothers, look for a moment!

The General Overseer then poured out upon the platform the thousands of white cards, having written upon them, in brief, the Testimonies of the Witnesses. There are your Testimonies in thousands.

General Overseer—Did you write them?

Witnesses—“Yes.”

General Overseer—Are they true?

Witnesses—“Yes.”

General Overseer—They will be published in the next issue of LEAVES OF HEALING in just a line for each one.

God bless them to earth's remotest bounds! Bow your heads again.

CLOSING PRAYER BY THE GENERAL
OVERSEER.

My God and Father, I ask Thee to help this people to be true to the vows that they have made to Thee, thousands upon thousands, and to bless the Christian Catholic Church in Zion everywhere, as these vows come to the members. May they be repeated, and, O God, give Thy Divine Strength to Thy poor servant, who is but dust, and who would have been so glad to lay down his head and pass away but for this great mission that he must fulfil. Oh, give to him the grace he needs till his wearied arm shall cease its strife, his heart shall cease its sorrow and the night of life be changed for the light of the everlasting morrow. O God, keep the people whom Thou hast given to me, for Jesus sake.

Now let us believe what Christ hath taught, that “as in Adam all die, even so in Christ shall all be made alive”; that the cry of the Christian as he stands over the grave is: “He lives! She lives! Because Christ lives, he lives, she lives!”

Oh, help us to be ready to meet those who have gone before, have fought the good fight—and we shall win it, for God is with us.

We hate no man, but we hate sin. God help us to conquer Satan.

(Amen.)

To conquer Sin. (Amen.)

To conquer Disease. (Amen.)

To conquer Death. (Amen.)

To conquer Hell. (Amen.)

Through faith in Jesus Christ, and let the people say—(Amen.)

The people then stood in silent and prayerful reverence

while the Choir and Officers passed out singing the words

RECESSIONAL.

The shadows of the evening hours
Fall from the dark'ning sky
Upon the fragrance of the flow'rs
The dews of evening lie.
Before Thy throne, O Lord of heav'n,
We kneel at close of day;
Look on Thy children from on high,
And hear us while we pray.

The sorrows of Thy servants, Lord,
Oh, do not Thou despise,
But let the incense of our prayers
Before Thy mercy rise.
The brightness of the coming light
Upon the darkness rolls;
With hopes of future glory chase
The shadows from our souls.

Slowly the rays of daylight fade
So fade within our heart
The hopes of earthly love and joy,
That one by one depart.
Slowly the bright stars, one by one,
Within the heavens shine:
Give us, O Lord, fresh hopes in heav'n,
And trust in things divine.

Let peace, O Lord, Thy peace, O God,
Upon our souls descend;
From midnight fears and perils,
Our trembling hearts defend.
Give us a respite from our toil;
Calm and subdue our woes;
Through the long day we labor, Lord,
Oh, give us now repose.

Every one who can make the consecration now repeat
after me

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, to take up my cross and to daily follow Thee, no matter what it costs; to fulfil my vows. Wherein I have wronged any, help me to repent, to restore, to put myself right with every man, and right with Thee. Now, by Thy Spirit, take me, cleanse me, keep me, lead me in the Way Everlasting, until the Gates of Earth are closed, the Gates of Heaven open, and I enter into the glory of that City which hath foundations, whose Builder and Maker is God, to come back to this earth and reign with Thee throughout the Millennial glory, and do Thy will, and then enter into Thine Eternal Rest. Help me to do this lovingly, patiently, doing my daily work for Thee, obeying Thee, and the Voice of Thy servant, for Jesus' sake. Amen. (*All repeat the Prayer, clause by clause, after the General Overseer.*)

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

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace, Himself, sanctify you wholly. And I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless 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 alway, 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, 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.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to, attend and hear for yourself.

~~~~~

## **LEAVES of HEALING**

Edited by REV. JOHN  
ALEXANDER DOWIE  
Overseer of the Christian  
Catholic Church in Zion.

### A 32-PAGE WEEKLY PAPER

For the Extension of the Kingdom of God.  
Contains Sermons, Addresses, and  
Editorial Notes by the General Overseer,  
Testimonials to Healing through Faith in  
Jesus, and Reports of Zion's Work  
Throughout the World.

**Price, per year, \$2.00.**

be sent to ZION PUBLISHING HOUSE 81 EUSTON ROAD, LONDON, ENGLAND; or ZION PUBLISHING HOUSE, CORNER GIPPS AND LENNOX STREETS, RICHMOND, VICTORIA, AUSTRALIA.

NEW AND REVISED

Catalogue of Zion Printing and Publishing House

**1300 Michigan Avenue, Chicago, Illinois, U. S. A.**

A VOICE FROM ZION. Published monthly. 32pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex, Dowie, Editor

- |         |                                                                                                                                  |
|---------|----------------------------------------------------------------------------------------------------------------------------------|
| Vol. 1, | No. 1, January, 1897—A Woman of Canaan.                                                                                          |
|         | No. 2, February, 1897—Permission and Commission.                                                                                 |
|         | No. 3, March, 1897—Reply to Dr. Hillis.                                                                                          |
|         | No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.                                                                        |
|         | No. 5, May, 1897—Redemption Draweth Nigh.                                                                                        |
|         | No. 6, June, 1897—Talks With Ministers                                                                                           |
|         | No. 7, July, 1897—Sanctification of Spirit, Soul and Body.                                                                       |
|         | No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.                                                   |
|         | No. 9, September, 1897—"I Will"; Address on Divine Healing, with Answers to Questions.                                           |
|         | No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.                                              |
|         | No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.                                                                 |
|         | No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.                                                   |
| Vol. 2, | No. 1, January, 1898—What Should a Christian Do When Sick ?                                                                      |
|         | No. 2, February, 1898—Organization of the Christian Catholic Church.                                                             |
|         | No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.                                                          |
|         | No. 4, April, 1898—How to Pray.                                                                                                  |
|         | No. 5, May, 1898—Christ's Methods of Healing. A Reply to Rev. J. L. Withrow, D. D.                                               |
|         | No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.                                                    |
|         | No. 7, July, 1898—Tobacco, Satan's Consuming Fire.                                                                               |
|         | No. 8, August, 1898—False Christian Science Unmasked.                                                                            |
|         | No. 9, September, 1898—Divine Healing Vindicated.                                                                                |
|         | No. 10, October, 1898—The Press: The Tree of Good and Evil.                                                                      |
|         | No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.                                                    |
|         | No. 12, December, 1898—Diabolical Spiritualism Unmasked.                                                                         |
| Vol. 3, | No. 1, January, 1899—Zion's Bible Calendar.                                                                                      |
|         | No. 2, February, 1899—Ye are Come Unto Mount Zion.                                                                               |
|         | No. 3, March, 1899—Fighting Blackmailers.                                                                                        |
|         | No. 4, April, 1899—Ingersoll Exposed.                                                                                            |
|         | No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture                                                         |
|         | No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.                                                      |
|         | No. 7, July, 1899—The Man of Sin Revealed.                                                                                       |
|         | No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.                                                               |
|         | No. 9, September, 1899—Reply to Dr. Gray.                                                                                        |
|         | No. 10, October, 1899—Reply to D. L. Moody and the Ram's Horn.                                                                   |
|         | No. 11, November, 1899—Repentance.                                                                                               |
|         | No. 12, December, 1899—Zion and Her Enemies.                                                                                     |
| Vol. 4, | No. 1, January, 1900—Do You Know God's Way of Healing? and He Is Just the Same Today.                                            |
|         | No. 2, February, 1900—Jesus the Healer and Satan the Defiler.                                                                    |
|         | No. 3, March, 1900—Reply to the Lies of the <i>Ram's Horn</i> of March 3, 1900.                                                  |
|         | No. 4, April, 1900—By What Authority Doest Thou These Things? and A Voice of One Crying in the Wilderness.                       |
|         | No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.                                                     |
|         | No. 6, June, 1900—If It be Thy Will. Like a Shepherd, and How I Came to Speak for Jesus.                                         |
|         | No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.                                                   |
|         | No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel. |
|         | No. 9, September, 1900—The Kingdom of God is Come. Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.            |
|         | No. 10, October, 1900—The Beatitudes.                                                                                            |
|         | No. 11, November, 1900—The Love of God in the Salvation of Man.                                                                  |
|         | No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.                                                    |
| Vol. 5, | No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.                                              |
|         | No. 2, February, 1901—How Jesus Heals the Little Ones.                                                                           |
|         | No. 3, March, 1901—Spurious Holiness Exposed.                                                                                    |
|         | No. 4, April, 1901—The Seed of the Living God.                                                                                   |
|         | No. 5, May, 1901—The Baptism of Fire, and The Cup of Suffering                                                                   |
|         | No. 6, June, 1901—Ye Are God's Witnesses and The Power of Passive Faith.                                                         |
|         | No. 7, July, 1901—Elijah the Restorer, and General Letter From the General Overseer.                                             |
|         | No. 8, August, 1901—The Times of Restoration.                                                                                    |
|         | No. 9, September, 1901—Zion's First Feast of Tabernacles.                                                                        |
|         | No. 10, October, 1901—The Ordinance of Christian Baptism.                                                                        |
|         | No. 11, November, 1901—Fathers and Children.                                                                                     |
|         | No. 12, December, 1901—National Righteousness and National Sin.                                                                  |

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also

**THE ZION  
BANNER**

Edited by REV. JOHN  
ALEXANDER DOWIE  
Overseer of the Christian  
Catholic Church in Zion.

A Semi-Weekly Semi-Secular PAPER

For the Extension of the Kingdom of God.  
And the Elevation of Man. Deals with  
Social, Commercial, Political, and  
Industrial Problems. News from all over  
the World reliably reported. Notes on  
progress in the building of Zion City.  
Subscription Price, \$1.00 per year.

**TRACTS BY THE REV, JOHN ALEX. DOWIE,**

- AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.  
 A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 BY WHAT AUTHORITY DOES THOU THESE THINGS? AND A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$1.  
 DIVINE HEALING VINDICATED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.  
 DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. With Portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ELIJAH THE RESTORER, AND GENERAL LETTER FROM THE GENERAL OVERSEER. 64 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ETHIOPIA STRETCHING OUT HER HAND TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 FALSE CHRISTIAN SCIENCE UNMASKED. 32 Pp. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 FATHERS AND CHILDREN: RESTORATION MESSAGES OF PURITY, PEACE, AND POWER. 92 Pp. with portrait of author and cartoons. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 FIGHTING BLACKMAILERS. 44 PP. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper. Suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit Price 10 cents.  
 HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy. 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.  
 An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy  
 HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10. An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.  
 HOW JESUS HEALS THE LITTLE ONES. By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 "IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.  
 IF IT BE THY WILL, LIKE A SHEPHERD, by Rev. John Alex. Dowie, and HOW I CAME TO SPEAK FOR JESUS, by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 INGERSOLL EXPOSED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 "I WILL." An Address on Divine Healing with Answers to Questions. In English and German. 48 pp. with portrait author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.  
 JESUS THE HEALER and SATAN THE DEFILER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. DO YOU KNOW GOD'S WAY OF HEALING? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13

- weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annual. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.  
 LEAVES OF HEALING. In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes, \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.  
 LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.  
 LEAVES OF HEALING. In Dutch. Quarterly. 50 cents per annum; single copies 5 cents,  
 LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 12 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.  
 NATIONAL RIGHTEOUSNESS AND NATIONAL SIN: RESTORATION MESSAGES OF PURITY, PEACE, AND POWER. 64 pp. with portrait of author and cartoons. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents. 12 copies for \$1, 100 copies for \$8.  
 PERMISSION AND COMMISSION "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4  
 REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO DR. GRAY. 36 pp with portrait of author, Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO D. L. MOODY and *The Ram's Horn*, 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes,  
 SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 10 for \$8.  
 SPURIOUS HOLINESS EXPOSED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 THE BAPTISM OF FIRE, and THE CUP OF SUFFERING. 84 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 THE BEATITUDES. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 THE CHAINS OF GOOD AND EVIL, and THE SANCTIFICATION OF TRIUNE MAN. 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.  
 THE LOVE OF GOD IN THE SALVATION OF MAN. 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.  
 THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST.

- 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE ORDINANCE OF CHRISTIAN BAPTISM, as practiced from the Days of the Apostles to the Present Time: Consisting of Historical Notes from the Church Fathers, the Church Historians, the Encyclopædists, and Contemporary Writers. Compiled by the Rev. E. B. Kennedy. Elder in the Christian Catholic Church in Zion, with an Introduction by the Rev. John Alexander Dowie, General Overseer. 36 PP with portraits. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE SEAL OF THE LIVING GOD. 32 pp. With portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.
- THE TIMES OF RESTORATION. 104 pp. with portrait of author. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- TOBACCO: SATAN'S CONSUMING FIRE AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents. 100 for \$4.
- YE ARE GOD'S WITNESSES— and THE POWER OF PASSIVE FAITH. 32 pp. With portrait of author. Price 5 cents, 12 copies for 50 cents, 100 copies for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Benson. With some Remarks on Dining with the Doctors. 32 PP. Price 5 cents. 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents. 12 for 50 cents, 100 for \$4.
- ZIONS ANSWER TO THE MESSENGERS OF THE NATION. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZIONS BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZIONS CONFLICT WITH METHODIST APOSTASY. 200 pp. With portrait of author and cartoons. Price 25 cents. 12 for \$2.50, 100 for \$20.
- ZIONS FIRST FEAST OF TABERNACLES. A Series of Discourses. 142 pp. and cover, with portrait of author and Zion City Scenes. Price 10 cents. 12 for \$1, 100 for \$8.
- ZIONS HOLY WAR. 336 pp. with portrait of author and cartoons. Price 25 cents. 12 for \$5, 100 for \$37.50 prepaid.
- ZIONS PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

|                                                                                                                                                                                                                                    |                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| JOHN ALEX. DOWIE, Proprietor.                                                                                                                                                                                                      | CHAS. J. BARNARD, - - Manager.<br>WM. S. PECKHAM, - - Cashier.                                                                  |
| <b>CHECKING ACCOUNTS</b><br>Received on the most favorable terms. No charge for small accounts.                                                                                                                                    | <b>DRAFTS ISSUED,</b><br>Payable at all principal cities of Europe. Money Orders issued available in all parts of this country. |
| <div style="border: 2px solid black; padding: 10px; margin: 0 auto; width: 80%;"> <h1 style="margin: 0;">ZION<br/>CITY<br/>BANK</h1> <p style="margin: 0; text-align: center;">1201 Michigan Boulevard,<br/>CHICAGO.</p> </div>    |                                                                                                                                 |
| <b>SAVINGS ACCOUNTS</b><br>Received from \$1 upward. Interest compounded semi-annually at the following rates:<br><b>FOUR PER CENT,</b> - - - On Accounts from \$1 to \$500<br><b>THREE PER CENT,</b> - - - On Accounts over \$500 |                                                                                                                                 |
| <b>COLLECTIONS</b><br>Promptly made on all points in this and other countries on equitable terms                                                                                                                                   | <b>CORRESPONDENCE</b><br>Or a personal interview with a view to business relations respectfully solicited                       |

